A psychological approach to the Book of Job

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Dissertation
A PSYCHOLOGICAL APPROACH TO THE BOOK OF JOB

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CHAPTER I

INTRODUCTION

I. THE PROBLEM

Statement of the problem. It is in the Book of Job that we see human suffering at its greatest, and also the attempts to comfort this unhappy person. The problem that this work will deal with is to evaluate the type of consolation this book describes and to determine whether it accomplishes its aim; whether the approaches used by Job's wife and friends, were the most suitable ones in the light of present-day knowledge of psychotherapy. A definite part of the problem is the effect his friends have had upon him, and the progress Job himself had made as a direct result of their visit.

The part of the book to which the writer will pay particular attention is to the dialogues between Job and the other characters in the work. The other sections of the book, however, will not be entirely neglected. The psychosomatic and psychiatric indications will also be discussed, and the writer will ascertain whether the Book of Job disproves, merely confirms, or adds anything new to that which is already known to the techniques, values, and practices of psychotherapy.

The problem of the value of psychotherapy is not as
one-sided as some may think. For example, we find on the one hand that Carl Rogers writes:

Psychotherapy is not a new concept... Throughout the centuries individuals have, in a variety of ways, used face-to-face situations in an endeavor to alter the behavior and change the attitudes of a maladjusted person toward a more constructive outcome,

whereas John McFadyen, on the other hand, is of the opinion:

...there is practically no development in the argument. The friends grow more excited and unfair, Job grows more calm and dignified; but so far as argument is concerned, neither he nor they affect each other - the author meaning to suggest by this perhaps the futility of human discussion.

Value of the study for our day. There is a four-fold purpose in the writing of this work. The first and foremost factor is its originality. There is no other manuscript that deals with the problem as presented in this dissertation, although there are many books written on Job. The existing literature in this field will be discussed under sub-heading III.

Secondly, this dissertation is intended to emphasize the importance of pastoral calling for the rabbinate, and the need for its incorporation as a separate course of


study in the Jewish theological seminaries. It does this by going directly for support to one of the books of Holy Scripture. It is my hope that the theological seminaries will incorporate into their curricula the study of pastoral psychology. This work, if published, should serve as a means to indicate to the lay leaders and memberships of Jewish congregations the value of their spiritual leaders' pastoral calling, thus enabling them to realize the importance of giving their rabbi the needed time, by easing his other tasks, to do this essential type of work.

Thirdly, the modern trend in psychiatry, psychology, and their related fields, in making full use of the benefits of release so as to help people gain mature insights, is actually something that is being copied from the ancient writings of our forebears. This method of catharsis has been successfully utilized for more than two thousand years, as the Book of Job indicates, but it has taken scholars an extremely long time to fully comprehend its implications. Furthermore, having established the effectiveness of this method, which is being constantly and beneficially practised today by psychiatrists, psychologists, and counselors, and not overlooking the fact that it is derived from a book of the Bible, it should stimulate the clergymen to undertake the study of the modern psychological trends in the art of counseling, thereby making themselves more
useful pastors. It might also lead to a desire on their part to analyze more books of the Bible so as to uncover more and more principles to improve the effectiveness of pastoral calling. Many modern theories are not brand new, but are rather teachings that have come out of the past. As the wise King Solomon is reputed to have said: "There is nothing new under the sun" (Ecclesiastes 1:9). A re-examination of the past, even of a document that was in existence as far back as about 400 B. C. E., is of continued help to us in the Twentieth Century.

Fourthly, this work attempts to collect those Jewish laws and customs which are derived specifically from the Book of Job. Inasmuch as there is no one work that imparts all the contributions of the Book of Job to Jewish life, the current work should be a useful addition to existing research.

II. METHODS OF INVESTIGATION

The methods used to accumulate the material for this dissertation have involved personal correspondence, personal interviews, and the examination of books, criti-

3. THE HOLY SCRIPTURES, (Philadelphia: The Jewish Publication Society of America, 1943). This version will be used in all future Scripture quotations. Also all transliterations from Hebrew into English will follow the rules set forth in THE JEWISH ENCYCLOPEDIA, I, xxiii.
cal reviews, and other writings. Questionnaires were drawn up and dispatched to various Jewish theological seminaries to learn the amount of pastoral training they are giving their students. A second set of questionnaires was employed to determine the extent of the influence of the Book of Job on the Jewish people today and contrasting it with its effect on their Christian neighbors. Both primary and secondary sources, particularly in the English and Hebrew languages, as well as those of other languages, were used.

III. EXISTING LITERATURE IN THE FIELD

There are some attempts at treating Scripture psychologically. Two works of such nature have been written by John Povah. Neither of these books, however, treats the Book of Job.

A tremendous amount has been written on Job. Almost all of the existing volumes, however, are theological in nature. None of them deals with the problem as presented at the beginning of the chapter. The problem of suffering comes in for its share of treatment in all of

them. These authors, however, are more intent upon offering their own interpretations of the suggested answers to the mysterious problem of why do the good suffer proposed by the anonymous composer of Job. The present dissertation will go further and concern itself with the psychological effect of suffering upon the characters in the book. It will also deal with the effect of such theological problems as the nature of God, man, sin, and others upon the psychology of the people involved. Whereas the existing literature is concerned solely with suffering as the problem, this dissertation will deal in addition with the techniques by which this problem is handled.

There are other works that deal with the poetical value of the book, the moral questions it poses, the book as literature, the philosophy it contains, and technical data, including, the identity of the author, the date of the book, how many sections the book consists of, its integrity, and so forth. This dissertation will touch only in cursory fashion upon some of these questions.

IV. ORGANIZATION OF THE REMAINDER OF THE THESIS

In order to discuss the problem this work deals with in as complete and logical a manner as possible, the remainder of the thesis will be divided into four sections. They are: The Literary Problems; The Psychological
Problems; The Theological Problems; and, The Modern Pastoral Problems.

In the section dealing with the literary problems, which consists of but one chapter, the story of the Book of Job is first related. The modern critical theories, such as, the integrity of the book, its date, and author are then briefly discussed, because these matters are not major considerations of the work. This is followed by a discussion of the religious and cultural conditions in Job's times for, without a doubt, they have played a very important and definite role in influencing the author in regard to what is included in this work. Surely the religious and cultural conditions have helped determine the expression of Job's behavior, his thinking, and his psychology.

The influence the Book of Job has had upon the Jewish people historically and today, and the influences of its text upon the subsequent development of the Jewish laws and customs within the framework of Jewish tradition, is the concluding portion of this section. This sub-heading also compares the influence of the book on the modern Jew and Christian.

The second section of this work deals with the psychological problems and contains two chapters. In the first of these, the man Job is approached directly and the
conditions that affect his personal being are discussed. The great losses that befell him, the physical ailments that overtook him, and his state of mind. While dealing with Job's mental and physical indispositions, a psychosomatic explanation for his skin eruption is set forth as well as a psychiatric discussion of his mental state. This is followed by an analysis of the counseling approaches utilized by Job's wife, friends, and Elihu. Their psychotherapeutic value to him are then set forth. The chapter concludes with a discussion of Job's progressive insights in such matters as God, immortality, suffering, himself, and in his mental disorder.

The second and final chapter of this section deals with a few other psychological problems found in the book, such as, Job's death wish, the interpersonal relations of the book, the depth psychology of Job's case, the psychological values of doubt, faith, and prayer, and the effect of unexpected adversity.

The third section deals with the theological problems and is also composed of two chapters. The first one discusses some of the theological problems found in the book, such as, the nature of God, man, sin, immortality, Satan, and disinterested virtue, and closes with an examination of the influence of these theological concepts upon the psychology of Job, Job's wife and friends, and Elihu.
The second part of this section is devoted to the major theological problem of the book, that of human suffering. The first portion of this chapter describes the development of the problem and the views on suffering that were expressed before the writing of the Book of Job. This is followed by a discussion of those views that are repeated in Job as well as by the new concepts that the author conveys.

The remaining parts of this chapter deal with the effect that suffering had on Job's religious beliefs; the theological and psychological problems that suffering raises, with the type of behavior that suffering leads to as observed in Job; and, the Jewish view of suffering today.

The fourth and concluding section of this work deals with modern pastoral problems, and consists of three chapters. The first one discusses three counseling approaches and contrasts them with those found in Job. Since the counseling techniques used in Job will have been discussed in chapter three, it will, therefore, be necessary to merely set forth the general aims of each approach. The latter portion of this chapter treats Job's problem from the points of view of the psychiatrist and the pastoral counselor. The cooperation of psychiatry and religion is then discussed.
The second chapter of this section deals with the pastoral implications for the rabbinate. This division first discusses the traditional amount of pastoral work that the rabbinate is expected to do among its parishioners. With the function of the Rabbi in the United States constantly taking on new duties; however, the next sub-heading therefore discusses the actual change that is taking place in the present-day role of the Rabbi in contrast to his role of the past. This is followed by an examination of the amount of pastoral training that the rabbinate has received in the past and the amount he is receiving today in the theological seminaries of the Orthodox, Conservative, and Reform branches of Judaism.

The concluding parts of this chapter discuss the present pastoral training needs of a Jewish theological student before taking up his duties as a rabbi in any given community, and a proposed plan to achieve two aims. Firstly, to reduce and perhaps eliminate the void of the inadequate pastoral training of the future Jewish spiritual leaders in the seminaries, and the part the synagogues and the Jewish communities themselves will have to play to help their rabbis, who have received no such training, to acquire some while "on the job."

The concluding chapter of this section and thesis deals with the conclusions of this dissertation, and is then followed by a bibliography.
A. THE LITERARY PROBLEMS

CHAPTER II

THE BOOK

This chapter, composing the entire first section of this dissertation, deals with the literary problems of the Book of Job. It first discusses the contents of the book, dealing with each segment of it separately and chronologically; the critical theories concerning the integrity of the book, its date and author; the religious and cultural conditions of Job's times; and, the influence of the book on the Jewish people both historically and in the developing of subsequent Jewish laws and customs.

I. THE CONTENTS

This book of the Bible, which belongs to that portion of the Jewish Holy Scriptures called "Ketubim" (The (Holy) Writings), and which is part of the Wisdom Literature, tells the story of an individual named Job. The book treats the problem of why do the good suffer, and is divided into five sections: the prologue, the dialogue, the Elihu speeches, the Yahveh speeches, and the epilogue. Each one of these portions will now be discussed individually in the unfolding of the story.

The prologue (1-2). The prologue is written in
prose and consists of the first two chapters of the book. It narrates that there once lived in the land of Uz a man named Job, whose character was exemplary and whose piety was great. He was wealthy and had seven sons and three daughters.

The next scene takes place in the heavenly council where a conversation is taking place between the Lord and Satan. God asked Satan whether he had seen Job, an upright and God-fearing man. Satan replied that Job was pious because of the blessings he was receiving, not because of the value of virtue in itself. Satan suggests that if Job were to be deprived of his wealth and children, the loss would cause him to blaspheme God. Thereupon, Satan was granted permission to carry out his plan in order to test Job, but was admonished not to harm him personally.

The scene then shifts back to earth. Four messengers appear, one after another, bringing Job ill-tidings: all his livestock was stolen, his servants were killed, and all his children met with accidental death while attending a party at their eldest brother’s house. Upon hearing this tragic news, Job rent his garments and worshiped the Lord with the

1. According to all the commentators in NEBI'IM UKETUBIM, (Wilna: Rom, 1928), vol. 6, Job 1:6, the author refers to the Angel who accuses human beings in the heavenly court.
words: "Naked came I out of my mother's womb, And naked shall I return thither; The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord" (Job 1:21).

In spite of these misfortunes, Job's piety did not waver.

Again the scene shifts to the heavenly council, and again the Lord is conversing with Satan. God was proud of Job's behaviour in that he was not moved from the path of faith, but was angry at Satan for causing Job harm for no reason. Satan replied that taking Job's possessions away was not enough, because a person will give everything he owns for his life. He therefore suggested the more drastic test of smiting Job himself. This request was likewise granted, but Satan was warned not to take Job's life.

Job was severely smitten and yet remained steadfast. When his wife suggested that he curse God and die, Job was impatient with her and said: "...shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10). Again Satan was proved wrong, for Job's piety withstood the test and he demonstrated its unselfish character.

The prologue closes with the coming of Job's three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, to console and comfort him. They sat on the ground with him during his seven days of mourning but said nothing to him because they were touched by his
misery. These closing verses (2:11-13), constitute the introduction to the discourse.

The dialogue (3-31). The poetical section of the book begins with this division.

a. The first cycle (3-14). Job uttered a wail of despair (3), cursing the day of his birth and wishing that he had never been born, or had died at birth. He wondered why God insists that unhappy people who wish death should have their lives prolonged.

After listening to Job's lament, Eliphaz began the ensuing debate (4-5). He was quite surprised at Job's outburst because Job himself had comforted many who had experienced misfortune. Now that he found himself in trouble, he could not stand it and became weary. He reminded Job that no innocent or upright human being has ever perished, and then pictured the destruction of the wicked. Eliphaz narrated a vision that came to him in which it was pointed out that no man was pure or just before God.

Eliphaz then (5) described Job as foolish and silly, with no security, and called upon him to submit to God, for no affliction was ever accidental. He advised Job to regard his suffering as the Almighty's correction, which he should not despise. Then would God redeem him, and his life would be peaceful and blessed.

Job replied (6-7) to Eliphaz that he had good reason
for complaining the way he did and renewed his request for death, for he felt that his sufferings were too great and intolerable. In fact, they were so severe that he had lost his patience. He was disappointed at his friends' attitude; they had deceived him as a dry brook. He refuted Eliphaz by asking him to point out wherein he had sinned instead of just making speeches.

Job resumed (7) his complaint about his great physical agony and hardships. He felt that life was short and there was nothing to look forward to after death, and he would not stop complaining. God watched over him sternly and gave him no rest even at night, but scared him with dreams. He hated life and concluded by requesting that the Lord leave him alone and not bother with man for he was rather insignificant.

Bildad then spoke up (8) rather angrily and asked Job whether he believed that God perverted justice. On the contrary, God was just and acts righteously. Job's children were killed because they had sinned and Job's suffering was also due to the same reason. Bildad told Job to turn to God in prayer, and He would bring prosperity to him. He told Job to refer to the teachings of the forebears, to history, that those who forgot God had been destroyed, and he supported this concept with illustrations from nature, such as, the rush, the reed-grass, and the
spider's web. Bildad concluded his remarks by assuring Job that God did not desert the innocent. If Job would seek God, however, He would yet fill him with joy and gladness.

In his reply to Bildad (9-10), Job admitted that the Lord did not pervert justice. Also, that no individual can justify himself before God because no one can argue with Him. He is mighty and no one can deter Him. Since God did not withdraw his anger, Job necessarily disagreed with Bildad and said that God destroyed the innocent and the wicked alike because he knows that he is innocent and righteous. Job felt that his life was rapidly coming to a tragic end, that there was no justice on earth, and that he could expect no mercy at the hands of God.

Feeling as he did, Job said (10) that he would nevertheless speak to God and ask Him not to condemn him. Job beseeched the Almighty to help him understand why He was combating him, why mankind was oppressed and hunted since all humanity was the work of His hands. Job then described the manner in which God formed him, but felt that He was now pouring out His wrath upon him. He concluded his remarks with the question why he was born. Since his years were few, he felt that the Lord should leave him alone so that he might experience some comfort.

Zophar then entered the debate (11). He told Job not to feel that because he had spoken much he had vindi-
cated himself. Job may think himself righteous, but should God speak up he would be proven so sinful that the punishment he was experiencing was far less than what he deserved. God's power and wisdom were beyond human understanding and he can detect wicked people. Zophar concluded with an appeal to Job to reform and to pray to God, for only then would his life be secure and peaceful. If he would persist in his wickedness, however, there was no hope for him.

Job's reply to Zophar (12-14) began in a sarcastic manner. He said that his friends speak as though all wisdom rested with them, but felt that he had as much understanding as they had. In fact, all people, beasts, fowl, fish, and the earth itself know that God was wise and mighty and ruled over all men, nations, and nature.

Job did not feel inferior to his friends (13), and accused them of lying, of speaking unrighteously in order to defend God. He felt that they would show better wisdom if they kept quiet, and he threatened them with God's punishment for speaking the way they did. Job said that he would take his life in his hands and would argue his own case before God, and felt confident that he would be vindicated. He made two requests, however. Firstly, that the Lord should neither harm him nor make him afraid; and secondly, that he should speak to him and he would reply or
vice versa. Job then called upon God to reveal to him his transgressions, but He paid no attention to him. Job implored God not to punish him for sins he committed during his youth. He felt like a prisoner whose feet are placed in stocks.

Because man lived so short a period of time, Job felt (14) that the Lord should not bother with him but allow him to live his few years in peace. The life of man was unlike that of the tree. For when a tree is cut down there is hope that it will grow again, but when a man died he was gone for good. Job then asked God to hide him in the nether-world until His wrath had passed. He concludes the chapter with the question of whether man may live again once he dies, but concluded that death is final.

b. The second cycle (15-21). In his second speech (15), Eliphaz accused Job of saying things that have no substance and of turning people away from the fear of God. He felt that Job's own words revealed his wickedness and condemned him. Eliphaz then became more bitter at Job and asked him why he thought he knew more than his visitors. Did Job think that he was the first person to have been born or did he listen in on the heavenly councils? He further asked why Job has rejected God's consolation that has come through them. Why did he speak against God? Eliphaz then expressed the idea handed down by the wise
men, that the wicked man lived in constant distress and anguish due to the fear that misfortune awaited him. And the reason for this fear was his awareness that he was defying God. Consequently, the wicked could look forward only to a disastrous fate.

Job's first words, in his second reply to Eliphaz (16-17), were filled with contempt for his friends for they are sorry comforters. Their consolation consisted of windy words. He asked for the opportunity to console them as they were comforting him. Job then bitterly lamented the tragic condition in which God has placed him and pictured once more his physical ailments, although he was not guilty of any violence.

Job then turned from his friends unto God, his "Witness" in heaven, to whom he poured out tears appealing for vindication, for his span of life was drawing to a close. He appealed to God to be a surety for him. His friends were a great disappointment to him, refusing to use their understanding. Also, he was vilified by people generally to the utter astonishment of the upright. Job concluded with the feeling that there was no hope for him except in the nether-world.

In his second speech (18), Bildad, too, displayed irritation and refused to be compared to a beast and described as dull. He then pictured the ill-fate of the
Job's reply (19) again upbraided his friends for their vexations and again accused God of not dealing justly with him. Job became painfully aware of the fact that his body was very lean. He appealed for pity to his friends and begged them not to persecute him as God was doing. Job then changed his tone and felt that he would be vindicated by God himself after death. He wished that his words were written down so that they might exist forever in his defense. He concluded with the belief that his friends would be punished for treating him as grievously as they had done.

Zophar, in his second speech (20), was greatly agitated at Job's sharp words, but felt that he should reply. Like his friends, he, too, maintained that the prosperity of the wicked and the joy of the godless are of short duration, no matter how great they may be for a time. Wickedness may taste sweetly, but it turns to poison in the individual. The wicked may swallow riches, but they shall vomit them up. Zophar then described the many calamities that befall the wicked.

Job concluded the second cycle (21) by replying to Zophar that he would like their indulgence in listening to him, after which they might continue to mock him, if they chose. He explained his impatience as due to the horror
of the plagues with which he was smitten. He disagrees with his friends in regard to the well-being of the wicked by saying that they and their families were well kept, prosperous, were not punished, and died peacefully.

Job persisted in asserting that people were not punished or rewarded in accordance with their wickedness or righteousness. If his friends were correct in saying that if the wicked man does not suffer then his children do, then asked Job why did not God punish the wicked man himself so that he could see his own destruction instead of being unaware of it. Death comes to all, wicked and righteous, without discrimination.

In conclusion, Job told his friends that he knew their thoughts and the devices they are inventing against him. They pointed out one wicked person who has vanished to prove their case. Job insisted, however, that travelers of wide experience relate that when a calamity came, the wicked man was spared. He was not repaid in accordance with his deeds. On the contrary, he was buried with honor and ceremony. Job therefore concluded that his friends' arguments could not stand up and that their comforting was all in vain.

c. The third cycle (22-28). Eliphaz asked Job in his third speech (22), whether his righteousness was of any benefit to God. God had not punished him because he was
religious, but because of his wickedness. Eliphaz then mentioned Job's many transgressions, such as, taking pledges for nothing, refusing water to the thirsty and bread to the hungry, sending widows away without help thereby harming orphans. He criticized Job's attitude and said that God is on high and saw everything that transpired. He then told Job to make his peace with God and receive His instruction, for then would he be built up and become prosperous. Then would God be with him wherever he went. Eliphaz concluded that this experience would enable Job to assure those who were cast down that God saves the humble. If they were innocent they would be delivered.

Job replied (23–24) to Eliphaz that his misery was still great. He would like to appear before God to present his case, and he believed that God would listen to him. Unfortunately, Job could not find God. Voicing his innocence again, Job said that God knew the path that he followed, and if He would try him, he would emerge as pure as gold. Nevertheless, God has decided what to do with him, acting just as He pleased, and there was nothing that he could do to change His mind.

Job asked (24) why there was no day of judgment for the wicked whose violence went unchecked, and he gave examples of injustices that were committed by them. Yet,
God did nothing about it. He then said to his friends that although they felt that the wicked perish and their work had no existence, he still believed that the wicked were not punished, and concluded with the challenge to be proven a liar.

Bildad’s third speech (25) was a short one. He was awed by the majesty of the Lord and repeated that no mortal was innocent before Him. Even the moon and the stars lost their lustre in His presence.

Job minimized Bildad’s arguments in his third reply (26) to him, and said that they had in no way solved the questions he had raised, because whatever he said was of no help to those who had no power to understand Divine Law or who had no wisdom. Job said that he knew as much as Bildad did about the greatness of God, and gave an impressive picture of Him, depicting His wonders and powers. He concluded by saying that whatever he has said described merely the "out-skirts," only minutely, God’s ways, because no one could understand fully His might.

When Job concluded with the above remarks, his friends spoke no more. Zophar did not reply a third time, nor did the others speak up.

Job, thereupon, continued to address his friends (27), and swore that although he did not agree with them that the amount of one’s suffering is in proportion to his
sins, he would nevertheless, speak neither unrighteousness nor falsehood. He felt that although God had dealt bitterly with him, yet, he will not give up his integrity, and insisted that he was righteous and innocent. Job then wished that the fate of his enemies would be as the wicked for whom there was no hope. He told his friends that he would teach them something about God. He agreed that the wicked experience many great misfortunes and enumerates the many ways in which evil overtakes them. Job himself, however, still felt that not all the wicked are punished.

In chapter 28 Job discussed the mystery of wisdom. He said that man could bring forth from the earth its natural treasures, he could make artificial channels and dam up rivers, but he could not find wisdom and understanding. In spite of man's brilliance, wisdom was beyond his reach. He could not buy it with gold or silver for it was valued far above these and other commodities. Wisdom was unknown to the living, but God knew where it was and how to get to it, for He used it as the foundation when He created the world. God made available unto man, however, that kind of wisdom and understanding that was attainable. Man's wisdom was to fear God and his understanding was to do away with evil. Thus ends the third cycle.

d. Job's monologues (29-31). Still not getting a reply from any of his friends, Job soliloquized. He
recalled (29) his former happiness when God watched over him and when his children were with him; when he was very prosperous and greatly respected by young and old alike regardless of their stations in life. He was praised by all who heard of his righteous deeds and by all who saw him because he helped the poor, the orphans, and the widow. He was blessed by the man who was bitter because of the kindness showed him. He helped the blind, the lame, the needy, and championed justice. He then thought that he would surely die in dignity at old age. He was respected by the other people and was regarded as the head among them.

Job then contrasted his present status with that of the past (30). Today he was derided by youngsters whose fathers he would not hire even as keepers of his dogs. He was loathed by the lowest class in society. They spoke shamefully of him, ran away when they saw him, spat in his face, placed obstacles in his path, and tormented him. All this, Job felt, had been inflicted upon him by God. He referred to the great physical pain that was piercing his bones and discoloring his garments because of the emission from it, and that it tightened itself around his body. And if he turned to God, He neither answered him nor regarded him. He felt that God was dealing mercilessly with him and hated him, and that death was the only end for him. He could expect help from no one. He had wept for those
in trouble and grieved for the needy. Instead of goodness, evil had come. His skin had turned black and a fever was burning his bones. The happy music that his harp used to play had changed to sorrowful tunes.

Job then (31) turns to his own defense. He said that he never looked with evil thoughts upon any female, and that he committed no unrighteous act because of the conviction that misfortunes would result from it. Why, he therefore asked, should calamity have befallen him. Does not God see that his ways are just? He then mentioned a number of sins of which he was completely free. He avoided vanity and deceit; he desired nothing that was not his; he did not commit adultery; he always dealt fairly with his servants; he helped the poor, the widow, the orphan, and the beggar; he wronged no one even though he could have used his influence with the judges; he did not make gold his god; he was never false to God; he never rejoiced at the destruction of his enemies; he was always hospitable; he has no transgressions to hide of which to be ashamed.

Job longed for someone to listen to him, and for an answer from the Lord. He asked that his adversary write an indictment against him. He would carry it around with him because it would acquit him due to the many flaws it would contain.

Job concluded his monologues with the words that if
the land should cry out that he stole it and if the furrows
should weep that he did not pay the workers their hire, then
might thistles and weeds grow on his fields instead of wheat
and barley.

The Elihu speeches (32-37). The introduction (32:1-5)
narrates that when Job's three friends stopped speaking,
Elihu, who because of his youthfulness had refrained from
speaking up until then, grew angry at Job and at his friends,
because the former justified himself instead of God and the
latter condemned Job without answering his arguments
properly. Thereupon, Elihu uttered four speeches.

a. The first speech (32:6-33:33). Elihu began with
an explanation for speaking. Due to his youth, he hesitated
to speak, but had come to the realization that it was a
spirit in man and an inspiration from God that gave men
understanding, not age or greatness. He had listened
patiently, but none of the friends could convince Job or
refute his arguments. In fact, they were silenced. He
now felt compelled to speak because he was overflowing with
ideas which he could no longer repress, and he should speak
straight-forwardly without flattering anyone.

Elihu then turned to Job (33) and asked that he
listen to him for he would speak justly and sincerely. He
was a mortal and did not wish to frighten Job, but invited
his reply. Elihu said that he had heard Job's arguments:
that he claimed to be innocent, that God regarded him as an enemy and treated him accordingly, and that He would not answer him. Elihu disagreed with Job and proceeded to answer his arguments. He said that God did speak to humans through such devices as dreams and illness. If the sufferer had an angel to intercede for him and vouch for his righteousness, if he prayed to God and admitted his wickedness, then he was healed and redeemed from the pit. For God accepted repentance many times because He was interested in having man live. Elihu asked Job to speak if he had anything to say. If not, he should continue to listen to him.

b. The second speech (34). Elihu then turned to Job's protest that he was innocent and that God had not dealt justly with him, by punishing him for no reason. If there were others who were as blasphemous as Job and who felt that there was no profit in following God's ways, Elihu wanted them to know that God did not commit iniquity, do wickedness, or pervert justice. He created the world. Should He, therefore, decide to do away with an individual, He would not have to resort to evil practice. We would not expect any baseness or wickedness from an earthly king and nobles. We should, therefore, certainly not expect such behavior from God who was just and mighty. He paid each person according to what he
deserves. Elihu felt that Job acted like the wicked when he spoke against God, and adds rebellion to his sin.

c. The third speech (35). In this speech, Elihu referred to Job's assertion that he was punished though guiltless and consequently contended that there was no profit in being good. Elihu answers Job and his friends that God was not affected either way by their good and bad deeds. Their actions affected only people like themselves. The reason God did not answer the cry of the oppressed was because they did not call upon Him out of a deep sense of faith. This explained why God has not appeared unto Job, for he spoke vainly and unwisely.

d. The fourth speech (36-37). Elihu said that he still had more to say on behalf of the righteousness of God. God was mighty and did not despise anyone. He gave both the wicked and the poor their just payments, and was constantly watching over the righteous and preserved them forever. If suffering did befall them, it was His way of indicating to them that they had acted improperly and preferred that they correct their actions. Should they repent, then they would spend happy days; if not, they would die. Those who did not pray to God when they were afflicted would perish. Elihu said that it was through affliction that the sufferer was delivered, and through it God opened his ears to instruction so that he sinned no
more. He then applied this to Job's case and told him not to sin anymore by ascribing iniquity to God. Elihu counselled Job to beware of God's wrath, lest He strike him, with nothing able to save him.

Elihu then describes God's greatness (36:22-37:13), which man could witness only from afar, and which was beyond human comprehension. He was eternal, and He taught man how to attain godliness. He controlled the rain and the clouds, the thunder and the lightning, the snow, the cold and the ice, and used these phenomena either as punishment or as blessing for the people.

He told Job to listen and to consider all these wondrous works of God, and asked him if he knew the cause for the workings of nature, or if he could help God spread the sky. Because of the people's ignorance of such matters, they could say nothing to God, nor could they even prepare their arguments properly.

Elihu concluded with the thought that God was powerful to do justice, righteousness, and kindness. Men, therefore, fear Him, and He paid no attention to the wise of heart to save them from evil.

Yahveh's reply to Job (38-42:6). Included in this section are Job's responses to Yahveh's two speeches.

a. Yahveh's first speech (38-40:2). As Job had requested, Yahveh replied out of the whirlwind and
confronted him first with the physical make-up of the world (38:1-38), and helped him realize through a series of questions that he did not understand its nature. God indicated to Job that he knew nothing about the creation of the world, the setting of the boundaries of the seas, the daily rising of the sun, the deep, death, the breadth of the earth and the dwelling places of light and darkness, the treasuries of snow, hail, light, wind, lightning, thunder, rain, dew, ice, frost, the constellations, the control of the amount of snow and lightning, or about wisdom and understanding.

Yahweh then turned to the animal world (38:39-39:30). Again by means of questions, He pointed out to Job that he also knew very little about animals, such as, the lion, the raven, the wild goats, the hind, the wild ass, the wild-ox, the ostrich, the horse, the hawk, and the vulture.

The Lord then (40:1-2) asked Job to reply to Him.

b. **Job's first reply (40:3-5).** Job was so over-awed by God's words that he said that he had no reply to make.

c. **Yahweh's second speech (40:6-41:26).** God again spoke to Job out of the whirlwind and asked if he would ascribe injustice to Him so that he could justify himself. Or, did Job consider himself equal to God in any way. God suggested to Job that he clothe himself with majesty and glory and do good deeds as humbling the proud and the
wicked, and bidding them to become meek and unpretentious. When Job reached such a stage, then would God Himself confess that Job was righteous.

Yahveh then spoke of such mighty creatures as behemoth and leviathan. The behemoth was extremely strong, with bones that were as brass pipes, and could live both on land and in the water. Only God who made him could overcome him. The leviathan could not be caught by the same means as any other fish, for he was unconquerable. No one would dare fight him because he was very fierce and strong. Thus (41), if no one could stand up to these animals, who then could stand before God, to whom the whole world belongs?

The Lord said that He would not remain silent about the strength and build of the leviathan, gave a detailed description of his might, and said that he was the king of all the beasts.

d. Job's second reply (42:1-6). Job finally admitted that no imperfection was connected with the Lord and that he had spoken without understanding the wonders of God's works. Job was happy to have seen God and repented for having spoken the way he had.

The epilogue (42:7-17). After speaking with Job, God said to Eliphaz that He was angry with him and with his two friends for not having spoken of Him that which
was right. He suggested that in order to avoid harm they offer sacrifices for themselves and that Job pray for them. And when Job did pray for them, the Lord rewarded him with a double amount of his former live stock and blessed him again with seven sons and three daughters. Job then lived to a ripe old age and died a very prosperous man.

II. THE CRITICAL THEORIES

This portion deals with the integrity of the book, its date, and author.

The integrity of the book. Some portions of the book are questioned by modern critics. Although there are admittedly many glosses and interpolations, only the prologue and epilogue, chapters 25-27, chapter 28, the Elihu speeches, and 40:15-24 and 40:25-41;26 will be discussed here.

a. The prologue and epilogue. The trend of Bible criticism in regard to the prologue and epilogue has taken a definite course. Richard Simon, a Roman Catholic, who was the first to challenge the integrity of the Book of Job in about 1685, suggested that the first two chapters were added by those who compiled the Bible. About fifty

years later, Albert Schultens offered the explanation that these chapters were added when the book was admitted into the canon. About a century after Simon, it was felt that these sections came into being when the literary remains of Hebrew antiquity were assembled and that the discourse was compiled during the reign of King Solomon.

After relinquishing the Solomonic date for the discourse, the many discrepancies between the narrative and the poem led to the popular theory that an earlier folk-story or separate "Volkstuch" existed. When this view was doubted, it was revised to the extent that the author of the discourse had borrowed freely from the older folk-tale, but had introduced changes in order to express his own thoughts. This newer theory gained greater acceptance. Modern criticism, however, is swinging in

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4. Robert H. Pfeiffer, INTRODUCTION TO THE OLD TESTAMENT, (New York and London: Harper and Brothers,
the other direction asserting that the discourse was written before the narrative.

Within this brief description there are still other variations. There are those who reject only the prologue, while others reject only the epilogue. Still others are


of the opinion that the poet himself wrote the complete narrative. It is felt by some that when the Book of Job first appeared, the discourse contained a prologue and an epilogue, with others explaining that the book could not begin without the prologue because some information is needed about Job before he embarks upon the lament. Pfeiffer feels, however, that an introduction is not necessary for two reasons. Firstly, the ancient authors did not use prologues, as for instance in Genesis 12:1, and secondly, since Job was a famous popular character, as being mentioned by Ezekiel indicates, it is not necessary to inform the readers about him. Buttenwieser shares Pfeiffer's view but for a different reason. He says that the rites


11. Pfeiffer, op. cit., p. 668f.

that were performed by the three friends, crying, rending the garments, and throwing ash on their heads, were understood by the people then, no explanation being necessary. For it was commonly believed at that time that those who entered a place in which there was suffering and did not perform these rites, they would be similarly afflicted.

13 Studer considers chapters 29 and 30 as the original introduction to the discourse because he feels that it contains all that is needed to know about Job. The Satan passages of the prologue have also been questioned.

14 Studer, op. cit., p. 698.


Jastrow suggests that the prologue and the discourse deal with two different individuals who had the same name. He feels so because in the prose story Job is "pious, patient, taciturn" and has "sublime faith in God's justice," while in the discourse Job is impatient, rebellious, blasphemous, and he pictures God as "arbitrary and without a sense of justice." In the prologue Job does not sin with his lips (2:10), while in the discourse Job exclaims, "Therefore I will not refrain my mouth; I will
complain in the bitterness of my soul" (7:11). Also, in the prologue, when one misfortune followed another, Job said, "The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord" (1:21), yet he expresses his bitterness very strongly in the discourse, "Let the day perish wherein I was born" (3:3). Furthermore, when Job's wife proposes, in the prose section, that he end his sufferings by cursing God and dying, he replies to her, "...shall we receive good at the hand of God, and shall we not receive evil?" (2:10). In the discourse, however, Job cries out, "Why died I not from the womb?" (3:11).

Mcfadyen, on the other hand, defends the unity of the book and claims that the Job of the discourse and of the prose are one and the same. Since Job was a desperate man (6:26), his utterances should not be taken seriously; the disaster that befell him would understandably make him impatient and bitter; and, being commended in the epilogue could apply to Job's general attitude rather than to any of his particular utterances.

Driver and Gray likewise link the poetry with the prose. Both sections describe Job as perfect and assert

17. Driver and Gray, op. cit., p. xxxiv, xxxvi.
Job's innocence. God vouches for Job, and he, in turn, is convinced that his misfortunes cannot be attributed to any evil on his part. There are also noticeable similarities of usage that indicate, but do not necessarily prove, one author for both sections. Buttenwieser, too, contends that the prologue and the discourse are the work of one author.

With so much divergence of opinion, one can readily understand why Pfeiffer writes:

It is thus clear that the critics have suggested every possibility: the prologue, the epilogue, or both (in part or in toto) were written by the author of the book, or before him, or after him...It is impossible to prove convincingly that the poet either wrote or did not write the folk tale.

This difference of opinion prevails also in regard to the historicity of Job. Those who feel that Job really existed give as their reason the fact that the prophet Ezekiel (14:14, 20) mentions Job by name as one whose piety and righteousness was well known. Others of the same opinion point to the many particulars that the author enumerates, such as, the name of the hero, his friends, and Elihu, the cities of their residence, their genealogies, the extent of Job's possessions and the number of his

children, that Job's daughters were granted inheritance with their brothers, and the number of years that Job lived after being restored. Hai Gaon feels that Job was created only to be a parable. Also, since the author presents himself as a teacher, he would naturally take the story of an individual who was well known in order to make his point more forceful rather than of one who was unknown to the public.

Yet, one of the Rabbis feels that Job never existed and that the whole story is a parable, with which the writer agrees. A Bible exegete of the 14th Century, Levi ben Gershon (Ralbag), explains that this Rabbi feels so because of the logical precision that follows in the discussion. The sage Resh-Lakish has said that Job existed but that his sufferings never came to pass. Maimonides also writes of Job:

...it is a parable in order to explain the opinions of the people on Divine Providence. And you already know their (the Rabbis') commentary and the word of some that Job never existed and that he

20. BABYLONIAN TALMUD, Baba Batara 15a.
22. BERE'SHIT RABBAH, (Vilna: The Widow and the Brothers Rom, 1884), vol. 1, section 57.
is but a fable. Those who assume that he existed, and that he is historical, know neither the time nor the place (of his existence). Some of our sages say that he lived in the days of the Patriarchs; some say that he was a contemporary of Moses; others place him in the days of David, and still others believe that he was one of those who returned from the (Babylonian) exile. And this (difference of opinion) strengthens the assumption that he never existed.

Other reasons to support the non-historical character of the book is the use of such numbers as 3, 5, and 7 to describe Job's flocks and children, which seem more symbolical than factual. Also, the dramatic manner in which one man escapes to inform Job of each misfortune, does not imply true recording. Ibn Ezra too feels that the book is not literal history; it is a translation into Hebrew from a foreign language. Furthermore, the dialogue is far too philosophical for an actual conversation, and the arguments are too complete for a spur of the moment talk. As Cabot and Dicks put it:

"It is highly improbable that Job ever mastered his sufferings as to pour out the passionate eloquence with which the writers of the Book of Job make him confront his uncomforting opponents. It is still more improbable that he would have had more than a passing impulse to dispute with them."

Robinson also tells of a theological student who


expected to get many "points of preaching" while being a patient at the hospital, but found the effect of suffering too disconcerting for alert thinking.

Some discrepancies between the narrative and the discourse have already been referred to. There are, however, still other inconsistencies between them. There is a difference in style, language, and phrases. The prose section indicates the pre-Exilic preference for the narrative. It is surprising that none of the characters who appear later in the discourse know anything about the circumstances that led to Job's suffering, nor is Satan heard of again after the prologue. The discourse ignores the problem of whether Job was worshipping God for nought as it does the reason for Job's suffering. In the prose section Job's piety conforms to the ritualistic side of religion, with animal sacrifices in the forefront, while in the discourse it is measured by the ethical standards of right doing and right attitude. In the discourse Job is certain that he is right and that God is wrong, yet in the epilogue God says that Job spoke that which is right about Him, and goes on to condemn his friends. It is felt in the prologue and in the epilogue that the Lord is within His rights to cause suffering to His creatures for

whatever purpose He may have. The discourse, however, combats such a concept. Also, the epilogue implies by rewarding Job with twice as many earthly blessings that this is the ultimate reward for virtue. This theory of retribution, however, is a view that the discourse objects to. Furthermore, the national name of God, Yahveh, is used exclusively in the prologue and epilogue, while in the discourse the accepted names of El, Eloha, and Shadday, except for 12:9, 28:28, and in the titles of the speeches of Yahveh, are used.

One further discrepancy is observed in that Job's children are referred to as living in verse 19:17. This argument, however, cannot validly be used because verses 8:4 and 29:5 clearly state that his children have paid for their transgressions and are dead. The writer feels that 19:17 does not refer to Job's own children but rather to members of his household who are regarded as his own, or to his brothers.

The writer feels that the prose section and the dialogue are the products of two or more different hands, and that the legend concerning Job was in existence.
before the writing of the poem. This legend was used by
the author of the dialogue to express the current think­
ing on the problem presented in the book.

It has been suggested that of the prologue and
epilogue, the latter is the older. An example to sub­
stantiate this view is when the epilogue speaks of "all
the evil that the Lord had brought upon him (Job)"
(42:12), Satan not yet being the instigator of evil.

b. Chapters 25-27. The third cycle of speeches
between Job and his friends is regarded by many Bible
critics as jumbled. Unlike the two previous cycles,
Zophar says nothing, yet Job speaks three times.
Bildad's speech (25) is extremely short, and Job's re­
ply (26) seems to corroborate Bildad's words which are
inconsistent and contradictory to his own. Also, when
Job describes the misfortunes of the wicked (27:7-10,
13-23), he is apparently upholding his friends' point
of view and is attempting to teach them what they
previously maintained.

Some suggestions have been made to improve the
arrangement by rearranging supposed dislocated sections
of these chapters. Some claim loss of parts and

28. Spiegel, "Noah, Danel, and Job, "LOUIS
GINZBERG: JUBILEE VOLUME, p. 324f.

29. Pfeiffer, op. cit., p. 671, lists many
mutilation, while others cut out various sections entirely. Cheyne feels that chapter 19 should be followed by chapters 29 and 30, which he regards as "the original conclusion of the colloquies," and that the chapters in between 19 and 29 have not been composed by the same author. There are still others who accept these chapters as they are with no substantial change by offering different explanations to keep the text intact.

The writer feels that the third cycle was originally complete with Bildad's speech perhaps longer and Zophar having a third speech. He arranges the passages as follows: Bildad 25, 26:5-14; Job 26:1-4, 27:2-12; Zophar 27:13-23. This leaves Job without his third reply to Zophar, which must have been lost.

c. Chapter 28. As in the previous discussions, here, too, there are many diversified opinions. Although there are those who feel that this chapter on

attempts at rearrangement.


31 Kraeling, op. cit., p. 205.

32 Cheyne, op. cit., p. 2476.

33 Abraham L. Lassen, translator, THE COMMENTARY OF GERSONIDES ON THE BOOK OF JOB, (New York: Bloch
"wisdom" has a logical connection with the portions surrounding it, there are others who feel that it is an independent poem or a later insertion that was no part of the original book. Even though Dhorme regards this chapter as authentic, he nevertheless admits that it is inserted between the discourse and the monologues. Kraeling feels that the editor took chapter 28 from another section of the book and placed it where it is, while Pfeiffer is of the opinion that it was actually written by the poet but that it was not an integral part of the Book of Job.

This chapter is definitely out of place before the Yahweh speeches, unless they be completely spurious, which is not likely. Job's monologues contradict the calmness and resignation implied in 28; and after Job


34. Driver, op. cit., p. 399.


36. Dhorme, op. cit., p. LXXVI.


38. Pfeiffer, op. cit., p. 672. This view was advocated earlier by D. B. Macdonald, "The Original Form of the Legend of Job," JOURNAL OF BIBLICAL LITERATURE, 14 (1895), 69.
accepts the mystery of God in verse 28, he again seeks understanding of Him in the monologues. Nor does it seem possible that Job's mood in chapter 27 should be followed by a study of mining operations. Cheyne's remark that this chapter has "no allusion whatever to Job's problem," is shared by others and is well taken. The writer, too, feels that this chapter is an interpolation.

d. The Elihu Speeches. The prevailing opinion is that these chapters (32-37) are a later addition to the book, a view with which the present writer agrees. This feeling has existed for many years, and as far back as the seventh century has their authenticity been questioned. Nevertheless some critics maintain that they are authentic. Cornill feels that they "form the summit and crown of the Book of Job" and supply the only solution to the problem of suffering. Gemung believes that although Elihu identifies himself with Job's friends "with a merely ___


40. Jastrow, op. cit., p. 135; Leslie, op. cit., p. 120.


42. Cornill, op. cit., p. 428; Helen H. Nichols, "The Composition of The Elihu Speeches," THE AMERICAN JOURNAL OF SEMITIC LANGUAGES, 27 (January, 1911), 98, says that Ibn Ezra feels the same way in his commentary.
conventional faith and a traditional God," he nevertheless
regards the poem as a unit.

Many arguments, however, are proffered to attack
their genuineness. Elihu is the only individual in the
entire book who is not mentioned or alluded to either in
the prologue or in the epilogue, especially in the latter,
while the others are. Nor is any notice taken of his
speeches by any of the characters in the book. Job does
not reply to him as he does to his friends or to Yahveh.
These chapters interrupt the natural flow of thought in
that the Yahveh speeches should follow Job's appeal to
God. They contribute nothing new to what has already
been said, with only a slight elaboration on the theory
that suffering has a purgative purpose. This section
anticipates in an inferior manner the connection between
God and nature of the Yahveh speeches, and its style and
language are also inferior to and different from the
poem as a whole.

These and other arguments have led many Bible
critics to the conclusion that the Elihu speeches are

43. John F. Genung, THE EPIC OF THE INNER LIFE,

44. Driver and Gray, op. cit., p. xli-xlviii, give good illustrations of the difference.
an interpolation, with some suggesting that they were composed by more than one person.

e. Passages 40:15-24 and 40:25-41:26. Although some Bible critics reject all of the Yahweh speeches, it is not the generally accepted view. It is rather felt that either all of the speeches or a part of them stem from the original author of the book. The passages that are questioned most are 40:15-24 and 40:25-41:26, which are supposed to describe the hippopotamus and the crocodile respectively. The writer believes that the Hebrew terms for these animals, "behemoth" and "leviathan," refer to mythical, rather than actual, animals.

Those who reject these passages argue that they are out of place and context and consequently divert


46. Jastrow, op. cit., p. 77-82; Barton, op. cit., p. 27; Nichols, op. cit., p. 97-186.

47. Finkelstein, op. cit., p. 234; Kraeling, op. cit., p. 162; Cheyne, ENCYCLOPAEDIA BIBLICA, p. 2480f; Blake, op. cit., p. 185.

attention from the discussion. That they must be later additions because should the author have written it, he would have placed it immediately after chapter 39 where the different animals are described. Some critics feel that these passages do not even logically follow chapter 39. It is also argued that the descriptions of the behemoth and the leviathan are different from those in chapter 39, in that they are longer. Others, however, defend these passages as parts of the work of the original author. Eerdmans rejects only 40:25-31 as a later insertion and he regards it as the only portion dealing with "leviathan."

The writer agrees that these passages are out of place, but does not regard them as the work of later hands. They were composed by the author, but might have been disarranged when the book was compiled.

Although the writer feels that some sections of Job were added by the editor of the book, it will nevertheless be dealt with as a whole, because a unified

49. Kraeling, op. cit., p. 101; Driver and Gray, op. cit., p. 351; Jastrow, op. cit., p. 84; Cheyne, JOB AND SOLOMON, p. 56.


51. Eerdmans, op. cit., p. 29.
psychological picture is given.

The date. Many dates have been suggested for the writing of the Book of Job. The critics do not agree in designating this book to any specific period, for it contains nothing that fixes it to a definite date. Some of the dates in the Talmud have already been listed in a quotation from Maimonides on page 40-41. Other dates suggested by the Rabbis are during the days of Joseph, the time of the spies, the period of the Judges, the reign of Ahasuerus, the kingdom of Sheba, and during the days of the Chaldeans. Hontheim believes that "job lived long before Moses."

The critics place the book somewhere between the sixth and third centuries B.C.E. Pfeiffer dates the book at the time of Jeremiah and lists others who support this view, while others feel it belongs in the period of captivity. Others date the book in the fifth century,

52. BABYLONIAN TALMUD, Baba Batera 15a-b.


55. Cheyne, op. cit., p. 74; Driver op. cit., p. 405; Davidson, op. cit., p. LXXV.

with some attributing it to the middle of the century and others at about 400 B.C.E. The fourth century has also been suggested, as has the period between 450-350. Cornill places it in "the latest period of Hebrew literature," or at about the middle of the third century. Siegfried claims that 15:20 refers to Alexander Jannaeus.

It is rightly felt that the Book of Job was written after the finding of "the book of the Law," claimed to be Deuteronomy, during the reign of Josiah in 621 B.C.E. because of the similarities that exist between them. Some points of contact between the two books are those that refer to adultery (Job 31:9; Deut. 22:22), to the taking of pledges (Job 22:6;...
24:9; Deut. 24:10-13), to the worshipping of the sun and the moon (Job 31:26; Deut. 4:19; 17:3), and to the removal of landmarks (Job 24:2; Deut. 19:14; 27:17).

It is also improbable that Job preceded Jeremiah and Ezekiel because the latter were the first to bring to the forefront the individual in religion, from which standpoint Job is written. Also, Job 3:3-12; 10:18-19 seem to be taken almost verbatim from Jeremiah 20:14-18.

This places the book either immediately preceding, during, or immediately after the Babylonian exile.

There are other considerations, however, that place the book at a later date. The problem of "they that work wickedness are built up" and "every one that doeth evil is good in the sight of the Lord... where is the God of justice?" which is raised by Malachi (3:15; 2:17) and which is dated at about 400 B.C.E., is raised by the author of Job. The calmness with which Job speaks of the exiles of the leaders (12:17-19) indicates that this event must have taken place some time before.

The passages dealing with Satan and the appearance of Arabic words in addition to those in the Elihu speeches likewise point to a post-exilic period. Also, the marked similarity between Job 7:17 and Psalm 8:5 points to the using of words from that part of the Psalter which is believed to have been written in about the
middle of the fifth century. Consequently, these indica-
cations have led the writer to date the book at about
400 B.C.E.

The author. The Talmud states, "Moses wrote his
own book and the portion of Balaam and Job." Although
this view has twentieth century support, it is generally
regarded by the critics as impossible, as are the names of
other suggested authors. We shall have to content
ourselves with the fact that the name of the author is
unknown, without the possibility of ever arriving at any
conclusion in the matter. The discussion concerning the
author thereupon narrows itself down to the question of
his nationality.

Quite a controversy exists, as in the two previous
subheadings, in attempting to designate the nationality
and residence of the author. The Rabbis of the Talmud,
except for the one who places Job in the time of Jacob,
regard Job as an Israelite and that he prophesied to
the Gentiles. Some recent Bible critics also regard

63. BABYLONIAN TALMUD, Baba Batera, 14b.
64. Gerry W. Hazleton, "The Book of Job. -Who
Wrote It?" BIBLIOTHECA SACRA, 71 (October, 1914), 575.
65. BABYLONIAN TALMUD, Baba Batera, 15b.
66. Loc. cit.
Job, or the author of Job, as Jewish. Finkelstein feels that the author was a Jew who resided in Jerusalem because of the ethical and moral statements that the book contains, while others feel that he was a Jew who lived either in the southern part of Judah on the Edomite border or in Egypt. Strahan regards the author of Job as a Jew, but as one who has "transcended the limits of national particularism." Therefore does he place the scene of the story in Edom. Others feel that Job is non-Jewish but that the author is Jewish. McFadyen is of the opinion that the author wished to suggest that the problem he poses, that of reconciling God's justice with the suffering of the righteous, is a universal one. That all humanity, not only Israel,

67. Davidson, op. cit., p. LXIVf; Driver, op. cit., p. 32; Peake, op. cit., p. 45; Kent, op. cit., p. 91, 93.

68. Finkelstein, op. cit., p. 231.

69. Cheyne, op. cit., p. 75, 98; Driver, op. cit., p. 408.


71. Strahan, op. cit., p. 20.

is concerned and bewildered by it. Cornill says that it is characteristic of the Wisdom Literature to eliminate all traces of Jewishness in the face of the human and the universal. Still others regard Job as an Edomite, as an Arab, and an Aramaean, or just non-Jewish.

The arguments that have been adduced in the arguing for an Israelitic author are various. The book is included in the Old Testament and Job is quite at home with the civil and moral laws of the Torah as was previously indicated. The book refers to the exile or exiles (12:17-25) suffered by the Jewish people in either the eighth or sixth centuries before the common era. The Hebrew word "etanim" in 12:19 alludes to the

73. Cornill, op. cit., p. 43lf; Kraeling, op. cit., p. 23, also feels that the Wisdom writers avoided "particularistic religious elements in their writings."

74. Pfeiffer, op. cit., p. 681.


descendants of David and therefore the author's acquaintance with the implied meanings in the language of the Jewish people points to his Jewishness. It is also argued that the main problem of the book, the suffering of the righteous and the well-being of the wicked in relation to God's justice, must have been derived from the writings of the Old Testament. For retribution in the Old Testament was originally national in character, but was individualized by Jeremiah and Ezekiel and Job continues to discuss this problem from the individual's point of view. Furthermore, when the book speaks of priests (12:19), it indicates practices that were prevalent among the Jewish people.

The attempt to link the Hebrew word "etanim" with the house of David is stretching a point. The Hebrew commentators do not mention David or make any reference to his descendants in commenting on this verse. This argument is extremely inconclusive as is the one that claims that the reference to the "kohanim," the priests, (12:19), indicates practices common to the Jewish people. On the contrary, the Jewish

78. NEBI'IM UKETUBIM, commentators Mezudat Ziyon, Keshet Umagen, and Mezudat David.
commentators feel that "Kohanim" here refers to secular leaders as in II Samuel 8:18 where David's sons are called "kohanim" but lords or ministers are meant. Also, almost all nations at that time had priests, not only the Jewish people, and does not therefore indicate anything specifically Jewish. Nor is the argument that its inclusion in Jewish Scripture indicates a Jewish author a strong one, because there are other portions in the Old Testament whose authors are not Jewish. For example, the portion of Jethro, the prophesies and parables of Balaam, and others. Also it is not definite that Job 12:17-25 refers to the exiles suffered by the Jewish people for the Assyrians deported many nations. It is also claimed that these verses refer to Alexander's conquests.

If these rebuttals do not definitely point to a Jewish author, neither do some counter-arguments definitely point to a non-Jewish author. Pfeiffer tries to build a strong case in favor of an Edomitic author. The writer regards some of his arguments, however, as not convincing. Pfeiffer's statement that similarities between Job and other books of the Bible do not mean that the author of Job was necessarily Jewish but could

79. Ibid., commentators Rashi and Mezudat Ziyon.
have read Israelitic writings, hinges on a rather weak possibility. The writer feels that the evidence is far more indicative that being acquainted with Old Testament writings the author is more likely to have stemmed from the Jewish people. Likewise, when Pfeiffer sees no allusions to the laws of the Torah in the Book of Job but says that they must have been practiced by society generally, it may be so. When, however, they can be definitely tied up with the laws that are written down in Jewish literature and were continually stressed by the prophets and teachers, although they may be found in non-Jewish writings too, we may tie up the moral and ethical laws in Job with those in the Torah.

About the only possible claim for a non-Jewish author is that there is no positive reference throughout the book to the Jewish people, to its history, culture, and religion, or to Jewish institutions. Also that Job's three closest friends are not Jewish and that the only reference to the land is where the Jordan is referred to in 40:23, but which is regarded as an interpolation. Yet, if Cornill and Kraeling are correct in asserting, as stated on page 56, that it is characteristic of Wisdom Literature not to be particularistic and to disregard all traces of Jewishness, which seems all the more possible if Edom is the scene
of the story, since that was a hated people (Malachi 1:3),
then we should not expect to find any in the Book of Job.

Consequently, since there is no positive evidence
to the contrary, the writer will continue to believe that
the author of Job belongs to the Jewish people.

III. THE CONDITIONS OF THE TIMES REFLECTED BY THE AUTHOR

Like other works of deep significance and profound
thought, the opportune moment had arrived in the life of
the Jewish people that goaded the author of Job to take
pen in hand and to commit this work to posterity. In the
words of Genung, the poet sought to "bring the people's
inarticulate longings to expression." For its theme
treats the inner struggle, the mental conflict of a
severely smitten individual and his heartrending attempt
to acquire insight and to regain his equilibrium.

The book itself conveys decided clues concerning
the existing conditions of that period, which have
undoubtedly influenced the author. That was a trans-
sitional age, an era in which a few elements joined
forces to supply the motive for a production of such
nature.

The book gives a rather comprehensive picture

of the religious, social, and cultural conditions of the time, as well as a reflection of the political. It was a period in which the people were not acquiescent. They were no longer willing to accept the status quo. The views of the wise men no longer satisfied them as to why the innocent suffer, which was tied up directly with the perplexing problem of God's justice. Eliphaz's first words (4:3-5) admit that the old theory no longer comforted the people as it did before. In fact, those very individuals who used it to comfort others, now found no consolation in it themselves. Was God as just as the prophets had pictured Him whether it refer to a nation or to an individual? This question confused the minds of the people. Because of their monotheistic belief (1:6; 31:26-28), they regarded God as the cause of all the good and evil that occurred and that His will ruled the universe, and it was generally agreed that the performance of righteousness was followed by blessings with misfortune following the practice of wickedness. The existing concept pointed to a rigid relationship between a person's deed and destiny with no partiality. Surely this is the prevailing view as the Book of Job opens.

The people, however, could no longer reconcile the theory with the facts for they saw the righteous suffer and the wicked enjoy themselves in too many cases. The
author expresses their rebelliousness by indicating that they were no longer submissive as is the Job of the prologue, but that the Job of chapter three was the more real picture. This was society's reaction. The existing narrow concept of God made them feel that He was unjust and immoral for permitting innocent people to suffer needlessly. This was the state of mind of the people as they faced this religious problem, which the author has preserved for us in the person of Job who is no one individual in particular but the great number of people who felt that they were enduring misfortune for no justifiable reason. It is quite possible that the author himself was one of the doubting sufferers, and he used his gift of the pen to fight the lumping together of sin and suffering as a stain upon the lives of human beings.

It was also argued that since the people earned either reward or punishment for themselves, the innocent had a perfect right to voice their protest for not receiving their due share for their righteousness, if it was not forthcoming. This helps explain why Job felt it necessary to list his virtues and to sort of remind the Lord of the so-called agreement.

The resistance that we meet with on the part of the people in Job actually began some time before the book was written. With the reforms of Josiah taking place (621 B.C.E.), the people felt that they were
entitled to good fortune and happiness. Instead, however, Josiah himself was killed on the battlefield, the nation met with misfortune at the hands of the Egyptians and the Babylonians with the latter destroying the Kingdom of Judah. Even the prophets, like the populace, expressed skepticism in regard to the contemporary theology of divine retribution whether it refer to individual or nation as is evidenced in Jeremiah 12:1, in Habakkuk 1:13; 2:5, and in other prophets. The author thus tries to comfort the people by writing this book. Though they have suffered terribly, though some Jewish people may yet be captives, they are nevertheless God's children and are in His favor.

It appears that when the book was written the national scene was quiet, as indicated earlier on page 53, with the result that there was no opportunity for political advancement. The only available means by which a person could distinguish himself was by establishing a reputation as a righteous individual. This led to the emergence of two classes amongst the people, the professionally pious who believed in retributive justice, and the ungodly who did not agree with this

82. Blake, op. cit., p. 130.
A far more unpleasant consequence, however, resulted. A rivalry sprung up amongst the pious individuals to gain a reputation for their piety. When, however, one of this group was visited by misfortune, he was almost immediately deprived of the reputation he had built for himself and was almost instantly labelled as an evil-doer. Such torturous and catastrophic spiritual tragedies took place, especially when the afflicted felt that there was no cause for his calamity. He would then plead for vindication and ask that God redeem him, which is the tone in which Job's words are uttered.

Furthermore, the doctrine of divine retribution said in so many words to the people that happiness, prosperity, health, and so on, are the direct results of piety. That is, a sort of pay envelope was to be expected as recompense for one's actions. It was just a matter of trading. Seeing the pious making a display of their piety, a question arose in the minds of the people. Are these individuals loyally pious and disinterested, or are they merely selfish adventurers looking out for themselves. In making Job reply that he fears God for nought,

83. Kraeling, op. cit., p. 20f.
the author attempted to answer this bothersome question by asserting that the individual is capable of real and disinterested piety and goodness, but that it requires a great amount of faith.

The book indicates that society at that time recognized the individual personality as philosophically independent of the community, and that monogamy was generally practiced (2:9; 19:17; 31:10), verse 27:15 being the only manifestation to the contrary. Also, the social conditions were of such nature that "From out of the populous city men groan, And the soul of the wounded crieth out" (24:12). The section from which this quotation was taken (24:2-12) helps us understand why Job's friends possibly considered him to be a doer of evil.

That era was a peaceful and tranquil one. It enabled the wealthy to become wealthier, but at the same time more calloused and selfish. The rich became the tyrants of society acting ruthlessly and violently. They oppressed the poor and subjected them to extreme privations by taking illegal human and material pledges from them. They stole and removed legal boundaries. They were envious of one another with a strong class distinction in existence. The accumulation of wealth was their sole aim in life, but they lacked charity for the needy and extended no welcome to the stranger. They did not treat their employees fairly,
and adultery was practiced. It could thus have been argued that if one is rich he must be wicked. This reasoning may have led the friends or elders to accuse Job of wickedness for he was a member of the wealthy class, and they could not imagine that one can be wicked and not be visited by doom. They classified Job with those who may have accumulated wealth in order to prove that they were pious. Job, however, speaking for all people in his circumstances, protests his innocence throughout, denies being sinful, and thereby objects to this false logic. He rebelled against the idea that wealth and religion went hand in hand. The author thus indicates his impartiality by speaking for all people, pleading the cause of both rich and poor alike.

Another feature of the period to be considered is the wisdom movement that invaded the land of the Jewish people. We are informed by Jeremiah that a group of wise men lived in Judah (18:18), and that they replaced the prophets after the destruction of the Temple. They were also adept scribes (Jeremiah 8:8) and had travelled extensively. The literature they composed was thus written by world-wise secretarially trained individuals who concerned themselves with and wrote about the problems of life for the reading public, and who avoided making

84. BABYLONIAN TALMUD, Baba Batera 12a.
references to any particular religion so that their books may be read by the peoples of the surrounding countries. Consequently, the author of Job placed his characters outside of Palestinian boundaries, and described non-Jews in somewhat favorable light.

Sensing these different factors, the author did a superb job in assembling material to write a book which belongs to the ages.

IV. INFLUENCE OF THE BOOK ON THE JEWISH PEOPLE

The historical significance. The Book of Job has enjoyed an extremely fine and glorious reputation among the great writers and profound thinkers. Such great personages as Carlyle, Tennyson, Ruskin, and others, have hailed it as a masterpiece. Its influence can be traced in many dramas of the West that deal with human suffering, for the theme of the troubled soul is ever appealing in all ages.

The book also conveys important messages for all humanity. It has served as a continual source of consolation to those who are overcome with grief and sorrow, and it instills within the individual the

confidence of faith in the ultimate triumph of justice and righteousness regardless of how black things may appear today. The book is especially helpful to humanity in this day and age when science rather than God is regarded as the all-encompassing factor, in that Job overcame his conflict through faith, by contemplating the mysterious forces at work in the world.

While this is generally true, we are at a surprising and regrettable loss when we apply the significance of the book to the Jewish people specifically. It appears that the book has exerted no influence to speak of on the Jewish community. Even though the reading of the Book of Job is sanctioned on Tisha B'Ab, the anniversary of the destruction of Jewish nationhood and Temples (586 B.C.E. and 70 C.E.), and is included in the Sephardic liturgy for that day, it has exerted very little influence on the Jewish people. Although it is one of the permitted readings for the Jewish mourner during his first seven days of mourning, and was read to the High Priest during

86. SHULEHAN 'ARUK: Orah Hayim, (Vilna: The Widow and Brothers Rom, 1911), chapter 554, sections 1 and 2.


the night of Yom Kippur (The Day of Atonement) so that the fascination of the story would keep him from falling asleep, we must nevertheless agree with Schmidt that the influence of the book has been limited and that it has hardly left any trace behind it. "No great man in Israel seems to have been attracted, shocked, or inspired by it." It was not attacked by the scribes and was read with solemnity, but inattention, in the houses of worship.

We find, however, that some scholars do attribute to the book special spiritual value for the Jewish people. Davidson, for example, feels that the Book of Job reflects the history of the Jewish people in regard to their undeserved and inexplicable suffering throughout the ages. Job contains a continuous lesson for them. That whenever they are afflicted with misfortune and are harassed by doubts as to whether the Lord has heard their pleas, the book strengthens them and encourages them to adopt the feeling that God is regarding them and that they may yet come into His presence.

We may, in line with Davidson's thinking, surmise

89. MISHENAYOT, SEDER MO'ED, Yuma, (Wilno: Rom, 1937), chapter 1, section 6.


91. Davidson, op. cit., p. XXIXf.
that the Jewish people were confronted with the same problem that beset Job - whether God was still with them in spite of the afflictions and misfortunes they were experiencing. The author used this vehicle to assure the people that just as Job came to the realization that God was on his side and would vindicate him, so must the nation never lose hope, but always feel that He is with them continuously despite the reverses and hardships they may experience.

Cheyne explains that when the author uses the Hebrew expression "shab et shebut" (42:10) to describe Job's change of fortune, the literal translation of which is "returned the captivity," he is not thinking of Job the man, but rather of the people Israel. Cheyne invalidates his own position, however, when he says that the above Hebrew phrase is used for the restoration of national prosperity, for in the two instances that he cites where the same expression is used, Psalms 14:7 and Joel 4:1, they refer to a return of the whole nation or a part of it from exile.

Nevertheless, neither Davidson's nor Cheyne's interpretation was alluded to in recent years when the worst tragedy in all their history had befallen the Jewish

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92. Cheyne, ENCYCLOPAEDIA BIBLICA, p. 2467.

93. NEBI'IM, UKETUBIM, the commentators on these verses.
people. Never before has systematic murder been carried out against them as a group. Yet, not once to the writer's knowledge was the Book of Job referred to in those trying days. It was as late as October 26, 1947, that a sermon was delivered on the radio program, "Message of Israel," by Rabbi Jacob J. Weinstein, entitled, "Job, A Modern Parable." The writer has found upon personal inquiry from his colleagues, from personal observation, and from self-reflection that the book is rarely used as a text for a sermon, or as a means of inspiration and instruction to fortify and immunize Jewish youth and adults to withstand the sufferings they have experienced or may experience.

Schmidt is correct in stating that a work like Job "belongs...to all ages... (and) is interpreted afresh by each generation." The potential is there; it needs but to be used.

To determine the effect of the book on the people

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94. This program is sponsored by the United Jewish Layman's Committee and is heard on the American Broadcasting Company and the Columbia Broadcasting System.

95. The writer has found only one sermon and one introduction that were delivered and written respectively by Rabbi Israel H. Levinthal in two of his published works, STEERING OR DRIFTING - WHICH?, (New York and London: Funk and Wagnalls Company, 1928), p. 15, and A NEW WORLD IS BORN, (New York and London: Funk and Wagnalls Company, 1943), p. 3, in which midrashic statements, containing references to Job, are used as texts.

96. Schmidt, op. cit., p. 102.
of Jewish faith today, the writer prepared a questionnaire that was answered by ninety Jewish male and female residents of his and a neighboring community, ranging in age from 18 to 56 years. He then secured the cooperation of ninety Christian inhabitants of his community, between the ages of 24 and 54, who answered the same questionnaire, in order to compare the reactions of both groups towards Job.

The questionnaire consisted of the following seven questions:

5. What has it taught you?

Among the Jewish group the answers run as follows: 56% replied "no," 40% "yes," and 4% were "not certain" whether they had heard of a book called Job, with 62% unaware of its contents, 21% slightly familiar with it, and 17% claiming acquaintance with it.

As to how they first came in contact with it, 15%
credited Sunday School, 12% personal reading, 7% sermons, and 1% each to school, conversation, church, and an assignment in a drama class. Sixty-two percent did not reply to this question.

Seventy-eight percent felt that Job had no influence on their lives, 18% replied "maybe," with the remaining 4% reporting that the book did exert some control over them. Ninety-six percent did not relate anything in regard to what the book taught them. The 4% who made specific replies to the question, reported, "suffering and pain are relative," "patience," "kindness to others," and "the will to live."

Ninety percent felt that Job did not help them in any way; 4% acknowledged slight benefit to it; and 6% attributed positive benefit to it. As to how it specifically helped them, 97% made no reply. The 3% who did reply, stated, "perseverance and strength in faith," "to bear my ills till things better themselves," and "the way of life lies in suffering and pain."

To the last question, 70% replied that they "never" heard anyone speak of Job in every day life, 16% "occasionally," 12% "rarely," and 2% "frequently."

Looking at the above results from the total number of replies, with only 4% claiming to have been influenced by the Book of Job, one is forced to conclude that as in the past, Job has had very little effect upon the modern
Jew. A suggested reason for this may be that its solutions to the problem of suffering are too lofty and do not therefore ease the disturbed mind.

When we look at the results, however, from the point of view of the number who are acquainted with the story, we come to a somewhat different conclusion. The "not certain," "maybe," and "slightly," in the questionnaire, purify the "yes" and "no." 17% were acquainted with the story, and of this number 4% were influenced and 6% were helped by it. This means that almost 25% of those familiar with the story were influenced and 35% were helped by it, which is quite good. Furthermore, the 4% who were influenced by it could verbalize as to what the book taught them, as could 3 of the 6% who were helped by it. This would indicate that the Book of Job contains an effective story and is quite valuable to those familiar with it. Also, worthwhile things are to be derived from it.

The Christian group answered the questionnaire in the following manner:

74% replied that they had heard of the Book of Job, 21% had not, and 5% were "not certain." Only 20%, however, were acquainted with the story, 38% were slightly familiar

with it, and 42% had no knowledge of it at all.

49% first came in contact with Job in Sunday School, 20% through sermons, 5% through the radio, 2% via lectures, 1% through a friend, with 23% not replying.

19% felt that Job influenced their lives, 32% were not sure whether it did or not, with 49% replying in the negative. 92% did not state what it taught them, 5% wrote "patience," and 1% each, "patience and obedience," "patience and faith in God," and "perseverance in the face of great difficulties."

72% felt that Job did not help them, 18% checked "slightly," and 10% replied in the affirmative. As to how Job specifically helped them, 96% made no reply. The remaining 4% wrote, "by being tolerant," "tolerance of others in matters of belief," "it helped me regain or reestablish my faith during a personal crisis," and "to try to be more patient and value my advantages and blessings."

49% stated that they "never" heard anyone speak of Job in every day life, 29% checked "rarely," 19% "occasionally," and 3% "frequently."

Almost one fifth of the Christian group felt that they were influenced by the Book of Job, which is a rather good percentage for the total number answering the questionnaire. This result is even far more
impressive, however, when we realize that only 20% are acquainted with the story and 19% were influenced by it. In comparing the Christian and Jewish groups in regard to this aspect of the questionnaire, almost five times as many Christians as Jews were affected by Job.

Ten percent of the Christians claim to have been helped by the book, which is 50% of the total number familiar with the story. This, too, is a good average. In contrast to the Jewish group, 4% more Christians reported to be helped by Job.

All in all, it appears that Job has made a far greater impression upon the Christian group than upon the Jewish group. It is also evident that the Christian clergy allude more to Job while preaching than does the rabbinate, and that it is emphasized to a much greater degree in the church Sunday School than in the Sunday Schools of the synagogues and temples.

Although there is no data of the proportion of each group attending Sunday School, most Jewish Sunday Schools do not include Job in their curricula. There is further evidence of this in that 52% of the Jewish group who had ever heard of Job reported their first contact as having been from Sunday School or synagogue in contrast with 93% of the Christians who so reported.

The existing statistics of both groups indicate that of those who are acquainted with the story of Job,
a good number are influenced and helped by it. It is apparently valuable to those who know it, for it contains an effective story. This leads to the suggestion that the Book of Job should be utilized even more extensively by the church and synagogue, especially the latter, than it is at present because it has a potential for greater influence upon its readers. Furthermore, it could be used beneficially in the general experience of the people, instead of being ignored as it now is.

In developing subsequent Jewish laws and customs. In compiling the contribution that the Book of Job has made to the number of laws and customs practiced by the Jewish people, we find that it, too, is a very small one. Nor is any of them of any major significance. In addition to the practice mentioned above on page 68, that the Book is among the prescribed literature of the mourner and on Tisha b'Ab, there are only a few more to be enumerated.

1. Upon visiting a mourner in order to extend condolences, the comforter should not be the first to speak, but he must wait for the mourner to begin the conversation. This custom has been derived by the Rabbis from the order in which particular verses appear in the book. When Job's three friends came to comfort him, "none spoke a word unto him" (2:13). The next verse reads, "After this opened Job his mouth" (3:1), and
then, "Then answered Eliphaz the Temanite" (4:1).

2. When visiting a mourner, the comforter should sit on the ground. This is derived from verse 2:13 which states, "So they sat with him upon the ground seven days and seven nights."

3. To best express the influence of the book in regard to the attitude the individual should adopt concerning repentance and good deeds, I shall quote from the Talmud.

If one is sick and confined to bed, it should appear to him as though he were brought up to a gallows to be judged. If he has influential intercessors he is delivered, but if not, he does not escape. And these are man's intercessors, repentance and good deeds. For even though nine hundred and ninety-nine people condemn him, but one speaks of his merits, he is delivered, as it is said, 'If there be for him an angel, An intercessor, one among a thousand, To vouch for man's uprightness; Then He is gracious unto him, and saith: 'Deliver him from going down to the pit, I have found a ransom!'" (Job 33:23-24).

4. The Jewish law requires that when one loses an immediate member of his family, that he tear his garment. The Rabbis feel that in order to fulfill

98. BABYLONIAN TALMUD, Mo'ed Ḳaṭan, 28b.
99. BABYLONIAN TALMUD, Shabbat 32a.
100. Moses Maimonides, MISHENA TORAH, (Berlin Julius Sittenfeld, 1880), Hilekot Ṭebel, Chapter 13, section 3.
101. Jewish law considers the following seven immediate members for whom rending the garment is necessary: father, mother, son, daughter, brother, sister, and wife or husband.
this precept properly, the mourner must rend his garment while standing. The source of this practice is Job 1:20. When Job was informed of the death of his children, we read, "Then Job arose, and rent his mantle..."

5. The Rabbis of the Talmud came to believe from the part of verse Job 42:10 which says, "And the Lord changed the fortune of Job, when he prayed for his friends," that "he who seeks compassion for his comrade, and he is in need of the same thing, he is answered first."

6. A Rabbi whose name was Mar Zutra said that if a person dies at sixty years of age, it is considered a Heavenly death. He derived this from the part of Job 5:26 which reads, "Thou shalt come to thy grave in ripe age..." The Hebrew word for grave in this verse is "ba-ke-laḥ." When the numerical value of each one of the Hebrew letters composing the word is added together,

102. There is a debate in the BABYLONIAN TALMUD, Mo'ed Katan 21a, concerning the source of this custom. One Rabbi quotes Job 1:20, while another feels that II Samuel 13:31, "Then the king (David) arose, and rent his garments" is the origin. The latter source is quoted by Solomon Ganzfried, KIZUR SHULEHAN 'ARUK, (New York: The Star Hebrew Book Company), vol. 4, chapter 195, paragraph 1, p. 91. The majority opinion, however, feels that the Book of Job is the true source, as found in the commentator Be'er Ha-golah in the SHULEHAN 'ARUK: YOREH DE'AH, chapter 340, section 1, and in the BERESHTIT RABBAH, vol. 1, section 57.

103. BABYLONIAN TALMUD, Baba Kama 92a.
("bet" equals 2, "kaf" equals 20, "lamed" equals 30, "het" equals 8), it totals sixty.

7. From Job 29:25, "I chose out their way, and sat as chief, And dwelt as king in the army, As one that comforteth the mourner," the Rabbis conclude that when a mourner is visited, he must sit at the head.

8. The commentator Y'dai Moshe says that the Book of Job teaches that the individual should bless the Lord for the evil as well as the good things that he experiences.

V. SUMMARY

The legend about Job, which circulated before the discourse was written, was used by the author of the dialogue to express the thinking of his contemporaries on the problem of suffering. The prose section and the discourse were, consequently, composed by two or more individuals. Although Job was an unhistorical character, this dissertation will nevertheless treat him as though he actually lived and will deal with the book as a whole.

The third cycle was originally longer than it is

104. Ibid., Mo'ed Katan 28a.
105. Ibid., Mo'ed Katan 28b; Ketubot 69b.
106. BERE'SHIT RABBAH, section 57, p. 231.
at present with each of the friends speaking and Job replying. The present arrangement of the cycle, however, is faulty. Instead, the writer arranges them as follows: Job 21; Eliphaz 22; Job 23-24; Bildad 25, 26:5-14; Job 26:1-4, 27:2-12; Zophar 27:13-23. This leaves Job without a third reply which must have been lost, since chapter 28 is an interpolation. The Elihu speeches are a later addition, but passages 40:15-24 and 40:25-41:26 are misplaced, not the work of later hands.

The writer dates the book at about 400 B.C.E., and feels that its author is a member of the Jewish people despite the many attempts to attribute different nationalities to him.

The book indicates the religious, social, political, and cultural conditions of the time. The prevailing theory embraced the existence of a rigid, impartial relationship between a person's deed and destiny, which made God appear unjust and immoral for permitting innocent people to suffer needlessly. It is also written from the point of view that the individual personality was independent of the community.

Generally, the Book of Job has had very little influence on the Jewish people in both the past and the present. It has, however, great possibilities should it be more widely read and studied. Nevertheless, it has led to the development of various Jewish laws and customs.
B. THE PSYCHOLOGICAL PROBLEMS

CHAPTER III

THE COUNSELING TECHNIQUES IN THE BOOK AND THEIR VALUE

This chapter deals with the various counseling techniques used in the book and their value to Job, and is divided into four parts. Before discussing the different approaches or counseling techniques utilized by Job's wife, his friends, and Elihu, it is essential that Job's personal attitudes be dealt with first. Thus, the initial section deals with his material losses and physical ailments, which include a psychosomatic explanation for his skin eruption, as well as his mental state which was surely affected by them. The second part deals with the actual approaches of Job's wife, his friends, and Elihu, while the third portion deals with their psychotherapeutic value to Job. The final section of the chapter discusses the progressive insights that Job attains in his discussions.

I. JOB'S PERSONAL ATTITUDES

His material losses. The losses that Job sustained wiped out his entire fortune as well as his offspring. Job was no land-owner, but he possessed a great amount of livestock and servants.
The first possessions of which Job was relieved were his oxen and asses. They were followed successively by his sheep and camels. With each of these losses, a number of his servants were killed, with only the messengers remaining. After being stripped of his wealth, his children, seven sons and three daughters, were killed. All that Job owned and loved was taken from him.

It will be observed, that the least valuable of Job's possessions was taken first with those of greater value following one another. Also, that the first and third of his losses, the oxen and asses and the camels, were stolen by the Sabeans and the Chaldeans respectively, that is, through human hands, while his second and fourth losses, the sheep and his children, were obliterated through natural causes, a fire and a strong wind.

Satan was quite thorough in his dealings with Job. He neither delayed nor gave him any warning, but swooped down upon him mercilessly so that while one messenger was relating his sorrowful news, another came.

His physical ailments. The final catastrophe that befell Job was his personal affliction. He was a pitiful sight to all who gazed upon him, and the many references to his illness throughout the book point to a very

miserable condition indeed.

When Job's disease is first mentioned (2:7), the Hebrew term that is used is "sheḥin", which is also employed in describing one of the Egyptian plagues (Exodus 9:9-11) and to Hezekiah's illness (II Kings 20:7 and Isaiah 38:21). It is generally agreed that this word refers to a skin disease. Ulcers and boils covered Job's entire body to such an extent that his face was so disfigured that he was not recognized by his friends (2:7, 23). Bennett, however, disagrees with this. One Hebrew source says that he was smitten with fifty plagues, while another is of the opinion that he was afflicted with seven different kinds of eruptions. Neither source, however, specifies the disease by name.

Driver and Gray feel that the many symptoms mentioned in the book indicate the disease called elephantiasis, which is a form of leprosy. It gets its name "from the swelling of the limbs and the blackening

4. SHEMOT RABBAH, chapter 23, paragraph 9.
5. MIDERASH TANEHUMA, Pareshat Kedoshim, paragraph 15.
of the skin which disfigure the sufferer, so that his limbs and skin resemble that of an elephant." Bennett also feels that Job had leprosy because of such symptoms as emaciation (16:8), sleepless nights and bad dreams (7:14), and his loathing of life. Jastrow comes to this conclusion from the fact that Job was treated as a leper in that he lived outside the camp as implied in Leviticus 14:3.

Other names suggested for Job's malady are smallpox, guinea-worm, malignant pustule or framboesia, with the general name of the illness called "the first-born of death" (18:13). Macalister feels though, that Job suffered from the "Biskra button or Oriental sore" which is peculiar to the Mediterranean shore and Mesopotamia, sometimes called the "Aleppo sore or Bagdad sore." Masterson disagrees with Macalister, however, and contends that Job's disease was rather a "very extensive erythema."

The symptoms that are scattered throughout the book are many and varied. Job was in continuous pain (3:24-25) and he was extremely nervous (3:26). He felt as though poison was inside of him (6:4). His flesh was infested with worms who perforated his body and it secreted pus which dried up and became scabby, and then broke out again (7:5). In regard to 7:14-15, Driver and Gray feel that he had nightmares and that the feeling of strangulation expressed in the latter verse is a symptom of elephantiasis. Creighton, who feels that Job had the worst form of leprosy, quotes Ibn Sina who wrote:

During sleep frequent atrabilious dreams appear. Breathing becomes so difficult that asthma sets in, and the highest degree of hoarseness is reached. It is often necessary to open the jugular vein, if the hoarseness and the dread of suffocation increases. An offensive odor was emitted from his breath (19:17).

Macalister makes some interesting comments in the article referred to above, on other possible symptoms that may indicate other illnesses that Job may have had. The Hebrew word "mum" that is mentioned in 11:15 and is translated as "spot," further denotes a kind of

skin disease. The "asps" in 20:14, 16 may refer to guinea-worms, which are parasites that bury themselves beneath the person's skin and cause local inflammations. Also, the term "bones" refers many times in poetic passages to "the whole human frame as affected by mental emotion." Macalister calls this "crock-backedness." He feels that this is related to Eliphaz's saying that his "bones" trembled with fear (4:14), and Job's complaint that his "bones" are pierced at night (30:17) and burned with fever (30:30).

According to the Talmud, some Rabbis felt that many illnesses, eighty-three to be exact, are brought about by changes in the bile.  Macalister feels that there is an indirect reference to this belief in 16:13 when Job complains that "He poureth out my gall upon the ground." He also says that the Hebrew word "kalah" refers to a disease that is brought about by a fever which causes the flesh to become emaciated. This most probably refers to different types of malarial fever to which there may be references in 19:27 and 33:21.

It has also been suggested that Job might have been

14. BABYLONIAN TALMUD, Baba Kama 92b; Baba Mezia 107b.

15. By Drs. Robert W. Hyde, Jr., Assistant Superintendent, and William Holt, Clinical Director, of the Boston Psychopathic Hospital.
afflicted with Dengue or "breakbone fever," because some of his symptoms point in that direction, such as, a fever (30:30), pain in the muscular joints (30:17), an itchy skin eruption (2:7-8; 7:5), loss of appetite (3:24; 16:8), weakness (16:17; 23:2), diarrhea (30:27), vomiting (16:13), and his eyes were affected (17:7).

In spite of all that has been said in regard to Job's illness, the writer wholeheartedly agrees with Barton that "it is hopeless now to try to identify the malady from which Job suffered." Stevenson, on the other hand, feels that the Job of the poem did not suffer from any physical disease.

Macalister feels that when Job says, "My wound is incurable" (34:6) it is merely a figurative expression and that his illness was not a fatal one. Creighton asserts that the statement, "from the sole of his foot even unto his crown" (2:7), expresses only "a peculiarly loathsome affliction."

Drs. Dunbar and Slaughter help us understand


through psychosomatics, in their recent books, the reason for Job's skin eruption. Dunbar writes that it is through the skin that all sensations are felt, and that it likewise serves as a means of expression for psychosomatic relationships. Experimenters have shown that there is a decided relationship between the skin and the individual's mind by having caused blisters to appear on subjects by hypnotic suggestion. Everyday speech aptly describes the effect of the emotions upon the individual's skin, as "the blushing bride," "paling with anger," "flushing with resentment," and others. Slaughter asserts that disturbances in the skin occur when "some conscious emotional storm or situation" arouses the emotions, which, in turn, produce excess energy that is released through the autonomic nervous system.

Some of the things that Dunbar says are quite applicable to Job. For instance, she writes that the illness of skin sufferers "is usually associated with personal loss. Someone or something to which they have


22. Ibid., p. 114-5
become attached is taken away from them" and they look for sympathy. Job fits this perfectly. He lost his children and his fortune and he sought sympathy, but was disappointed in not receiving it. Even his friends let him down. Dunbar also states that skin sufferers are confronted by a "deep-seated emotional conflict between (the) desire for affection and a fear of being hurt if they seek it." Job, too, was faced by a conflict, in attempting to reconcile the goodness, mercifulness, and justice of God, in Whom he was a firm believer, with the dire straits in which he, a righteous individual, found himself. He sought the affection of God, but felt hurt in that he was denied it. She further writes, "annoyance or frustration can bring out painful or itching sensation." Job was certainly annoyed and frustrated with the condition in which he found himself, the loss of his wealth, family, and station in society.

His mental state. Throughout Job’s speeches, glimpses of hope and understanding on his part are clearly discernable. These will be dealt with later in the chapter when Job’s progressive insights are discussed. At

24. Ibid., p. 191.
25. Loc. cit.
this point, the writer will deal with the unwholesome mental condition of Job.

As Job's arguments and rebuttals follow one another, chapter after chapter, it is not difficult to glean the emotional level on which he was.

The cause of Job's greatest emotional disturbance does not appear to be the grief that he experienced nor the economic losses that he sustained, but the mystery surrounding the reason for all that befell him. He was puzzled no end. His lament in the third chapter does not indicate that he was yet aware of the true problem confronting him, but seems rather to be in the vein of the releasing of tension. It is only when his visitors tell him to repent, that the real problem begins to dawn upon him and he then comes face to face with it for the first time. This leads him to question the authenticity of this theory because he felt that he was not guilty of any sin great enough to merit what he was the recipient of. He undoubtedly believed in the rule "measure for measure" before he was visited with calamity, but now that he was personally afflicted, his belief in the theory was shattered (4:3-5). His friends thereupon called him a hypocrite.

With his old thinking undergoing a violet change, Job floundered and was quite ambivalent. He lost his
security and became anxious. His world, so to speak, collapsed. He felt that not only had God deserted him but was arrayed against him (6:4), which led him to question the worthwhileness of life with all the suffering that it entailed. Even his most trusted friends, he felt, had dealt deceitfully with him (6:15). His brethren kept away from him and his acquaintances were estranged from him (19:13). His wife abhored him (19:17a, 19), and his townsmen loathed him (19:17b). Here was a lonely, frustrated individual indeed.

Stevenson makes an interesting observation in interpreting verse 19:17 to mean that Job lacked love. He feels that in the figurative language of lovers, when the breath, or any area around the mouth, is described as sweet, it is an expression of love as in the Song of Songs (5:16; 7:9). When Job's breath became loathsome to his wife, it would thus indicate that she lost her affection for him, about which he complained.

Within the same speech, Job expresses feelings of agitation (6:2) and impatience (6:11) and moves from feelings of loneliness to an expression of bitterness against God (7:11) whom he regards as the source of his

26. Stevenson, op. cit., p. 34.
pains during his waking moments and of his nightmares. These feelings of bitterness are also carried over into his next speech where he states that God fills him with bitterness (9:18), and consequently he speaks in that vein (10:1). Another apparent cause for Job's bitterness is that God "mock(s) at the calamity of the guiltless" (9:23).

In this same speech (9-10), Job intermingles his bitterness with a feeling of hopelessness in that God "destroyeth the innocent and the wicked" (9:22). "Though I be innocent, He shall prove me perverse" (9:20).

The despondency which led Job to request death in his opening speech (3), is still with him during his next two speeches for he still requests the same thing (6:9; 10:18). This request, however, is not repeated again by him during the remainder of the book.

Job's ambivalence comes to the fore during his speech in chapters 9 and 10 in that he is provoked at God for sneering at the innocent human being (9:23), and soon thereafter he speaks of Him as the benevolent Creator of the individual (10:8a, 9a).

Job begins his next speech (12-14) in a sarcastic mood (12:1). He also feels the need for self-assurance, that he is as good as his friends are (12:3; 13:2). He goes even further and calls them liars and quacks (13:4).
Here, for the first time, he refers to himself as a "laughing stock" (12:4) and as "contemptible" (12:5). For the first time Job uses degrading terms about himself.

At the same time, Job becomes assertive and daring. He does not regard himself as a hypocrite (13:16). Instead, he says that he will put his life in jeopardy and argue with God.

We also read in this speech of Job's wish to hide from God's temper until He would remember him (14:13). He appears child-like in this request, as though he would cause God some anguish by not being there. God would have to look for him and then he would answer.

From this high point of father-son relationship between God and himself, Job again descends into the depths of despair (16-17). A clue as to the reason for Job's set-back is indicated in 16:2 where he calls his friends "sorry comforters." They just did not know how to be sympathetic. Eliphaz's sharpness (15) must have cut deep into him. Job does not picture God here merely as standing at the sidelines and jeering as he did before, but as his "adversary" and as one who hates him (16:9). This despair is coupled with a feeling of hopelessness (17:11-16). He further resented being used as an example by the people to show what the result of sinfulness is and they spat in his face (17:6). He also had many fits of weeping (16:16).
The despair of chapters 16 and 17 is carried over to his next speech where he still feels that he is regarded as God's adversary (19:11), and where he asks for his friends' pity (19:21) instead of them persecuting him (19:22). He also has lost all hope (19:10).

In his next speech Job admits impatience (21:4), which is followed by a return of his bitterness in his following utterance (23:2).

Realizing the difficulty of arriving at a positive diagnosis of Job's illness due to the impossibility of interviewing him personally and being limited merely to a document written thousands of years ago, his symptoms could lead to the assumption that he suffered from involutional melancholia, which is a term used for those cases of melancholia occurring at the involutional period. This can readily be seen when Job's symptoms are compared with those set forth by Henderson and Gillespie and Page for this type of malady.

The involutional period is when various physiological changes common to both men and women take place. Though its onset is gradual, it is usually precipitated


by some distressing psychic experience, as loss of position, death of a near relative in the family, financial reverses, or physical factors, or a combination of the two. It is defined as a depression of middle and later life, and is roughly estimated to occur among men between the ages of fifty and sixty-five. It is quite evident that Job meets all these requirements. He was depressed, he was demoted from the favorable position he held among his townsmen, was deprived of his family and wealth, and can be placed within the age group mentioned for he had ten children, seven of whom were definitely adults in that they possessed their own houses and held parties in them (1:4). The position that Job had held in his community also points to a man at about this age level.

The term involutional melancholia is used to classify those people who have at no time in their lives ever suffered from any kind of mental illness. With Job receiving so much honor that the aged stood up when he approached (29:8), and was so highly regarded that authorities refrained from talking when he did (29:9), this might indicate that he was always of sound mental health; especially as his counsel was sought after (29:21).

The real sufferers of involutional melancholia
"seldom show any involvement of the intellectual
faculties. Considering the depth of distress which they
exhibit, their intellectual clearness always stands out
prominently." There can be no doubt in anyone's mind
that Job's alertness and clearness of mind is outstanding
during the entire debate with his friends.

The earliest and most impressive physical change
that occurs in these cases is the loss of weight, of which
Job does complain (16:8). This is partly due to intense
agitation, the refusal of food, and disturbances in the
gastro-intestinal system. These elements are seen in Job
too. He was agitated (6:2; 19:2), he refused food (3:24),
and he was inwardly upset (16:13; 30:27).

Other symptoms of involutional melancholia are
anxiety, agitation, and the feeling that the future has
nothing in store with no hope of salvation. The appearance
and attitude of great misery, moaning and groaning, raking
over the past, with some begging for mercy but more seek-
ing to be punished or killed. They are dejected and many
commit suicide. They possess nihilistic delusions, feel-
ing that the world has lost all meaning, and express
hypochondriacal delusions. Some of them have paranoid

The involutional melancholia psychosis is regarded as "an accentuation of preexisting traits which in turn, are part of the individual make-up." Those suffering from this illness were before they became sick...

...shy, stubborn, frugal, overconscientious, and inhibited. They are serious minded individuals whose lives are governed by a strong sense of duty and rigid moral principles. Their interests are primarily confined to their family and work. They have few friends... Many are chronic worriers.32

Most, if not all, of the above is very applicable to Job. Due to his personal insecurity Job was naturally anxious, dejected, and agitated (6:2; 17:7; 19:2). He felt that the future held out neither hope nor salvation for him (7:7; 17:11-16; 19:10). He begged for death (3:20-21), and for pity (19:21). That Job was in misery is indicated from his wife's statement to him (2:9), from his friends' first reaction at seeing him (2:12), from the place where he sat (2:8), and from his lament (3). His sighing was continuous (3:24). He reminisced, recalled the good old days of his past (29; 30:25; 31).

Job also felt that life was meaningless what with all his suffering, and he made frequent reference to his physical

32. Loc. cit.
condition. He was also paranoid, picturing God as his persecutor (6:4; 7:17; 19-20; etc.), as well as his friends (19:22).

Job seemed furthermore to possess those personal traits that lead to involutional melancholia. He was a worrier. He was afraid that his children might have offended God during their round of parties, so he offered sacrifices on their behalf (1:5). His interests were centered on them. He did not seem to have many friends. He admits that his townsmen loathed him, spat in his face, and despised him. His comforters consisted of only three men who came from a distance, for the people in his own community did not extend that to him. He had high moral principles and possessed a strong sense of duty (31), and was quite serious minded in carrying them out. Along with this behavior goes the characteristic of overconscientiousness. It appears that Job's particular case was of the acute type for he mentions having hallucinations of a terrifying nature (7:14).

The psychopathology of involutional melancholia operates in the following manner. As the individual grows older, more of his attention is given to the self because his abilities are declining and he becomes insecure and fearful. With the growth of interest in the self, external interests become fewer and restricted. The
outside world holds no interest for him. Consequently, he becomes preoccupied with death because he finds no satisfaction in life. Concerning himself with his bodily afflictions is one of the ways in which he contemplates death. Egoism, however, resists the idea of death thus making him ambivalent in that he possesses a revulsion for death and yet wishes it. These mental gymnastics are quite evident on the part of Job. He is quite the egotist (29, 31), and yet expresses a strong wish for death (3:11-13). Actually, however, those afflicted with involutional melancholia are apprehensive of death. And since sleep is a symbol of death, he suffers from insomnia, which is another of Job's complaints (7:4).

The only factor in Job's symptoms that conflicts with a diagnosis of involutional melancholia is that he does not accuse himself of committing crimes against God and man. Although this is not evident in his utterances, he does confess that he did commit some transgressions (7:20-21).

II. THE VARIOUS COUNSELING TECHNIQUES IN THE BOOK

Job's wife. We meet with Job's mate in the prologue (2:9-10), and her words to her husband consist of but one sentence (2:9). Job mentions her in the discourse when he says of her that she abhorred his
breath (19:17).

The commentator Keshet Umagen offers a very interesting observation on verse 2:9. He points out that when Job's children and wealth were taken from him he blessed God with the words, "Blessed be the name of the Lord" (1:21). When his body was smitten, however, he does not bless God, but remains silent. His wife then came and ridiculed him by saying sarcastically, "Dost thou still hold fast thine integrity?" The Hebrew word she then uses is "barek", which literally means "bless" but is translated as "blaspheme." Literally she said to him, "bless God and die." What she is supposed to be saying is, "When God first visited you and deprived you of your children and wealth, you blessed Him. No sooner did you finish blessing Him when he plagued your person. Bless God again and you will die, for there are no other means by which He can afflict you." She seemed to have forgotten herself, however, for she neither suffered pain nor was killed.

Mitchell looks at this situation as follows.

33. NEBI'IM UKETUBIM, commentator Keshet Umagen, 2:9.

34. See Pfeiffer, INTRODUCTION TO THE OLD TESTAMENT, p. 86, who gives examples and quotes Geiger that "barek" is a euphomic correction.

He points out that it is woman's lot to suffer in silence. He feels that Job's wife agreed with the prevailing attitude of the day, that Job was a sinner and a hypocrite in claiming that he was innocent. She felt that he was the cause for her children's death. When Job saw that she, too, lost faith in him, whatever prop and support he had, gave way. She thus used her head instead of her heart.

The writer does not agree with this interpretation, however. He feels rather that the reason Job's wife advised him to commit suicide was due to her deep devotion of him. She would rather that he die than continue in his agony. This is evidenced in that she voluntarily intervened and offered this bit of advice to Job although he did not ask her for it. It appears to the writer as though she was not able to contain herself and blurted it right out. Her emotions got the better of her. As a result, she was quite direct in telling Job what to do. In thus advising him, she displayed her pessimism by suggesting that he would not get well again. We see, however, that her advice was not accepted by Job.

Houghton makes a touching remark. She says that Job's wife also was bereft of her children, and was very sad. Her counsel was that of a despairing woman. She shared with Job their losses of children and wealth, but it was intolerable to her not to be able to share her
husband's physical illness.

It is interesting to note that Job's wife did not suggest to him that he kill himself, but that he blaspheme God, which, she felt, would cause some Power to smite him dead.

Job's friends. All of Job's three friends, Eliphaz, Bildad, and Zophar, utilized the same approaches.

a. Quietness. This was the first method used by the friends (2:13), and it was apparently quite effective. The conditions listed by Cabot and Dicks as conducive to its use are applicable to the story at hand.

A satisfactory rapport existed between the parties involved. This must have been the status between the friends and Job for they went out of their way to visit him in order to console him. They must have liked him very much and thought much of him in order to travel the distances that they did.

Another condition which fosters quietness is that the situation must be one of stress and tension. Job's situation was full of stress in that he despised his life, and hoped for death.

A further factor applicable in this case is the


37. Cabot and Dicks, ART OF MINISTERING TO THE SICK, p. 207.
need for the right spiritual condition on the part of the person or people. His friends possessed this for they had a special purpose in visiting him, and they, therefore, came in the right spirit to perform the necessary task at hand.

And lastly, Job gave them his full cooperation in that he was sorely in need of that type of help.

Quietness is a spiritual quality and it conveys a sense of protection and patience. They entered into Job's grief by doing what he did (2:12), thereby displaying an empathetic feeling. Consequently, it must have been a source of great relief to Job.

b. Intellectual interpretation. This is the term used by Rogers, whereas Levine refers to it as persuasion and reeducation. The underlying principle of this approach is to persuade the individual, by appealing to his intelligence and reason, to alter some of his ideas and revise some of his patterns of behavior. It means that the counselor assumes the position of being the wiser of the two, and attempts to advise and guide the person in need of a clearer conception of what is wrong.

38. Rogers, COUNSELING AND PSYCHOTHERAPY, p. 25.

It appears that Job had a preference for this method too (6:24). His friends tried hard to help him understand his situation by explaining and interpreting to him the reason for his suffering. They felt that if they could convince him that he was a sinner, he would repent, alter his behavior, and thereby change his present misfortune. They worked at it too hard, however.

Eliphaz reasoned with Job from the point of view of personal experience. He asked Job to consider his own actions when he consoled others (4:3-4). He suggests to him that he must have done something wrong to merit all this suffering (4:7). Eliphaz then reports on a mystical vision that he had that no man is just before God (4:17), in order to indicate to him the foolishness of his complaint in chapter 3. He also reasons with him that his suffering may be God's chastening of him (5:17). He further counsels Job throughout his speeches to commit his cause unto God, as he did in his first speech (5:8).

Bildad's reasoning with Job goes along another line. He asks Job to study the teachings of history (8:8-10), that the wicked are always destroyed by God. He then gives illustrations from nature to prove this point.

Zophar does not add any new reasoning to what had already been said. He merely adds his amen, so to speak, to the conclusion of Eliphaz and Bildad that Job is guilty
in God's sight. In fact, he feels that Job's punishment is even less than he deserves (11:6). He, too, counsels Job that he should repent so that his future will be bright (11:13-20).

This method of intellectual interpretation was quite in vogue when clinical counselors understood better the dynamic causes which underlie behavior patterns. Like Job's friends they felt that all that they had to do was diagnose the case, tell it to the individual, and that in turn would cause a change in the person's attitudes and feelings. Like Job's friends, however, they found that it did not work.

Intellectual interpretation also played a great part in classical psychoanalysis. The interpretations that were given by the analysts were very frequently rejected by the patient, as did Job. Basically it was found that intellectual interpretation has value only insofar as it is accepted and assimilated by the subject.

c. Exhortation. This was another method used by Job's friends. They attempted to build up his feelings to such a point, by vividly picturing the fate of the wicked, that Job would promise to mend his ways and make his peace with God (5:8-16; 11:13-20; 22:21-22). This approach did not accomplish anything either.

d. Authoritarian firmness. Job's friends also
utilized one of the oldest of all the psychotherapeutic approaches, that of authoritarian firmness. The purpose of this method is to effect a change in the individual by such means as fear, pain, threats, and intimidation. It is a sort of terroristic approach.

Job's friends used this technique from beginning to end. They attempted to frighten him into confessing things that he was not guilty of so that he might recognize the need for change. Job, however, resisted this effort on their part with a great deal of success.

e. Guidance and advice. This is fundamentally a supportive therapy. Its underlying thesis is that people have to be told what to do, otherwise they do not do them. It assumes that people have to be controlled to a great degree.

This attitude is clearly discernible on the part of Job's friends. They were continuously telling him what to do so that he might better his unfortunate situation (5:8; 8:5; 11:13-14).

f. Historical analysis. Fundamentally, this approach calls for the prescribing of books for the purpose of increasing the person's store of knowledge so that he may be better able to understand himself, and conditions around him. It may seem strange, yet Bildad makes use of this technique to help straighten out Job
(8:8-10). True, he does not suggest any specific books to him, but he does suggest that he review the existing recorded events which should be of great value to him.

Unlike the trained psychotherapist, Job's friends reacted quite vehemently as the debate progressed, and tried to argue him down (6:25). As direct as they were throughout the relationship, and irked by Job's unwillingness to accept what they felt were their helpful observations, they became very sharp and severe toward him. Whereas Eliphaz had only suggested in his first speech that Job had sinned, he then resented Job's criticism of himself and his friends (15:3-4), and later accused him of specific sins (22:5-9).

Bildad also resented Job's attitude and was quite irritated by him as the debate progressed (18:2-4). Even Zophar, whose first speech was quite harsh, grew even harsher in his concluding speech. He admits that Job has agitated him (20:2).

Thus, as the debate progressed, Job's friends became angrier, harsher, and severer in their utterances against him. On the other hand, while his friends became louder and sterner, Job became calmer and his bitterness and depression became less and less. Instead of accepting Job's protests of his innocence, they as much as called him a liar.
Elihu. Despite the fact that Elihu is regarded as an addition to the book, his speeches can be commented upon in line with the subject at hand. Like Job's friends, he indulges in intellectual interpretation. He is angry at the friends because they were not able to convince Job, and he therefore adopts this as his project - to advise Job of the reason for what had befallen him. His explanation consists mainly of the theme that his suffering is disciplinary. Although it is referred to earlier by Eliphaz (5:17), Elihu states it more emphatically (33:16f.; 36:10f.).

Like the friends, Elihu was quite direct, and like them he also attempts to exhort Job to pray to God so that he may be restored (33:23-28). Furthermore, he tries to make Job understand that it is not proper or fitting for him to refer to God as unjust or wicked (34:16-20). He tells them quite bluntly that he does not know what he is talking about (34:35), and concludes his remarks by asking Job to consider God's great wonders (37:14f.).

III. THEIR PSYCHOTHERAPEUTIC VALUE TO JOB

Although the approaches of the characters in the story, Job's wife, friends, and Elihu, did not solve the problems that beset Job, we must nevertheless admit that he had undergone a considerable change in mood and
attitude from those that he held in the early chapters of the discourse. Of what specific value they were to him will be the subject of our present discussion.

Catharsis. This is an old approach that is still widely utilized today. It is a psychotherapeutic method which provides people with the opportunity to talk out their problems. It thus helps the person express his pent-up thoughts, feelings, and attitudes which revolve around his conflicts and problems, thereby gaining release and relief of tension, which may lead to understanding, reassurance, and relaxation. Not only has this approach been found to free the person from "consciouhs fears and guilt feelings of which he is aware, ... but it can bring to light more deeply buried attitudes which also exert their influence on behavior.

One of the values of catharsis is that it enables the person to gain emotional release from his repressed attitudes and feelings, which may in turn help release physical tension and make the person more comfortable.

Unwittingly, Job's friends practiced catharsis without realizing it. They provided Job with the opportunity to express his true feelings about the prevailing

40. Rogers, op. cit., p. 21.
41. Ibid., p. 171.
theological thought of their day. He felt that it was a false conception and did not hesitate to say so. Although his friends tried to stifle his free expression, he persisted in setting forth his own views openly. He also told his friends, in no uncertain terms, what he thought of them.

One feels in chapter 3 the emotional release Job gained from his outburst. As he reaches the end of the chapter, his fire is somewhat spent. "Ease," "quiet," and "rest" are in his thoughts. In this chapter he breaks forth with all the bitterness that lay within him. He expressed himself quite strongly, cursing the one thing that he seemed to hate the most, the day on which he came to life. For that event made it possible for him to experience all the physical and mental tortures that were upon him. As surely as a change in temperament is evidenced within the third chapter itself, so is it visible between the bitterness he expresses in the early chapters with that in a later chapter (23:2), where it is quite mellowed.

Verse 16:6, wherein Job states "Though I speak, my pain is not assuaged, And though I forebear what am I eased?" seems to contradict this point. This inconsistency may be explained away, however, by the fact that Job made this remark early in the debate, in his fourth speech, and he might not yet have realized what was happening.

Another explanation for this discrepancy is suggested by Dr. Robert W. Hyde, who has observed that even
when a depressed patient is beginning to be interested in people and in things around him, it may take weeks before he will admit that he is getting better. A possible reason for acting so may be that the patient is afraid to acknowledge any improvement until he is sure of it for fear that he may become worse. There may have been a delayed reaction in Job's case too.

This contradiction is also eliminated by the Hebrew commentator, Mezudat David, who interprets this sentence in the following manner. He translates the first Hebrew word of the verse "im" as "if" rather than "though." His friends have told him that he will not be redeemed as long as he speaks in the manner that he did. Job thereupon said to them, "You tell me that if I continue to speak as I am doing, my pain will not be alleviated. I tell you that my pains will not cease even if I do not speak."

It is further interesting to note that as Job continues to unburden himself, his complaints of illness become less frequent. In his first reply to Eliphaz (6-7), he describes his physical ailments as having wearisome nights (7:3), tossing on his bed (7:4), his flesh was covered with worms and dust, and his skin kept cracking

42. NEBI'IM UKETUBIM, Mezudat David, 16:6.
(7:5), and he was bothered by nightmares (7:14). In his second speech (9-10), he makes no reference to any specific illness, merely that he had wounds (9:17). The third speech (12-14) contains no mention of sickness at all. His fourth speech (16-17) refers only to his leanness (16:8). In the fifth speech (19), his only complaint is that he has an offensive odor (19:17). His sixth (21), seventh (23-24), and eighth speeches (26), are free of any mention of illness, as is his next address (27-28). Even in his monologues (29-31) wherein he recapitulates, it is only in chapter 30 that he mentions that he is afflicted (30:11, 16, 27). The only specific symptoms that he does mention here are that his bones are pierced (30:17), that his skin is black and that he has a fever (30:30).

The writer has seen this phenomenon take place when he was a student at the Institute of Pastoral Care at the Massachusetts General Hospital in Boston. One day he called on a woman who was suffering from tuberculosis of the spine. She was in terrible agony. She had a traction on her bed and she lay in a shell. When the writer first entered the room, she was writhing in pain, rolling from one side of the shell to the other, with her hands nervously clutching and releasing the traction. Upon seeing this the writer felt that it would be better to leave this poor woman alone. As he was about to leave after introducing himself, she
began to talk to him. When the conversation was not too far gone, he noticed her hands release their hold on the traction, she stopped rolling in her shell, and even smiled. She became sort of anesthetized or distracted in that she could not talk and feel pain at the same time. Obviously, the opportunity to express oneself freely, or catharsis, does make the person more comfortable and releases physical tension.

Catharsis, furthermore, affords the individual the opportunity to assume a more objective view of himself and his problem and to give his situation deeper thought thereby clarifying the needed adjustments on his part. Consequently, it helps him to understand himself better and to face his true self without the need for rationalization or any other device. The individual gradually acquires a new perception of himself, or, in other words, achieves insight.

**Interpersonal support.** By this is meant that the mere coming of Job's friends was, in itself, of value in that it led to the fostering of fellow-feeling. It was a supportive therapy. It made Job feel that he was not alone. It made him feel that other people were interested in him. And above all, that in spite of all that took place, he was a worthwhile individual who was accepted as a human being. Although he later felt differently about his friends, their coming was of value to him before the debate began.

**Acceptable outlet for aggressiveness.** Another value
of Job's friends' visit was that it provided him with the opportunity to release some of his pent-up steam without harm to himself or to others. If he had to carry his tension with him without the relief offered by expression, he might have eventually followed his wife's suggestion and committed suicide, for those suffering from involutional melancholia are very apt to behave that way.

**Opportunity for healthy identification.** Job's friends also pointed out to him the direction to follow in order to strengthen his ego by suggesting to him that he identify himself with a friendly, helpful, and strong personality. More specifically, that he turn unto God who will be a source of great help unto him (5:8-11; 9:20-22; 11:13).

**Achieving insight.** Job's friends and Elihu clearly used the argument peculiar to historic religious followers. They believed that the individual was personally responsible for whatever sins he committed, willfully or accidentally, because God's help was always available to him if he would repent and accept God's teachings. They, therefore, authoritatively told the sinner to repent of his misdeeds and offered him God's forgiveness and power for a new life. This strategy is quite obvious on the part of Eliphaz, Bildad, Zophar, and Elihu.

Although Job's friends utilized this approach together with that of intellectual interpretation, they
nevertheless aided Job in arriving at helpful insights, despite the fact that they were not adept in the more recent counseling techniques. This was made possible because the achieving of insight is closely bound to and based upon the experience of catharsis.

This is clearly discernible wherein Job views his problem more objectively and thus arrives at a clearer picture of the situation in which he found himself. He makes considerable progress in his understanding of God and his relationship to Him, in regard to the question of the fate of man after he dies, in comprehending the problem of suffering, in recognizing his true self, and in overcoming his involutional melancholia.

These progressive insights on Job's part will be discussed in the next section of this chapter.

IV. JOB'S PROGRESSIVE INSIGHTS

Primarily as a result of the opportunity to discuss his state with his friends, Job gained some helpful insights. Five lines of progress achieved by him, his feelings towards God, immortality, suffering, about himself, and his mental illness, will now be discussed. As the debate ensues, Job's clearer thinking on each of these issues is freely observed, despite the fact that his friends argued with him (6:25). This indicates that talking in itself is of help to people in trouble. How much more helpful can this means be if it
were skillfully utilized.

God. In the opening chapter of the discourse (3), Job pours out the anguish that fills his soul. In his second speech (6-7), however, he accuses God of being the responsible source for all his suffering, as shooting arrows into him and causing him terror (6:4), and keeping a constant watch over him. God is his pursuer by day and by night (7:12-14), and refuses to leave him alone (7:16). Since Job feels that his sins in no way merit all that he is called upon to endure, he therefore feels that God is unjust in His actions.

Job begins his third speech (9-10) by agreeing with Eliphaz that God will not pervert justice (9:2), but at the same time implies that man is helpless before Him. He gives the impression here that he changed his mind, that he had seen the errors of his ways, that God's wisdom and might are too much for man and that He should not, therefore, be regarded as unjust (9:3-4). Consequently, he concludes that he himself cannot argue with God either (9:14). His feelings, however, change the very next moment, and he accuses God of afflicting him without cause (9:17) and of filling him with bitterness (9:18). God is unjust. He destroys the innocent together with the wicked (9:22). He does not act in conformance with standards of right and wrong. In fact, God goes even further in His cruelty. Not only does He
destroy the innocent, but He mocks them in their calamity (9:23). Furthermore, in His brutality God has turned the earth into the hands of the wicked (9:24).

Job's ambivalence is further indicated in the second half of the same speech. He still refers to God as his oppressor (10:3), but follows this remark by speaking kindly of Him as his Creator and Fashioner (10:8-12), who gave him special attention. No sooner is this said, however, when Job reverts back to his former position and accuses God of troubling the innocent and wicked alike. Regardless of whether he himself acts righteously or wickedly, he is afflicted and disgraced (10:15), and God will continue to hunt him (10:16).

In the fourth speech (12-14), Job appears calmer. He gives a very fine picture of the control God exercises over everybody and everything in the universe (12). He then decides to make his own appeal to God even though it may mean his doom (13:14). Here Job made his first real step forward and achieved some insight. "Though He slay me, yet will I trust in Him" (13:15). Job began to see God in the light of his own experience. He felt that he could trust God in spite of all that had transpired, which implies relying on God's justice. Job thereupon requested two things of Him, that He not hide Himself from him and that He grant him a temporary respite from his suffering (13:20-21).
Since neither of these requests are granted, Job continued to feel that he was the center of God's watchful eye and as a prisoner (13:27). The insight of 13:15 went still farther when Job requested that God hide him (14:13). When this is not done, Job had a relapse and accused God of punishing him without even waiting for him to sin (14:16). He also felt that God destroyed the hope of man (14:19).

Up to this point, the end of the first cycle, Job had released some emotional tension and had flung accusations at the Almighty. He realized, however, that his attitude towards the Lord must be wrong, so he let himself be convinced by Bildad of God's justice. He seemed to agree with his friend only because he expressed the conventional thing. Since these were not his true feelings, however, he again accused God as he did before, and in even stronger terms. Job then expressed some ambivalence from which he reverted back to repeating his former feelings. He then proceeded in an upward direction, expressing his trust in God and belief in His justice. This feeling did not last long, however, and he again accused God, though in a calmer tone, of not even waiting for him to sin in order to punish him. Thus is there evident some progress on Job's part even in the first cycle.

With the opening of the second cycle, Job is back in the depths again. He is in a very depressed and hostile mood. He regards God as his adversary who hates him (16:9),
and who had cast him into the hands of the wicked (16:11). Job pictured God as a giant who had swarmed all over him (16:13-14), and who had made him a spectacle and a byword (16:10; 17:6).

There now appears a change in Job's attitude. He turns from his friends to God, his Witness (16:10), whom he feels he needs more than his friends. With this gesture, he indicates a belief and hope that He would vindicate him (16:21). This is as Leslie says, "an important turning point in Job's mental struggle. God is no longer to him an unfeeling tyrant." Job, however, becomes depressed again. He descends into a feeling of hopelessness (16:22-17:1), but again turns to God to be a surety for him (17:3), for his friends have failed him (17:4-5). Nevertheless, Job ends this speech on a note of hopelessness (17:11, 15-16).

In his sixth speech (19), Job again speaks of God as his enemy (19:11), who has caused his family, friends, and others to turn from him (19:13-19). He felt that God had fenced him in (19:8), and that he was devoid of hope (19:10). What bothered Job most, however, was his feeling that God was persecuting him (19:22). He thereupon appealed to his friends for understanding (19:21). At this point Job hit rock bottom. His feelings were at their lowest ebb.

From this thick, dark gloom, Job makes a strong recovery. He looks upon God as his Redeemer (19:25), a sort of blood-avenger. He thus pictures Him as his spiritual kinsman. Job thereby comes to the realization that God is not his persecutor, but is pitiful and tender. He is his defender. At long last Job had found the just and righteous God.

Job's seventh speech (21) does not continue at the same point where he ended his previous speech. He expresses his inability to understand God in that the wicked die peacefully while the righteous die in bitterness (21:22-26).

In comparing this cycle with the first, the progress Job makes is quite noticeable. He is not as bitter as he was during the first round of the debate, and is more settled despite his friends' accusations. They are unable to upset him as much as they did before. During this cycle he exhibits some belief in God as a just and righteous Being in whom he can put his trust. He looks upon the Lord as his Witness and Redeemer. God is no longer the cruel beast who sneers at the plight of the innocent as he had earlier pictured Him. Nor is He his persecutor or enemy. Job's insights come quicker during the second cycle too. He makes great progress within the same speech and gains even more insight from one speech to the next. His retrogressions are
of shorter duration also. Job hits rock bottom but bounces right up again in a vigorous manner. Job understands God much better now by seeing old facts in a new light.

Now that Job has come to understand God's character, he cries out in his next speech (23:2-4) that he would like to confront Him as a lawyer approaches the judge's bench (23:4). He is convinced that God would listen to him (23:6), and that he, Job, would understand what the Lord would say to him (23:5). Unfortunately, however he cannot find God (23:8-9), but he feels that the Lord knows where he is and is purposely eluding him in order to test him (23:10). Job is confident that all will be right because he had followed God's teachings (23:11-12). Nevertheless, Job does retrogress again, but is nowhere as bitter as he was before. He is afraid of God because He is free to do as He pleases without interference. Consequently, Job is resigned to the fact that he will have to complete the amount of suffering God has apportioned to him (23:13-17). And as before, he again ponders why the righteous do not experience happy times (24:1), while the wicked go unmolested by God (24:12).

In the final speech of the debate (26:1-4; 27:2-12), Job reiterates that God has dealt bitterly with him, but he believes in his own integrity. Job then concludes by telling his friends that he will teach them about God although they should know it themselves (27:11-12).
It is quite natural and understandable that Job should repeat some of his earlier sentiments in his two speeches of the concluding cycle. Although he was still confused and bewildered, Job had attained a quieter mood and was pervaded by a feeling of trust in the Almighty even though he had not yet heard God's voice.

Immortality. Another path of progress travelled by Job was his feeling that he will be finally vindicated. If not in this world, then it will happen after he had descended into the grave, with him being fully conscious of it. The emergence of the belief in individual immortality can be traced in the utterances of Job. This theory is undoubtedly a development of the details in regard to Enoch (Genesis 5:24), Elijah (II Kings 2:1, 11), and in Daniel 12.

In Job's initial speech, his picture of the netherworld (3:13-19) contained no intimation of a life after death. It was to him some kind of shadowy existence or dream world into which the good and bad alike descended after their lives terminated. He specifically referred to the place where to the dead go as a land of darkness and of the shadow of death (10:21-22). Furthermore, he did not regard this type of existence as living, for he stated that the person is consumed and vanishes like a cloud. Once he descended into the grave, there was no return for him (7:9-10). He slept forever (14:10-12).
It was this belief that intensified Job's problem and made him bitter and emotionally upset, because he felt that he had to be vindicated in this world before the very eyes of the residents of his community.

In the concluding sentences of this cycle, however, Job did make some headway though it was only as a spark that soon faded away. He was yet very far from a belief in immortality, but he expressed it more as a wish. He was not then as sure of the finality of death (14:14). He questioned whether it might not be possible that the netherworld was some sort of hiding place where he could find refuge until God's wrath had passed, after which the Lord would call him back to life (14:13-15). Job was quite willing to remain in this land of darkness until remembered by God. He discounted such a possibility, however, for he immediately dismissed it and ended the cycle on a pessimistic note (14:16-17). The dead, he felt, knew nothing of what happened on earth (14:21).

In the second cycle Job's forward march is plainly evident although he opened in the same pessimistic mood that he was in at the end of his fourth speech. He still believed that there was nothing to look forward to after death (16:22) and that there was no hope for those who entered the netherworld (17:13, 15-16). He still felt, therefore, that his vindication had to come on this earth.

From this retreat Job returned to even greater heights
in his sixth speech than he was in chapter 14. He had come to believe that even after death, even after his skin was destroyed, he would see God (19:26-27). Furthermore, that God would stand up for him as His Redeemer and vindicate him (19:25). Job was quite elated by this new spiritual insight. He appeared like a child who had come into possession of a new security in relationship to his father. He was emotionally stirred by this great discovery. One feels here that a great weight had been lifted from him. His problem was eased considerably now that he felt that his vindication need not come while he is on earth, but could take place after he is removed from it. He was also quite sure of himself in that he closed his speech with the conviction that his friends would be punished by the Almighty for persecuting him (19:28-29).

Although Job felt that there was a place for vindication beyond this world, he was not of the opinion that there was a similar place where the wicked are punished after death, for he argued that the wicked should witness their own destruction on this earth (21:19-21), which they do not do once they die. It might appear that Job contradicted himself in that we later hear him say (24:19) that the sinners are consumed in the netherworld. Leslie eliminates this problem, however, by writing that these things were said by Job as the belief of his friends, but
that he himself did not feel so.

Here again is the value of catharsis evident. By merely debating with his friends, they provided him with the opportunity to acquire this essential insight which, in turn, helped him regain some of his composure and ease his burden.

Suffering. The value of discussion as an aid in the gaining of insight is further evidenced in Job's attitude toward suffering.

From Eliphaz's first speech we gather that Job was unwittingly a believer in the theory of retribution (4:3-9), that suffering was the result of wickedness. He himself used it whenever he consoled others. It is only when Eliphaz applied this same principle to him that he became aware of its fallaciousness, for he felt that he was innocent (6:24). And as his three friends repeated this view over and over again, the more convinced did he become that it was an erroneous concept, for he saw the wicked prosper and the righteous harmed.

Even Eliphaz's suggestion that God was correcting or disciplining him (5:17) was felt to be inadequate by Job for he felt that he was not that sinful (7:20-21) to merit the severe afflictions that he was experiencing.

\[44. \text{ Ibid., p. 114.}\]
The value of the debate lay in the fact that the eyes of Job and those of his contemporaries were opened to the need of a broader interpretation of the universe and of the laws that regulate it. Suffering was proved to be no indication of sinfulness. The give and take of the debate pointed to the inadequacy of the existing concepts on suffering and the need for a sounder one.

 Himself. Another sphere in which Job made progress, was to realize that he was not the completely innocent individual that he originally thought himself to be. When Eliphaz first intimated that he was being punished for his sinfulness, he adamantly protested "...cause me to understand wherein I have erred" (6:24). In the very same speech, however, he was ready to admit that he may have committed some sin (7:20-21).

 Job carried this latter feeling over with him into his third speech (9:2, 14). It is impossible for man to be completely just in the presence of God, himself included. In the same speech, however, he again blurted out his innocence (9:21), and once more asked that he be informed of the reason for God contending with him (10:2). Towards the end of the same speech, however, he again conceded the possibility that he may have transgressed (10:14-17).

 In the final speech of the first cycle, he again
asked that he be told his specific sins (13:23). His tone, however, was not as sharp as it was earlier. It was more that of pleading. He seemed to be saying, "I admit I sinned. Now what did I do." Almost immediately after this remark, he openly admitted having sinned in his early years (13:26), but felt that he should not suffer for them now. After protesting his innocence so vehemently, he finally conceded that no man, not even he, is completely just before God. He then followed this confession by averring that it is impossible to "bring a clean thing out of an unclean" (14:14), which is interpreted as a further admission on his part to having transgressed.

It is interesting to note that after this confession Job did not refer to himself as innocent anymore. He described himself as "upright" (23:7), and he felt that when he will be tried by God he will "come forth as gold" (23:10). Uprightness, somehow, does not carry the same connotation as innocence, and in order for gold to be usable it must contain some alloy. From the moment Job admitted he erred, his description of his righteousness contained some foreign element.

Despite Job's anger at his friends, and theirs at him, they served a very useful purpose. They gave him the opportunity to express himself, which, in turn, enabled him to gain some sorely needed insights.
Involutional melancholia. It is significant to note that Job's mental illness and paranoid ideas were also overcome by him as a result of his discussion with his friends. Henderson and Gillespie feel that many patients with involutional melancholia are comforted by talking over their troubles. This may explain Job's change in behavior, for his friends provided him with plenty of opportunity for talking.

The most effective treatment, however, for this type of mental disorder and for all affective psychoses, that is, those illnesses that are predominantly emotional rather than ideational, is shock treatment which produces a convulsive state. It is reported that in involutional melancholia the gain made by this treatment is considerably greater than in other illnesses, and that there is little chance of recurrence. This type of treatment also shortens the duration of the disease by many months. Paranoid involutionals, however, show a less favorable response from this type of treatment, with only about 40 or 45% responding.

47. Ibid., p. 238f.
We find that the length of Job's illness lasted for a shorter period of time than the usual course of six to nine months or longer, although he was possibly a paranoid involutional. It would thus indicate that Job received some sort of shock treatment. What could it have been? Job's friends must have done something that could be compared to shock treatment. It may have been the attitude that they had adopted and the manner in which they spoke to him. By accusing him to his face that he was a wicked sinner when he felt that he was pure and innocent, his friends upset his equilibrium and shook him out of his existing frame of mind. The shock must surely have been great when Zophar told him that his punishment was much less than he deserved (11:6). It must have been even greater when the gracious and diplomatic Eliphaz accused him of specific aggressions (22:6-9). This might have worked even greater havoc with him.

All this combined, receiving one shock after another, by means of his friends' mouths, seems to have had the desired therapeutic result. They thus utilized an ancient treatment that is quite developed today. They may have felt that the direct, accusatory method of approach would accomplish more in Job's case, and in a shorter period of time, than if they would have been sympathetic listeners.

49. Henderson and Gillespie, op. cit., p. 194.
Job's melancholia left him, his depressions became milder and less frequent, he was able to face his situation with a clearer mind and greater understanding, and he achieved insights that helped alleviate his tension and burden.
CHAPTER IV

FURTHER PSYCHOLOGICAL CONSIDERATIONS IN THE BOOK

This chapter deals with some psychological considerations presented by the Book of Job. The specific problems that this chapter will deal with are Job's death wish, the interpersonal relations in the book, the depth psychology of Job's case, the psychological values of doubt, faith, and prayer, and the effect of the shock of adversity.

I. JOB'S DEATH WISH

Job's wish for death, so heart-renderingly expressed in 3:3-26, in 6:8-10, and in 10:18-19, raised the question in the writer's mind why did not Job commit suicide. He was ill, suffered grief, lost his wealth, was quite depressed, and despised his life (9:21). Why did he then reject his wife's counsel? True, suicide is quite rare among the Jewish people and only six such cases can be found in the Bible: Samson (Judges 16:30), Abimelech (Judges 9:54), Saul and his armourbearer (I Samuel 31:4-5), Ahitophel (II Samuel 17:23), and Zimri (I Kings 16:18). Nevertheless, we see that it did take place. It is nowhere prohibited in Scripture and could not have been wholly repulsive, otherwise Job's reply to his wife would have been much harsher. The vehemence and hatred with which he curses his birthday
and yet does nothing about committing suicide, leads one to question his motives. Was he sincere in longing for death or was he merely trying to evoke sympathy from his friends?

Job's utterances can be compared to Leopardi's longing for death in his poetry, Montaigne's meditations on death, and Schopenhauer's negation of life. And like these three, Job did nothing about it. They just continued living. In fact, Leopardi and Montaigne fled their respective homes when cholera struck Naples and the pest broke out in Bordeaux, and Schopenhauer interrupted all conversation about death.

The reason for Job's not committing suicide might be explained by an observation made by William James, that "sufferings and hardships do not, as a rule, abate the love for life." He feels rather that the reverse is true. That it gives more zest to life. He substantiates this point of view from Jewish history. "Not the Jews of the captivity, but those of Solomon's glory are those from whom the pessimistic utterances in our Bible come," from Germany

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3. James seems to be correct in his thesis, but it is difficult to substantiate it from the literature of Solomon, for whatever has been written during his time is optimistic. He could have said that in an era of great prosperity, as during the latter part of the reign of Jeroboam II, Amos' outlook is as pessimistic as possible, while in a period of ruin and persecution, the optimism of Daniel is unbounded.
under Napoleon's heel when she produced "the most optimistic and idealistic literature that the world has seen," from everyday observations that suicide is less prevalent among those who suffered most, and from other instances. In our own generation we saw this in blitzed England, where suicides were fewer during those trying months.

This is further reenforced by the statement, "The Jews who have been driven from pillar to post for centuries have been little given to self-destruction," except for some instances of mass suicide. This is due to the Jewish religious attitude, which regards life as holy. Thus, Job's behavior was in accordance with Jewish belief and practices.

Jones, too, agrees that "externally inflicted misfortune, however severe and however lasting" is not the cause for the "impairment of the natural zest of life." He feels that this is rather due to the internal inhibitions of enjoyment and self-content, which might well be the case with Job.

Psychiatry also helps us understand why Job did not do away with himself. Freud writes that psychoanalysis deciphers


the puzzle of suicide as follows:

...no one finds the mental energy required to kill himself unless, in the first place, he is in doing this at the same time killing an object with whom he is identified himself, and, in the second place, is turning against himself a death-wish which had been directed against someone else.

It is the enacting upon the self what the self is desirous of doing to someone else.

Menninger explains this as follows: He writes that three different elements can be discovered in the committing of suicide: the wish to kill, or murder; the wish to be killed, submitting the self to the act; and, the wish to die, the most important of the three elements.

The human instinct to destroy, or the wish to kill, is evident from birth. This feeling of aggression is first directed against people and objects outside the infant, as when the threat of being deprived of satisfactions, as nursing and feeding arise. This is accompanied by feelings of resentment and fear which lead to the doing away with the source of the threat as a means of self-defense. This is the primitive mode of behavior.

In civilized society, however, this desire to kill is


prohibited by external factors, as the culture, and by internal factors. The strongest deterrent, however, is an instinctive neutralizing impulse which takes the fuse out of the aggressive feelings and causes it to become one of cooperation.

Menninger explains that the second element, the desire to be killed, or to suffer, which is an extreme form of submission, is lodged in the conscience which is the internal authority, part of which is unconscious. Its power is believed to come from "part of the original aggressive instincts which, instead of being directed outward to take destructive effect upon the environment, are converted into a sort of internal judge or king." In other words, since our conscience tells us to submit, to give in completely, due to the pattern of society, religion, family teachings, the person turns against himself what he first directed toward someone else. Instead of killing someone else, he kills himself.

One of the laws concerning the conscience is "that the ego must suffer in direct proportion to its externally directed destructiveness." That is, if someone attacks an individual in the community, the conscience, or super-ego, conducts a similar attack upon the ego. This is equivalent

to the Hebrew principle of "midah k'neged midah" or "measure for measure." In whatever manner we act so are we repaid. However the conscience thinks, so does it punish.

Another law is that the conscience acquires a sense of guilt for even merely thinking of killing someone else, since "in the unconscious a wish to destroy is quite equivalent to the actual destruction with regard to exposing the ego to punishment." The one who harbors murderous wishes also feels unconsciously a need for corresponding punishment. A sort of retribution. Thus, contemplating murder justifies the death penalty against the self.

The wish to kill the self is usually unconscious or was conscious in part and was repressed. When the sense of guilt is attached to this repressed emotion, the third element, the wish to die, emerges, which is divided by Menninger into the conscious wish to die and the unconscious wish to die. Fenichel explains that the wish to die is when the ego, under attack by its super-ego, loses its self esteem, thereby seeing itself deserted by its super-ego and lets itself die. It is felt that this is the decisive

10. Ibid., p. 54.

element in the suicide, and without it no suicide is ever completed.

The above explanation helps us understand why Job would deplore his existence and yet not take the step of doing away with himself. Menninger points out that upon close examination of the motives for suicide, there appear at least two and perhaps all three of the elements stated earlier. In Job's case, however, only one element is evident, the desire to be killed, to be taken out of this life by God. He does not indicate any aggressive tendency, nor does his self esteem break down. On the contrary, he is quite convinced of his ability (12:3; 13:2) and goodness (6:29; 9:20; 12:4; 21:16; 26:5-6; 31) throughout the book.

Since the ego must suffer in proportion to its contemplated destructiveness, then Job's desire to be killed indicates that he must have entertained a desire to kill which was converted back upon himself. Against whom could he have felt thusly? Could it be that he was thinking of killing God immediately following his affliction, acquired a sense of guilt, and then directed this feeling against himself? It would appear so, for having been the great, mighty, and respected individual that he was, there does not seem to be anybody else about whom he would have felt

12. Menninger, op. cit., p. 82.
so. Although he did show hostility to his comforters, they did not appear until after he had experienced all his calamities. Furthermore, they had said nothing until after he had expressed his wish to die. His hostilities towards them emerged after their attitude towards his suffering became evident to him. His wife's suggestion "curse God and die" might have been a repressed impulse of his own. Since he realized, however, that there was no way of fighting God, he wished that He would kill him. He thus felt that he would be forgiven by God and helped by Him. It was a means of escaping worse suffering in that he derived a relief from tension which prevents greater suffering.

From the deep depression that he must have been in when he was first overcome by misfortune, and with the theology of the period considering him a great sinner, the poem appears to begin as Job is coming out of his depressive state. As one speech followed the other, he built up his case by declaring his virtues, and inwardly, by feeling that he must be a very important individual because God is paying so much attention to him. He became masochistic. He passively surrendered himself to suffering (40:5; 42:3) and enjoyed the tortures that he was undergoing for no other mortal was being subjected to his tortures. Job's pain was then "transformed into privilege, sorrow became the sign
Along with his pain came the feeling of grandiosity as seen in the monologues (29:8-11, etc.). This projection must have played some part in preventing him from committing suicide.

Job appears like those who would want to die but are not able to take the final step against themselves. Some jump off bridges, hang themselves, jump in front of trains, or like Saul, ask others to kill them. Job is in the last category, asking God to do this destructive work for him, something which he is unwilling to do for himself. Job is not ready to accept responsibility for the act. His appeal to God is like that of a soldier lying severely wounded on the battlefield who asks someone to put him out of his agony. Unlike Saul, however, who when his armorbearer refused to kill him, killed himself, Job does not carry the act through himself when God does not hear his plea. He possessed the unconscious wish to die, or as Menninger puts it, "the absence of the wish to die." Consequently, he remained passive throughout. This must also have been the underlying factor in an article in CORONET of a soldier who was

severely burned in the last war. He is reported as having said that his pains were so severe that he prayed for death. When death seemed to reach out to take hold of him, he prayed to live.

It has been found that drowning is one of the most frequent forms of suicide. This type of self-murder, as other forms of the same act, is significant in that it gives insight into the mental life of those people. Psychoanalysis has found it to be definitely related to the desire to return "to the undisturbed bliss of intra-uterine existence, a kind of reversal of the first great experience of birth." 16 It is interesting to note that Job's death wish is also that he should have died in his mother's womb (3:11; 10:8), which may indicate that he unconsciously wished to drown himself. Consciously, however, he says that his soul chooses strangling (7:15).

As to why the individual should choose this specific area for drowning, or death, is explained by the fact that such a means of leaving the world goes hand in hand with "a strong sense of guilt and there is a well-known (concomitant) conception of the womb, or entry into the womb, as being something terrible." 17 The desire to enter the womb is

17. Loc. cit.
also recognized from mythology as a sign of entering the life hereafter. Thus, it is possible that Job subconsciously believed in immortality although his conscious expressions do not clearly indicate it. This may also well apply to Jeremiah (21:17-18). We may call on Freud to support this assumption when he said, "...in the unconscious every one of us is convinced of his own immortality."\(^{18}\)

Another factor that may be added here is that Job may have had a strong attachment to his mother. Considering the great escape-artist, Harry Houdini, whose most spectacular escapes were from buried coffins and from chains while under water, he had a great attachment to his mother which affected his life quite deeply.\(^{19}\) This fact may also apply to Job and thus help us understand him a little more, for Baeck says that in Hebrew Scripture the word for pity or compassion implies the love of a mother for her child, \(^{20}\) and Job uses this expression (19:21).

It is felt that longing for death is an emotional disturbance which plays some role in the development of physical illness.\(^{21}\) If not that the prologue tells us the reason for

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Job's bodily disorders, or if we choose to ignore it as far as the poem is concerned, we could surmise that Job's thoughts were occupied with death, which, in turn, prepared his body for the diseases that befell him.

II. THE INTERPERSONAL RELATIONS IN THE BOOK

The interpersonal relations in the Book of Job are of two types. "Pair events," where only two individuals interact, and "set events," where three or more people are involved. The interactions in the book are seen in the following relationships: Job and his children; Job and his wife; Job and his friends; Job and his community; Job and God. "Interaction is the basis for human civilization ... (and) ... may be defined as the reciprocal relationship between two or more human beings or animals."

Job and his children. Job's children may be described as quite modern in their behavior. Their actions are described in the prologue only. Each of the sons had regular periodic parties, or family circles, or reunions, to which all his brothers and sisters were invited, which may have been a means of keeping in constant contact with one another. It may also


23. Ibid., p. 40-41.
serve as an opportunity to discuss their personal problems and affairs with each other. Their devotion to one another was exemplary. They went through a lot of trouble and expense to entertain their siblings. Here was displayed true brotherly and sisterly love. They must have derived much pleasure and satisfaction from these get-togethers. The brothers ate with their sisters, which was very uncommon in those days. Men and women did not break bread together. This speaks even further of their acceptance of and devotion towards each other.

While Job's children interacted with each other quite frequently, their behavior was of a different nature in respect to their parents. Not once did they invite their father and mother to be with them at any of their parties. They were non-existent as far as family conclaves were concerned. This may have been due either to selfishness or thoughtfulness on their part. They may have thought only of themselves when it came to having a good time, or they were considerate of their parents by not asking them to subject themselves to an activity that they were unaccustomed to or frowned upon, for it appeared to be a very gay time, otherwise Job would not have felt it necessary to offer sacrifices.

The only time they saw their father was when he sent for them so as to sanctify them, as a precautionary measure, just in case they happened to have transgressed while in a
joyful mood. Job was very protective towards his offspring, while they appeared unconcerned about him. Their behavior may thus also indicate a rebellion against their parents. Job and his wife may have been possessive parents and this was one way of displaying their independence and objecting to the treatment they received while they were under parental wings.

Job, however, did not seem to object to this behavior on their part. His feelings towards his children remained the same, and not once did he rebuke them or command or suggest to them that they invite him or their mother to these parties. Like the submissive individual that he appeared to be in the prologue, he accepted whatever they did without a murmur. He did, however, yearn for the time when his children were young and around him (29:5), which indicate that he missed their not being near him.

**Job and his wife.** There is some divergence of opinion regarding the type of woman Job's wife was. Nevertheless, everybody will agree that as a wife and mother she suffered greatly when she saw her husband pauperized and smitten beyond human endurance, and her ten children taken from her in one blow. Her family disintegrated before her very eyes for no apparent reason. It was a mystery to both of them. Job was a good soul and was not deserving of such a fate. She loved her husband and children and was struck by what
had happened to them. She must have been a God-fearing person, otherwise Job would not have made her his wife, and the only one at that, in a time when plural marriage was legal. She was undoubtedly proud of her family and glad of their position in society.

Job must have been proud of her too. She was fertile, gave him many sons, and undoubtedly conducted herself as a woman of valor." She must have managed the household well while Job was sitting at the gate giving advice to those who sought it. Nor did she object to his doling out as much of his wealth as he did to the poor and orphaned, although this was within her province (Prov. 31:20). She seemed to accept everything that Job did without question as a dutiful wife was expected to behave in those days, without asserting her own personality. There was no apparent reason why their relationship should not have been on a very high plane. From all indications, it was.

This condition changed, however, when calamity overtook their household. Her respect for the Almighty seemed to have left her. She became bitter and resentful, and even told her husband to stay away from her because he had a foul odor from his mouth. It may be that when he wanted to have sexual relations with her, she objected because of his loathsome condition. She seemed to act like a woman who was disgusted with everything. Life was not worth living under such
circumstances. Her grief got the better of her. She was unable to take misfortune like her husband, but went to pieces instead. In this respect, she acted very much like a woman becoming emotionally upset under these circumstances. She was apparently able to take the material losses without any complaint, but not family affliction, though she herself was spared.

Job, it seems, fully realized the hard time that his wife was having. Whereas she sympathized with him, he also sympathized with her. When she counseled him to blaspheme God so that his misery would come to an end, he did not become angered, but said to her in an instructive tone that she spoke "as one of the impious women speaketh." He did not directly call her impious, but told her that her tone of voice made her sound as though she was impious. He, however, knew differently. He knew that she was speaking out of desperation. He then went on to point out to her that the individual must accept the bad with the good, for God so made the world.

These words may have impressed her. Also, once she became accustomed to the existing state of affairs, she may have realized that her behavior was not very exemplary. She must have regained her faith for she continued to live with Job, did not desert him, and even had another family with him.

Job and his friends. The relationship between Job
and his friends must have been very cordial at the beginning. They apparently thought quite highly of him to make their long trek in order to be with him in his misery to console him. They must have been very good friends. Upon reaching him, they displayed admirable behavior by not forcing themselves upon him with excessive talking, but utilized silence to empathize with him. They saw that his grief was great and acted accordingly, for they were touched by his appearance.

Job appreciated their coming, although they gave their true feelings away immediately upon seeing him. By performing the acts of mourning, crying, tearing their garments, and sprinkling dust on their heads, they as much as told him that they considered him dead or next to it. Job, nevertheless, welcomed them and did not indicate any displeasure at what they had done.

It is quite possible that Job had misjudged his comforters in this respect. It has been suggested by Buttenwieser that his friends originally came to console him, but when they saw his terrible affliction they acted like mourners instead of sympathizers. They performed the rites they did, he says, not because they were overcome by grief on Job's account, but because

they were more interested in protecting themselves from being afflicted by the curse visited upon Job. Buttenwieser feels that verse 6:21 means that Job told them that they were seized with fear when they saw him because they feared for their own safety. This led them to deny him the sympathy he was in need of.

This point of view may be supported by succeeding events. Since Job felt that they were his sincere friends, he proceeded to express to them his true feelings regarding his life and God's justice. He felt that they would understand him and accept whatever he would say. They, however, failed him. He was disappointed in them and did not hesitate to say so. The sympathy he thought they had for him, turned to taunts and rebukes. They even accused him of things they had no way of knowing anything about, which might have been a means of asserting their own superiority implying that they have no misdeeds to be punished for, in fact that they are much better than he.

Robinson, on the other hand, feels that Job's friends "were not cold-hearted hypocrites," as they are commonly regarded. He feels that they were sincere and good-hearted men who meant well. Job even used their line of talk (4:3-5). Their main fault, he feels, is that Job's suffering did not help them acquire a wider point of view.

They were either unable or unwilling "to learn sympathy from suffering," as Jonah. Furthermore, their type of behavior should have been expected because it is the natural outgrowth of the views they entertained. They naturally became sharper and harsher as they saw Job dispute them and became more and more convinced of his guilt. Job fought the tradition that they upheld staunchly. Buttenwieser feels, however, that it is wrong to apologize for them because the author used fine psychological insight when he pointed out how they became more and more intolerant and blindly fanatic. Buttenwieser has Job's support for he does refer to his friends as persecutors.

The personalities of Job's friends as they interacted with Job have been differentiated by the author. They are depicted as three varying types of individuals that exist in almost every community, with their concomitant effects on the people around them. All of them, however, vehemently disapproved of Job's actions. They told him that he had no right to independent thought and judgment because his thinking did not contain the authority of tradition and was consequently fallible. Job insisted, however, that whatever conclusions he arrived at are as authentic as the teachings of the past. Perhaps they are even more binding, he added,

27. Buttenwieser, op. cit., p. 201.
because they are arrived at through the test of personal experience.

Eliphaz appears to be the oldest of the three as well as the most courteous and dignified. He displayed dignity and grace as he opened his remarks, his tone was mild, and he seemed to have carefully worded his opening speech, speaking generally when he expounded the theory that suffering was the result of wickedness. This quality was lost, however, as his addresses progressed. In his second speech his mildness turned to harshness. He rebuked Job and accused him of impairing devotion to God. He felt that Job's words are his ruin. In his final speech, Eliphaz turned to unbridled brusqueness. He listed Job's transgressions as though he himself saw Job commit them. He became completely intolerant and lacked the warmth and feeling that he seemed to have had originally. Kitto describes Eliphaz quite well when he says of him,

Eliphaz was one of a class of men not unfrequently met with: naturally mild, gentle, considerate, and right-minded, but dragged almost against their will into harshness and injustice by an unwarranted theory or system of belief. The most vehement moral persecutors in all ages have been men of this class and character.

Bildad's tone, to begin with, was harsher than

Eliphaz's was. He was less delicate in his treatment of Job, but he was keener. He was very outspoken and clearly told Job that his children were killed because of their sinfulness and that he, too, was being chastised for his wrongdoings. Whereas Eliphaz could be described as a mystic, he was the traditionalist, calling upon the past to corroborate his contention. In his second speech he gave a terrible picture of the fate of the wicked, which may have been inspired by Job's appearance. Bildad may be likened to those who feel that they possess the whole truth, they have the records to back them up, and that it is no use arguing against them. He was intolerant, austere, harsh, bitter, and cutting towards Job because he would not admit that he was correct.

Zophar is regarded as the youngest of the three friends, and is referred to as "the man in the street." He is called the dogmatist, for the common, uncultured person is usually very fanatic. And like people of this type, he merely repeated what he had heard said by others although he neither personally tested nor analyzed it. At the same time, he was the unkindest of them. Continuing to run true to form, he was the most malicious, and lacked feeling and pity. He was the only one who alluded to Job's physical ailment (11:15).

29. Robinson, op. cit., p. 44.
He was by far the crudest of the comforters.

Job's reactions to his friends' speeches were not of a docile nature either. At times his tone was very sarcastic (12:2). He called them deceitful and told them that they had no idea of how to comfort people in distress. About all that their talking accomplished, he confessed, was to crush and vex him without shame or pity. The reader sees, however, the favorable change in Job's attitude as the discourse continues.

When Job's friends found that they had nothing more to add to what they had already said, they stopped interacting. Job, however, continued to address them although they did not reply to him.

Job and his community. Before calamity struck Job, he was highly regarded by the people of his community. He seemed to have gotten along well with his relatives, acquaintances, business associates, friends, the children in the street, and the servants in his house. This relationship, however, also suffered with the changing of his fortune. His relatives kept away from him, his friends forgot him, and his acquaintances became estranged. He was regarded as a stranger by his maids, and was ignored by his servants. Even the children got to despise him. He was generally abhorred by the community as a whole. Whereas he was originally the center of attraction and the people frequently interacted with him, they now avoided and loathed him. Even those whom
he chose to have nothing to do with, the scum of the tribe, now detested him. They spat in his face and amused themselves at his expense. They played all kinds of tricks on him and obstructed him whenever possible.

When Job's lot reverted back to its former position, the relationship between him and his community went through another conversion. They interacted again and a cordial relationship sprang up anew. His relations and acquaintances visited him and bemoaned and comforted him for all the trouble that he had endured. Why they did not feel it necessary to console him while he was in the midst of his heavy gloom, before his darkness turned to light, is difficult to understand. Although they neglected to interact with him earlier, they now felt that it was the thing to do. They may have felt that they misjudged him earlier, and they now wished to rectify their mistake.

When Job's guests now visited him, they brought him golden ear rings and gave him some money. This behavior is quite characteristic of human beings. When a man is down and out, no one is interested in him. Job himself was aware of this human trait when he said, "... Surely none shall put forth his hand to a ruinous heap" (30:24). No one likes a failure. When he became prosperous, however, the same people not only visited him, but even brought him presents and gave him money. When he was in need of financial aid,
his relatives and acquaintances did not stir themselves. Now that he was self-sufficient they gave him cash gifts.

Job and God. Although Job did not regard the Almighty as a human personality (9:32; 21:4), there was nevertheless some interaction between them though whatever can be gathered in regard to their relationship is acquired only from what Job says.

The relationship between Job and God is quite different from the previous interactions discussed because in the latter cases such features as movements of the hand, grimaces of the face, vocal intonations, and other like gestures, surely played their part in the interacting experience. With the Lord, however, Job was in the dark in regard to God's reactions to what he was saying because he could not see Him. This must have been a threatening situation, giving him feelings of insecurity. This leads to a broader interpretation of interaction, in that an individual can be affected by the silence of the other party as much as by what he says and does. Furthermore, that interaction can take place even when one of the interacting persons is not visible.

When the discourse opens, we are keenly aware that the religious communication between Job and the Lord had been ruptured (29:2-5). It was terminated. Whereas before he was afflicted he could readily, without hesitation, approach the Almighty by means of sacrifices and he felt content that
whatever had happened to him was God's way of interacting with him, he felt quite differently after he experienced calamity. He then felt that he could no longer reach God (9:11).

This was made all the more difficult to attain because he was of the opinion that the Lord was unjust and cruel, that he was persecuting him for no reason whatsoever. God gave him no peace which sharpened his desire to die, and He pursued him at every turn without let-up. His friends, who were aware of the situation, kept telling him constantly to seek God, to commit his cause unto Him, to try to reestablish that all-important communication between himself and the Lord. Job felt, however, that the Almighty was hiding Himself from him (23:8-9). He was keeping Himself aloof.

As the discourse continued, Job did regain spiritual fellowship with God. It was a gradual process, however. Step by step was his confidence in the Almighty reestablished, although his questions still remained unanswered, until finally God Himself spoke directly to him. Only then did their original relationship return fully. And it is interesting to note, that the reestablishing of his relationship with God was concurrent with the regaining of his equanimity and health.

III. THE DEPTH PSYCHOLOGY OF JOB'S CASE

The book itself offers very little information about Job's early years. It thereby eliminates the possibility of
writing about him with any certainty or definiteness. One of the things that can be done, therefore, is to look at the man as he is in the story and to speculate from that as to what type of youth he might have had. Another means of arriving at or making some assumptions about his formative years is to review the customs and social life of the Jewish people as pictured in the Bible. They would apply to Job as well.

Like other male babies, Job was probably circumcized on the eighth day of his life, and since it appears that he came from a wealthy family, he may have been suckled by a wet nurse instead of by his mother, which was the custom with the prosperous (Gen. 24:54; II Kings 11:2; Isaiah 49:23). And being of such parentage, he may also have had both female (II Samuel 4:4; Ruth 4:16) and male (Numbers 11:12; II Kings 10:1; Isaiah 49:23) nurses as he grew older.

The custom of those days, Scripture points out, was not to wean children for a number of years. Samuel was not given into Eli's care until Hannah had weaned him (I Samuel 1:22-24), and he must have grown some to have Eli assume responsibility for him. From the story of the mother and her martyred seven sons, it is evident that the average length of time for weaning was three years (II Maccabees 7:27).30

From the few references in the Bible to the activities of children, it is possible that Job might have had a normal and happy childhood. He must have played games and joined in the dances that the children of that time indulged in (Zechariah 8:5; Isaiah 11:8; Job 21:11). He must also have been played with while sitting on the lap of his elders (Isaiah 66:12). They also took part in the activities of their home at an early age. The girls helped their mothers and the boys their fathers.

There was no such thing as general education in those days and the word school does not appear in the Bible. Whatever instruction the children received was from their parents or trusted slaves, which was wholly ethical. It would seem that Job should have had a better than average education. This is borne out by the fact that people sought his advice (29:21), that he was treated so nobly and respectfully by the authorities that they would not speak in his presence (29:9-10), and that the aged would stand when he was around (29:8). Yet, it is questionable whether he was able to write, for he remarks that if only his words were written down (19:23-24), which might imply that he would have wanted someone else to write them down for him, he not being able to do so.

It could further be assumed that Job married upon attaining puberty, or soon after, as custom dictated. His wife was no chattel, for the position of woman in the period
following the Exile was greatly elevated. Whether the wealth he possessed was bequeathed to him, or whether he earned and accumulated it himself, or whether his wife brought a large dowry with her is unknown. It could have been a combination of all three.

The book offers no clues as to whether Job had any brothers or sisters, but we may assume that he did have some siblings because the people at that time had as many children as was possible, unless the wife was sick, which usually ran at about seven (Jacob's wife Leah had seven children; I Samuel 2:5; Jer. 15:9). Where Job speaks of "brethren" (19:23), he does not actually mean brothers, but relatives.

The discipline of children was mainly in the hands of the father (II Samuel 7:14; I Kings 1:6; Deut. 8:5), and it seems to have been of the strict type (Prov. 23:13-14) as the child grew older. At the same time, respect for both parents was mandatory (Exodus 20:12; Deut. 5:16; Prov. 23:22), and striking or cursing or disobedience to them carried with it the death penalty (Exodus 21:15, 17; Lev. 20:9; Deut. 21:18-21). The power of parents over children was almost unlimited. Although a father could sell his daughter into slavery (Ex. 21:7; Nehemiah 5:5), there is no evidence that he could do the same with his sons. But mother-love is recognized and attested to in Scripture (I Kings 17:17f.; II Kings 4:19-20; Isaiah 49:15; 66:13).
With the type of individual that Job is pictured to have developed into, we may conjecture that his father was either stern, strict, and moralistic, or lax in the control of his family. Job, therefore, either followed in his father's footsteps or rebelled against him. The teachings of the time, however, strongly point to the former alternative. The free and easy-going type of parent was the exception rather than the rule at that time. Coming from this type of background, we may surmise that his parent produced in him a rigidity of personality, strong moral principles, overconscientiousness, and a strong sense of duty, due to the fear of punishment, which must have been brought on by the type of discipline that he was subjected to. It has also been found, that a vast number of people suffering from involutional melancholia have this particular type of personality.

Furthermore, from the opinion Job had of the Almighty, which he was free in expressing, we may conclude that these were his inner feelings towards his earthly father. When he regarded God as stern, dictatorial, and inconsistent, he might well have had his father in mind. He was afraid of the Lord (23:15-16), and he regarded Him as his punisher and persecutor, that is, as a disciplinary force.

IV. THE PSYCHOLOGY OF DOUBT, FAITH, AND PRAYER

Doubt. The element of doubt is quite evident on the
part of Job. His speeches are replete with scepticism, though he himself would not be called a sceptic for the latter "doubts necessity and universality to the point of practical denial," which Job does not do. He was a sceptic, however, in the sense that he sought after truth. He was "an inquirer who (had) not yet arrived at definite convictions." Jones makes it quite clear

... that doubt of the validity of religious knowledge and ... the uses of inquiry is not ... confined to the sceptics or to men who have not learned by "experience" the worth of religious faith. It is shared, and most fully, by devout believers.

Job merely questioned his former concept of God. He wondered whether it was a valid one. Was God the just and righteous Being that he originally thought Him to be? The process of doubt entered his mind when his experiences conflicted with the theory that he entertained. When the concepts he believed in were destroyed, it was only inevitable that it would lead him to enquire.

The value of doubt is a debatable subject. Some adopt the attitude that doubt is an evil and should, therefore, not


be indulged in. Many modern scholars are of the opinion, however, that doubt is a very useful tool. They feel that it leads to progress, is essential to thinking, is dynamic, is sometimes its own best cure. Johnson is quite correct in asserting that doubt "questions hollow assumption and challenges smug hypocrisy. It demands honest investigation, exposes error, and urges correction. It stimulates discussion and exchange of opinion, which fosters progress in truth-seeking." It is therefore not only a revolt against authority or an implication of change and diversity, as he and Howland suggest, but it also works at strengthening existing concepts if they continue to hold true after having withstood the challenge of tests.

In his doubt, we find that Job was in harmony with the teachings of Judaism which encourages honest and sincere questioning, regardless of whether it deals with history or


37. Ibid., p. 173.

Likewise, when the Rabbis write "know what to answer the unbeliever," they as much as say that in order for one to be equipped to deal with the unbeliever, he must have studied and arrived at suitable explanations regarding religion after thorough examination. This is portrayed in the following Talmudic legend: "Four men entered Paradise, and they are: Ben 'Azay, Ben Zoma, 'Ahar, and Rabbi 'Akiba ... Ben 'Azay peeped (at the Divine Presence) and died ... Ben Zoma peeped and became demented ... 'Ahar became a heretic, Rabbi Akiba left in peace."

This tale indicates the different effects that searching has on different people. Some are affected adversely, others favorably. Fundamentally, it depends upon the attitude with which the individual attempts to understand the workings of the Almighty. If it be merely to satisfy one's curiosity, for the sake of amusement and sport, then it has dire consequences, as is seen in the cases of the first three men mentioned. If, however, one


40. MISHENAYOT, SEDER NEZIKIN, Abot; chapter 2, mishnah 14.

41. Ibid., Maimonides' commentary.

42. BABYLONIAN TALMUD, Hagigah 14b.
uses the approach of Rabbi Akiba, who was sincere, earnest, and consecrated in his search, then the experience makes him peaceful and serene, and firmer in his religious convictions.

Job felt that his doubts had to be faced earnestly. There was no running away from them for those who do are hypocrites. Job had what is called open-minded, honest, courageous, and sincere doubt "which is more eager to learn than to win arguments or defend prejudices." He was of the Rabbi Akiba type. Throughout the discourse he asked that he be shown wherein he transgressed so that he would not need to doubt God's justice. If his sins could have been pointed out to him, he would alter his behavior and cease doubting God's righteousness. His very desire to seek this information was an achievement in itself. His was the intelligent rather than the blind type of doubt which is essential to growing faith and progress.

The value of doubt is further pointed out by the author in Satan's obstinate behavior when he questioned the motives behind the individual's actions. Satan's doubt served the very useful purpose of pointing out to the world that there is such a thing as disinterested virtue.

Faith. In spite of all that happened to him, Job maintained his faith in God. He did not stop believing in Him for one moment although he could find no explanation for his suffering. He knew that he did not understand God's justice, but dared question it. Amid his problems and doubts, Job's utterances contained the element of nearness. Although he felt that God had forsaken him, he still looked upon Him as his God.

Job did not feel that he had to accept his fate lying down, so to speak. Nor did he wish to be called a hypocrite. Despite the fact that he realized that no man could be just in dealing with God, he nevertheless pushed his feelings of awe aside and asked that he be allowed to argue his case before the Almighty.

Job did not only believe, he had complete faith in God. Although faith is sometimes referred to as belief without evidence, it is not really so, though a belief without evidence may be a faith. A belief becomes a dynamic and functioning faith when, after the individual accepts it it causes a change in the manner in which he lives.

Psychological analysis has also shown that there is

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a distinction between them. Faith is more than mere judgment, which is the meaning of belief. "Faith is devotion of total personality in loyal assurance." It is related to enthusiasm, loyalty, hero-worship, and is allied to hope. Faith and belief, however, are generally used synonymously.

The dynamic quality of Job's faith lay in the fact that in spite of his suffering he was devoted to God, his loyalty never leaving him (13:15). He possessed the necessary emotional quality of faith in that he had complete confidence in the Lord and was positive that God would not let him down (19:25). This feeling helped ease his tension and enabled him to face his tribulations calmly after he attained it.

One treads upon sacred soil when he attempts to criticize another individual's religious beliefs, because they have pervaded his entire thinking and become part of his life. When a person is devoted to his religion, he holds on to it with all the force at his command. This leads such people to become so dogmatic that they come to regard all criticism as a personal attack, which goads them to continue their allegiance to falsehoods. This is vividly seen on the part of Job's friends who held on to their theories so tenaciously that they took Job's words as personal insults and would not yield even one inch in their mistaken belief.

46. Hardy, op. cit., p. 51.
They were so blinded by their obstinacy that they would not acknowledge facts that they saw existing around them. In fact, they were so steeped in their belief, that the more Job insisted that it did not apply to him, the angrier did they become at him.

Job's belief was dynamic in that it was ready to change as he saw the old theories become inoperable. When he found that the concept of retribution, as an explanation for suffering, was unable to withstand the test of personal experience, he scuttled it and searched for another to take its place.

Eliphaz, Bildad, and Zophar are the spokesmen and supporters of untested beliefs. Although they displayed great intellectual capacity and skill in their speeches, they nevertheless believed that Job must have done something radically wrong to be suffering the way he was. They made an incorrect social diagnosis which was based on belief rather than on knowledge.

The Wiemans have pointed out the consequences of untested and tested beliefs that can be readily applied to the thinking of Job's comforters and Job himself.


Job's friends were so set in their way of thinking that they refused to delve any deeper into the problem. Their set ways kept them from coming to grips with the urgent practical and genuine problem of the prosperity of the wicked and the suffering of the righteous. It was more convenient this way. Their blind adherence to the old concept made them bigoted and intolerant of Job's probing and acquisitiveness, which led them to persecute him. Their imaginations were imprisoned.

Job, on the other hand, personifies the value of tested beliefs. We see his face turned in the direction of the unexplored. His religion was more vital to him because he sought to apply it to the practical concerns of life. Consequently, his belief in God was not destroyed when he was afflicted, but he remained true to his ancient faith, and his trials helped integrate his personality. Using the language of the Wiemans, Job was "critically conservative of the ancient heritage." Unlike his friends, Job did not need to defend his faith. They tried desperately to support the old despite all that they saw and were told. They were on the defensive. Job, however, was constructive all the way through. He was trying to build something new; his friends fought to reenforce a structure that was falling apart. His friends' erroneous thinking proved a challenge to him to attempt to solve the great mystery that surrounded him. Job's
search also kept him tolerant. Despite all that his friends said to him, he nevertheless prayed for them.

Pratt feels that those who are deeply religious, whose faith is strong, possess something that the irreligious lack. They have confidence in the universe, are more at home in it, and have an inner source of joy and strength which is not dependent on outer circumstances. What is most remarkable is that these feelings seem greatest when the outer sources of strength and promise fail. It is even possible for them then to adopt a peaceful aura around themselves. This is very evident in Job's case. Although he was quite heated at first, he later settled down considerably. When his equilibrium returned, the world with its many problems became more tolerable to him. Even when his friends, the outer sources of support and strength, failed him, which became all the more evident to him after each succeeding speech, he continued to possess the needed inner confidence and strength because of his deep religious faith.

Prayer. Job's dialogues may rightfully be termed prayer for two reasons. First of all, Job's remarks were directed at the Almighty, and prayer is the addressing of "an Other." 50 Secondly, his speeches fit the definition


of "spontaneous prayer" in that it was "impromptu, intermittent, and reserved for times of stress." It was because of the calamitous state in which he found himself that Job thought it necessary to call upon the Lord at that particular moment. Job's utterances were the result of specific urgent needs. He was sick, loathed by his family and friends, poor, grieved, and he lost his position in society. The use of this type of prayer, commonly called petitional, is regarded as "primitive and childlike," for it speaks of immediate needs only.

Petitional prayer does not only concern itself with material needs, but also with such things as the soul's redemption from evil, for insight, for the realization of moral ways, and others along the same vein. Consequently, it could be said that petitional prayer enters every phase of prayer, and its use is not necessarily childlike in every instance. It is, however, a dependent prayer.

In addition to spontaneous prayer, Job also indulged in the offering of sacrifices. This is regarded as the ritual type of prayer, which is disciplined and more mature in that it could be of preventive nature as well as a

51. Ibid., p. 115.
response to emotional distress.

According to Judaism, prayer "is the expression of child-like trust in God, of submission and resignation to the will of God...," which aptly describes Job's tone in the prologue and in the Yahveh speeches. They fully expressed his faith in and love of God. Maimonides treats prayer as love for he includes the laws concerning prayer under the section of "'Ahavah" (love) in his Codes. His trust in God was great (13:15), and he resigned himself to affliction as an expression of God's will (1:21; 2:10). His speeches in the discourse should not, therefore, be regarded as rebellion and lack of understanding, but rather as an attempt at understanding God's ways.

The value that prayer had for Job was that when he unselfishly prayed for his friends, God answered him (42:10). This led the Rabbis to conclude that he who prays for someone else when he is in need of that same thing himself, he is answered first. This was pointed out in the first chapter, sub-heading IV.

Some psychological effects of Job's prayer were that

53. Max Joseph, "Prayer," THE UNIVERSAL JEWISH
ENCYCLOPEDIA, VIII, 617.


55. Johnson, op. cit., p. 122-3; gives a comprehensive list of psychological effects of prayer.
it made his position and needs clearer to himself. He was able to face himself and his community with the feeling that God was with him, working together with him. It brought him relief from tension and worry when he expressed his faith in the Almighty. This helped him overcome his loneliness and isolation. He did not feel alone any more. God became for him a support which he was sorely in need of.

He also became honest with himself and admitted that he did commit some transgressions in his youth. Above all, in focusing his attention upon God, the Supreme Being, his ambivalences disappeared and he achieved an integration of personality. He mastered his feelings and his will, and directed them along helpful channels. It also released Job's spiritual energy which enabled him to attain new horizons.

Since prayer is also regarded as capable of contributing to an individual's recovery from illness, we may attribute this factor to Job's prayer. He had great faith in what he said, which may help explain its effectiveness. Prayer is a method which enables the person "by controlling his thoughts and feelings, developing confidence and courage, establishing habits and attitudes, carving and shaping personality into the form wanted," to cure certain ills

of his. Prayer is thus the right adjustment. Its effectiveness lay in the extent to which the expression of prayer produces habitual attitudes in the individual. In this direction, it worked wonders in Job's case.

V. THE EFFECT OF ADVERSITY

Every individual throughout the world, young or old, strong or weak, rich or poor, learned or illiterate, meets up with one or another type of hardship or misfortune. No one is completely free of it. It is apparently the Divine pattern of life, for to live means to suffer as well as rejoice. It is as inevitable as it is universal.

We find that adversity affected Job in various ways, in addition to those effects that will be discussed later in Chapter VI, sub-heading IV.

We see in his case the result of solitary disaster as contrasted with widespread hardship. In the latter case, the individual's self-esteem is not hurt much because many are suffering at the same time, and misery loves company. The


consequences are different, however, when an individual is called upon to experience hardships by himself. Lazarsfeld, in a study of the unemployed, lists three basic attitudes that arise under such circumstances, "the unbroken, the distressed, and the broken," all of which are evident in Job. He was unbroken in that he was not resigned to his condition and he was definitely discontent with the existing situation. He was, nevertheless, at the same time, broken, wishing that he were dead and, at times, losing hope and interest in life. Furthermore, he was distressed, fluctuating between rage and despair.

It has been recently pointed out in a study of ninety life-histories of the Nazi Revolution, that it takes many years of intense suffering before a person will abandon his struggle for the fulfillment of long established needs. The individual is not ready to surrender his goal-striving without a fight. This finding helps explain Job's behavior. His unwillingness, in the discourse, to accept his miserable state despite his intense suffering attests to the individual's need for tenacity to conserve the important values of life.

60. Ibid., p. 217-18.

Another point of agreement between the behavior of the people in the study and Job is their adamant resistance to social catastrophe, which the authors of the work feel is the outstanding characteristic of their findings. Some unconscious mechanisms of defense may bolster their resistance.

It is further observed in the study that "in times of deepening crisis, the middle of the road is forsaken ... The majority swings to the party in power, while the minority ... is forced to the position of extreme opposition." Eliphaz, Bildad, and Zophar adhered to the majority opinion, the concept of the suffering of the wicked. Job, on the other hand, became the formidable opposition, stubbornly fighting them at almost every turn.

In Job's case, calamity made him feel dependent and unsure of himself. He was terror-stricken (31:23). He knew that he had to turn to someone for help and support. He originally thought that when his comforters came to visit him they would produce the desired effect. They would bolster him up. He, however, found them unable to fill this role. Consequently, he turned to the Lord in whom he found the aid he needed. Being the individualist that he is, man naturally rebels against feelings of insufficiency and the inability

62. Ibid., p. 354.
63. Ibid., p. 365.
to carry on as before. This may be a reason for Job's recapitulating his former great days, to have the people know that he was not always in the miserable state that he was in then. It helped build up his ego which was faltering, and regain perspective. He rebelled so against his unbearable circumstances that he felt that death was better than living the way he was.

Job's adversity also made him feel as an object of derision. He became the laughing stock of his community. He was made to feel inferior; that he was a failure as a man. He lost his position in society, his high standing, which, figuratively speaking, crippled him. It made a hopeless failure of him and he felt like a useless burden.

This condition led to the alienation of his family and friends. They interacted less frequently with him, and whatever relationship he had with them was an unpleasant experience.

Furthermore, he was made very self-conscious, not only by the humiliating circumstances in which he found himself, but also by his appearance. He was ashamed of himself.

All these adverse factors naturally interfered with his mode of life. His former type of existence was dead for him as far as he knew. He found it necessary to make new adjustments. He had to orientate himself to a type
of life that he was wholly unfamiliar with, which was not a simple thing to do. Whereas he was previously highly respected, he now had to learn to take insults and get used to being spit in the face. This must have been the most difficult of all the effects of adversity to accept.

In conclusion, it is quite evident that Job's calamity was the most crushing experience that he had ever encountered. He was completely overcome and bewildered by it because he was at a loss to explain why it had happened to him.
C. THE THEOLOGICAL PROBLEMS

CHAPTER V

THE THEOLOGY OF THE BOOK

This chapter introduces the theological problems to be discussed in the book, and is the first of two chapters to deal with them. The theological problems specifically dealt with in this chapter are: the nature of God, man, sin, immortality, Satan, and disinterested virtue. The chapter closes with an examination of the influence of these theological concepts upon the psychology of Job, his wife and friends, and Elihu.

I. SOME THEOLOGICAL PROBLEMS IN THE BOOK

The nature of God. The most striking feature concerning God that is seen in the Book of Job is that even when he loses his children and wealth, and is then severely afflicted and writhing in pain, he does not for one moment doubt the existence of God. It does not seem to enter his mind. The questioning that he does indulge in revolves around God's just behavior with man, with Job's friends and Elihu believing unequivocally that God's actions are always just, while Job feels that not only is God unjust but heartless as well, but not about His existence. Job protests this inadequate explanation of God's nature. To
him it is a real problem, while his friends are unaware of it because they meekly bow before the mysterious. They regard God as an object of fear and adoration, not to be scrutinized. He can do no wrong. It is unthinkable to ascribe imperfections to Him. To Job, however, an understanding of God is the source of all his troubles.

There is no attempt anywhere throughout Scripture to prove the existence of God, for no one thought of doubting it. To try to prove God's existence would be a sign of unbelief. Even when we read where "The fool had said in his heart: 'There is no God'" (Psalms (14:1; 53:2), it does not mean that God is actually denied, but that there is a question regarding providence. The same would thus apply to the passage where Job repeats the words of the wicked who say to God, "Depart from us; For we desire not the knowledge of Thy ways" (21:14). They are not questioning whether God is, but acknowledge His existence and want that He leave them alone. Nor do those passages in the Bible that deal with the vastness of nature as God's handiwork ('Psalms 8:2, 4) attempt thereby to prove His existence, but merely intend to reveal His greatness.

Kohler, too, feels that the existence of God is never doubted in Scripture. When Jeremiah (5:12) and the

Psalms (10:4; 14:1; 53:20) speak of those who say there is no God, they do not refer to atheists in our sense of the word, but rather to "the impious who deny the moral order of life by word or deed." This point is brought forth in a supposed conversation that took place between Cain and Abel as is narrated in the Targum.

Davidson agrees that proving the existence of God never occurred to Scriptural writers, for it would have been an irrational thing to do since all ideas in the Bible presuppose God's existence. Furthermore, the people regarded themselves as God's creations. Consequently, they did not feel that they needed to prove that their Creator existed. Davidson explains the above mentioned phrase "there is no God" to mean that those who uttered it believed that God is not found in the world nor does He take part in its affairs. This explanation was previously given by one of the commentators on the fifteenth verse of the twenty-first chapter of Job.

God is not regarded by the Jewish people as an abstract concept, but rather as a "living" God (Deut. 5:23), whose activities are continually brought to our attention.

4. MIKRA'OT GEDOLOT; Book of Genesis, commentary of Yonatan ben Uzi'el on verse 4:8.
6. NEBI'IM UKETUBIM, Keshes Umagen.
throughout the Bible. Job also refers to Him as the "God who liveth" (27:2). The first and foremost of His divine deeds, however, is the creation of the world, the significance of which is depicted in the Yahweh speeches. "Where was thou when I laid the foundations of the earth?" (38:4) applies not only to Job but to all humanity. God the Creator, "Who laid the cornerstone (of the earth)" (38:6), is above everybody and everything, and is at the same time a very real Being.

Job and his friends express their belief in God as the Creator of everything on earth quite frequently; that He is the sole source of all good and evil (2:10; 9:24; 12:9, 14-25; 19:6; 27:2; 29:2-5). The book is pervaded with the idea of the creative activity of God which is also found in Psalms (19:1; 8:3; 33:9; 104:2, 5; 148:5) and in Proverbs (8:22-31). The consciousness of being created is an essential element in the relationship between God and man according to Judaism. It is an expression of God's nearness to him which is an implication of His nature. Joseph remarks that the Lord cannot be indifferent to man because He was serious in creating him. In Job, however, the author goes beyond representing the heaven and the earth as God's work, but

regards them as nothing when compared with His power. "Lo, these are but the outskirts of His ways" (26:14). Nevertheless, it is difficult to understand Kent's enthusiasm when he states that the book gives "a vastly enlarged conception of Jehovah's character and rule."

Nowhere in the book, however, is God presented as a national Deity, for from "the time of the prophets Judaism has had no national God in any exclusive sense." He is regarded rather as a cosmic force whose interest lies in the universe.

Davidson believes that there existed in Job's mind the belief that there were two Gods, one hidden and the other external, with the first intimation of this though being in Job's speech 7:20-21. That Job regarded the former God as the "Father of Mercies" and the latter as an "arbitrary Omnipotence," and he felt that the arbitrary God determined to observe him closely and believed him to be guilty despite his innocence (9:28-31; 10:8-9). It is difficult, to say the least, to reconcile Davidson's

11. Davidson, op. cit., p. 481.
interpretation of Job's view of God with the strict mono-
theistic inclination of the author, which, though it is
never clearly stated, is nevertheless self-evident. If
Job is dealing with two Gods, then the author gives no
hint as to which one is the Creator of the universe and
the source of all happenings. It is thus quite difficult
to accept this interpretation of Job's view of God.

Pfeiffer points out that although Job does, at times,
appeal to the god of justice as opposed to the god of power,
they are only "moments of blissful fancy" which do not
indicate that the author of Job entertained the belief in
the existence of more than one God. They are both one
aspect of the Divine motive. In fact, the problem of
God's justice is brought to the fore by the implicit mono-
theism that is contained in the book, for by being the only
existing Supreme Power are His dealings with humanity
questioned. Furthermore, the author of Job out-distances
Deutero-Isaiah in his monotheism. Whereas the Second
Isaiah feels that God cannot be compared to any image and
has no likeness (Isaiah 40:18-19, 25), the author of Job
feels that God surpasses human understanding because of
man's finite intelligence (Yahweh Speeches). The concept

12. Pfeiffer, INTRODUCTION TO THE OLD TESTAMENT,
p. 702.

that God is beyond human intelligence, however, is found earlier in one of Zophar's speeches (11:7-9).

The book of Job implies that the essence of God is set forth by His attributes rather than in a philosophic manner. Of the many different names by which God is referred to and described in the Bible, only a few actually help us grasp the conception of His essence and nature. Those terms that attribute to God human characteristics, such as: powerful, warrior, etc., are merely figures of speech employed to convey to the minds of the people some idea of the greatness of God and His relation to the world, and do not reveal the author's concept of God. The Rabbis tell us that "the Torah speaks in the language of common people," using anthropomorphic terms. For people think in concrete terms rather than in the abstract. In fact, Job himself states that God is not a man like he is, or any human being (9:32; 10:4-5). God does, however, have a will and a purpose (11:7). This thought of Job's, however, has been expressed earlier, that God cannot be likened to any thing or to any person (Ex. 20:4-5; Isaiah 40:18; Jer. 10:6-7).

Buttenwieser supports this view when he says that the sacrifices that are mentioned by the author in both the

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14. BABYLONIAN TALMUD, Baba Mezi'ah 31b.
prologue and the epilogue to the Book of Job are done so in order to present Job's piety and his friends' penitence in a vivid, picturesque, and concrete manner, thereby making the idea clear to his readers.

Those attributes that more nearly approximate a description of God's nature, are ethically conceived, thereby revealing Him as an ethical personality. The thirteen attributes that are listed in the Pentateuch, "The Lord, the Lord, God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation" (Ex. 34:6-7), describe His nature though it be only as it relates to the universe and man. Nevertheless, it does point to the fact that according to Judaism God is regarded as an ethical personality, the fountainhead of all morality. This is displayed in Abraham's plea for Sodom, "shall not the judge of all the earth do justly?" (Gen. 18:25). Ethical attributes such as these are seen throughout the Bible (Isaiah 59:17; Psalms 11:7; etc.)

This is likewise displayed in the Book of Job.

15. Buttenwieser, BOOK OF JOB, p. 35.
Bildad speaks of God's justice when he says that "God will not cast away an innocent man" (8:20). Zophar, speaking of God's magnanimity says, "Know therefore that God exacteth of thee less than thine iniquity deserves" (11:6). Job himself, though he argues against it, also believes fundamentally in the righteousness of God, "Though he slay me, yet will I trust in Him" (13:15).

An ethical attribute applied to God is that of holiness, which implies importance and dignity, and is used in Scripture in connection with God's majesty, power, and righteousness. When He punished the wicked thereby revealing His justice (Ezek. 28:22), and when, on the other hand, he afflicts the righteous for transgressing (Lev. 10:3), in both instances is He sanctified. The idea of holiness is likewise applied to moral behavior which expresses the distinctness of the person, by concluding with the words, "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God" (Lev. 20:7).

The earliest concept of holiness which is the separateness of God from anything that is radically different from Himself could be assumed for the author of Job. That God is the model of all moral and righteous behavior, and is to be imitated by the Jewish people. The Rabbis express it thusly, "God said to Moses, 'Tell the children of Israel, My children, just as I am holy, so shall ye be holy, just as I am holy, so shall ye be holy, just as I am pure, so
shall ye be pure."

In chapter 31, Job enumerates those ethical qualities through which man sanctifies God's name. He lists that type of moral behavior that was accepted as giving honor and dignity to both God and man. This is also observed in the speeches of his friends in regard to the punishment of the wicked which is God's justice at work.

Yehuda ha-Lewi divides the attributes of God into two classifications: those that are conveyed in God's names except the Tetragrammaton, God's Four-Lettered name, and that which is derived from the latter.

He lists three sub-headings in the former grouping: the creative, the relative, and the negative attributes. God's creative attributes are derived from those acts which He causes to be carried out through natural means, such as, making some rich and others poor. His relative attributes, expressed in such terms as blessed, praised, glorified, and so forth, are taken from the reverence given unto Him by mankind. The negative attributes, conveyed in such terms as Living, First and Last, are intended to negate the opposite conception. He is described as Living, not in the sense that

16. SEFER WAYIKRA, (Vilna: Rom, 1912), commentator Sifra on verse II:44.

17. Yehuda ha-Lewi, SEFER HA-KUZARI, (Sudzilkow, 1834), chapter 2, section 2.
we understand it, but in order to destroy the idea of rigidity and death in connection with Him. Thus, in this grouping are found those of God's attributes which are derived from the manner in which mankind is affected by His decrees.

With regard to the Tetragrammaton, it includes those attributes which describe God's creative power which He displays without the use of any natural intermediaries. This is expressed vividly in the ascription, "To Him who alone doeth great wonders" (Psalm 136:4). That is, causing things to be done merely by His own intention and will.

Each of these categories, except for the relative is found in Job. The fifth chapter is replete with His creative attributes, as are the Yahveh speeches. The negative attribute is expressed in 27:2, and the attributes classified in the Tetragrammaton are found in 9:8-9 and in the Yahveh speeches.

Yehuda ha-Lewi, furthermore, interprets the verse "He is wise in heart" (9:4), as "God Himself is wisdom," but feels that it is not one of His characteristics. "Mighty in strength," however, is one of His creative attributes. God's knowledge and wisdom are all-encompassing and discernible in the order and unity of the universe (38-39). As in Proverbs (6:6-8) the author points to God at work

18. Ibid.
through the marvelous forethought on the part of the ant, so in Job does the author point out the same thing through the magnificent cooperation of the powers of heaven and earth to maintain cosmic life.

To understand the nature of God as it is described in the book, it would be worthwhile further to examine the names of God utilized in it. Among the Jewish people, especially of Biblical times, the proper names that were used were meant to convey a thought in addition to being a distinguishing characteristic. This applied to the names given to God as well as to human beings. The names that were given to God represented attempts to convey the character and nature of the Supreme Being as well as His relation to the Jewish people. Thus, a new name for God would indicate a new characteristic, and, at the same time, His older names could also be given new significance. The author must have felt that the names of God he used expressed his God-idea and conformed with the theme of the book. Hence, by examining the names of God used in the Book of Job we may learn something of the nature of God as conceived by the author of the work.

Four different names are used for God in the book: Yehowah, 'El, 'Eloha (Elohim 5:8), and Shadday. Yehowah is used exclusively in the prologue and epilogue, in the prologue and epilogue, in the titles of the Yahveh speeches and in Job's reply to God, in 12:9, and in 28:28 where
Adonay is used, which is a customary substitution for Yehowah since tradition dictated that the Tetragrammaton was not to be pronounced in order to comply with the Third Commandment which forbids the taking of God's name in vain. It was pronounced only once a year at the Temple by the High Priest on the Day of Atonement.

The Tetragrammaton is the most frequently used name of God in the Bible. When tradition taught the Jewish people not to articulate God's ineffable name under any circumstances, the vowels of the Adonay (תָּנַא) were transferred to it. Since the Hebrew letter "yud" (י) does not take a "ḥaṭef-pataḥ," (ד), the "Sheva" (ע) was substituted. It was written נְהַנְה. The Christian students of Hebrew mistakenly read the Tetragrammaton with the vowels of Adonay, thereby arriving at the term YeHoVaH, which evolved to Jehovah as the name of God. This name is still used in Christian Bible translations and in Christian prayerbooks. It is, however, an erroneous pronunciation for the Biblical word.

As for the meaning of the Tetragrammaton, various scholars interpret it differently, but they are pure conjecture. Some feel that it is derived from the Hebrew


root "hayah," which means "to be," implying "He is" or "He lives," which was connected with the Tetragrammaton from the beginning as a contrast to the heathen idols that were lifeless. In Exodus 3:14, where God speaks of Himself as "ehyeh asher ehyeh," which means "I am that I am," it contains the same meaning as "He who lives," or more specifically, "He who is self-existing and self-sufficient."

Other opinions as to the meaning of Yehowah are varied. Some say that it is derived from "havah," meaning "to fall," implying either "He who causes the rain and lightning to fall," or "the over thrower of enemies" of His people, or designating a sacred stone object which was believed to have fallen from heaven. Some feel that it comes from the word "to blow," referring to the god of wind and storm. Others connect it with the "hif'il" form of "to be," meaning the Creator who causes things to be. No "hif'il" form of "hayah," however, is known to exist. Still others connect it with the Arabic and Assyrian verb "havah," "to breathe," thereby making Him the God of the wind and the weather.


In the latter part of the Biblical period, the Tetragrammaton was used very infrequently. 'Elohim was used instead. This is evidenced in two of the books of the Psalms (Ps. 42-89). Nor does it occur in Daniel except for chapter 9, which is regarded as an interpolation.

The Yehowah idea was enriched and purified mainly by the Hebrew prophets. Amos pointed out that God acted in accordance with strict justice and would pass judgment on all peoples. Isaiah and Jeremiah preached faith in the Almighty when their nation was threatened. Ezekiel taught the Jews that they could still reach God even in exile. Deutero-Isaiah derided idolatry and called upon the people to worship God. "By the time of the Second Temple, the great and noble God-idea in Jonah, Job and the Psalms had become an integral part of the faith of the Hebrew people." 23

'Eloah is the singular form for Elohim and is used in poetry and late prose. The plural Elohim indicates the abstract. It is utilized, however, with singular verbs and adjectives for it is equivalent to the concept of "Godhead." Its root is questionable.

The term 'El was originally used to indicate the sacred character of a divinity, and is also combined with

23. Ibid.
such terms as Shadday, 'Elyon, and others. It is written in singular and plural forms, and is used when speaking of the God of Israel or of heathen gods. When it refers to Israel's God, it is used chiefly in poetry and in prophetic discourse. It is hardly ever used in prose, and when it is, it is combined with some adjective. Despite the fact that many derivations are applied to it, such as "'ul," "to be strong," or connecting it with the Arabic which conveys the meaning "leader" or "lord," the original meaning of the word is not certain. It is one of the most primitive Semitic terms for a divinity and has no antecedents and no etymology. This may be the reason for its use in Job.

Shadday is regarded as being derived from "to destroy," making God "the Destroyer." It is commonly interpreted, however, as Almighty. At times, when Shadday is used in Job, it does seem to refer to the destroying or punishing aspect of God as in 5:17, 6:4, and in other places. And when Bildad tells him, "And make thy supplication to the Almighty (Shadday)" (3:5), he seems to imply that Job pray to God "the Destroyer" so that his crippling pains would disappear.

The rabbinical interpretation of it, "Who is sufficient," is probably incorrect. It is used in poetic passages and where archaic forms are employed.

25. Ibid.
In a few places in the book, the author makes mention of the Spirit of God, which is another expression for God Himself exerting His own power and operating in every sphere. This Spirit gives man his understanding (32:8), and drives him towards self-perfection which is the Divine in man. It enables him to understand the material things in their proper relationship. In the Jewish prayerbook of today, God is referred to as the One "who bestowest knowledge upon man." Furthermore, the Spirit of God bursts forth with great vehemence at times in great persons, as is evident in Eliphaz's speech (4:12-16).

Davidson lists five spheres in which the Spirit of God operates, three of which are seen in Job. The five spheres mentioned by him are: "in the cosmical sphere," "in the sphere of life and vitality," in the region of "human experience and history," "in the sphere of intellectual gifts," and "in the sphere of moral life.

One of the fields of action in which God is seen operating in Job is in the cosmos. The author of Job writes, "By His breath the heavens are serene" (26:13).

29 Davidson, THEOLOGY OF THE OLD TESTAMENT, p. 120-6.
God is also seen at work "in the sphere of life" either giving vitality or reenforcing it. When man was first created, the Bible tells us: "Then the Lord God ... breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). That is, when man lives it is because of God's breath in him, thereby making God the source of all life and the continuous producer of it. Thus, a living person portrays the presence of God within him. The same thought is expressed by Job, "the spirit of God is within my nostrils" (27:3), that by his mere existence does he evidence God within him. This is also seen in Elihu's utterances in 33:4 and 34:14-15. We may go further and say that the Spirit of God is "a principle of life which can be given, or withheld, or even withdrawn," as when the wicked are destroyed by the breath of God (4:9).

God is finally seen at work in Job in the powers of the intellect that are regarded as the outcome of God's spirit, or God Himself. As Bezalel's artistic ability is imputed to the Spirit of the Lord (Ex. 31:2-3), so is this thought expressed by Elihu when he says that "the breath of the Almighty giveth him understanding" (32:8).

Another aspect of God's nature is depicted at the

very beginning of the book. The prologue assumes at the outset that God is interested in everything that man does and evidences a concern in him. He sits in His heavenly Council and discusses with the angels matters concerning the human beings. Thus is God highly and nobly conveyed as "One who has loftiest claims upon the love and allegiance of mankind." 31

As for understanding the complete nature of God, the author of Job concedes that that is impossible. Nevertheless, though Job may not be able to comprehend the reason for his miseries, they are so "infinitesimal in the cosmos that they can hardly mar the perfection of God's creation and the character of the Creator." 32

Man. In Job the individual has come into his own and is not identified with the group as in the earlier Biblical narratives. Originally, man was conditioned to such an extent that personal wishes and desires were subordinated and subjected to the patterns set forth by the community. He invariably had to think of the welfare of the community of which he was a part. Therein lay man's self-realization. This held true in regard to punishment as well, as in Korah's rebellion, where the members of his

32. Pfeiffer, op. cit., p. 707.
family group and those of his guilty associates (Numbers 16:1-35) were punished along with them.

Although there is some discussion as to whether the pronoun "I" that is used in the Psalms should be associated with an individual author or with the community, as in Psalm 51, there is no such debate in regard to Job. He speaks unequivocally as an individual. It is quite possible, however, that he may have been speaking for others in similar straits, but it cannot be said that he spoke specifically for the community.

One aspect of man's nature that stands out in Job, and is constantly referred to in other books of the Bible, is his creatureliness. Because he is a creature, he is subject to many limitations. He suffers, is sick, and must die (14:1-2). He is weak, sinful, and lacks sufficient understanding to comprehend the activities of nature. He was born to suffer (5:7).

Essentially, man is an ethical being. He is obliged to practice justice and to be merciful. As the prophets exhorted the people to act justly, as, for example, in Amos (2:6-8; 4:1; 5:11-12; 8:4-6) or Micah (2:1-2; 3:11), so do we find Job portraying himself as the highest type ethical being in chapter 31, and in other passages of the book. Like the prophets, Job had social vision. He gives a good summary of what constitutes the good life. The source for
ethical behavior is naturally faith in God. It indicates that man feels that he was created in God's image, possessing no original sin, and is required to imitate Him.

In order for man to be an ethical being, he must have the freedom to act so, to choose between good and evil, which necessarily excludes hereditary sin. This is mentioned in Scripture many times (Deut. 11:26-28; 30:19). The freedom of every individual to act as he chooses is also seen in Job, especially in the prologue, where he is given the choice of either accepting his suffering without complaint or blaspheming the Lord. He had to be free to do as he chose, otherwise the test would have been an invalid one.

33

Joseph feels, however, that man's freedom is limited on two counts. Firstly, it is controlled by a natural moral bias which is inborn in every individual, for he feels that every child is born with an inclination towards either good or evil. Science corroborates this view. Rabbi Schachtel, in one of his radio sermons, tells of an educational psychologist who said that scientific investigations in juvenile delinquency indicate, "that it takes at least seven years of constant harsh and brutal


experiences to warp the innate goodness of the normal child into the attitudes of the incorrigible criminal." Freud, on the other hand, writes: "The ... truth ... is that men are not gentle, friendly creatures wishing for love, who simply defend themselves if they are attacked, but that a powerful measure of desire for aggression has to be reckoned as part of their instinctual endowment." 35

Secondly, says Joseph, the individual is controlled by education and force of circumstances, that is, conditions which are more or less favorable to moral development. Freud feels that the mere evolution of civilization has circumscribed the liberty of the individual. 36

Job further points out that man is a religious individual, being capable of entering into a direct relationship with God, knowing full well that he is dependent upon Him. Being His creation (10:8), he is aware that his existence depends upon Him. And besides being dependent upon Him, he also feels that he must place his trust in God.

Sin. The meaning of sin is very much dependent upon the God-idea. The higher the God-idea, the more moralized does the concept of sin become. This is observed among the


36. Ibid., p. 60.
early views of the Jews, as it is among other peoples. At the beginning, when the priestly view prevailed, a serious misdeed constituted anything that was committed against the cult or the Deity. That is, against the religious community. The consequence of such behavior was death (Ex. 30:35-38; Lev. 10:2; 16:1-2; Numbers 17:28; 18:7).

When the moral view of the prophets replaced the priestly view in regard to the nature of God, the term sin then came to mean any misconduct against God's holiness, the Guardian of morality. The externalities gave way to the inner thought of the person. Thus did the prophets reproach the people for their moral failures only (Amos 5:21-24; Hosea 6:6; Isaiah 1:10-17), for they were regarded as offenses against God Himself. They demanded that the people act righteously and keep the purity and integrity of their souls. The ritual offenses that remained, however, were idolatry, the violation of God's name, and the Sabbath (Ezek. 10:6f.; 20:13f.; Isaiah 56:2), because they express the sanctity of life. Once the prophetic view was recognized, sin came to mean "the desecration of the divine image in man, the violation of his heavenly patent of nobility," in addition to his unfaithfulness to God.

This thought is aptly expressed in Job. That the heart of the individual, the seat of his thoughts and deeds, is the origin of man's sinfulness. "If thou has sinned,

what doest thou against Him? If thou be righteous, what
givest Thou Him? Or what receiveth He of thy hand? Thy
wickedness concerneth a man as thou art; And thy righteousness
a son of man" (35:6-8).

Furthermore, from Job 1:5 we learn that the mere
meditations of the heart that are not proper are equally
as sinful as the actual transgressions themselves. We may
call this inner sin. When his children held parties, the
book writes that "when the days of their feasting were gone
about, that Job sent and sanctified them, and rose up early
in the morning, and offered burnt-offerings according to
the number of them all; for Job said: 'It may be that my
sons have sinned, and blasphemed God in their hearts.'
Thus did Job continually." Another kind of transgression
mentioned in Job is that an unchaste look is also to be
considered adultery (24:15). From the same verse do the
Rabbis conclude that the sin of adultery includes the sin
of heresy, for the act denies that God is fully aware of
the secret actions of man. The blaspheming of God is
yet another type of sin mentioned in Job (2:9).

38. Solomon Schechter, *SOME ASPECTS OF RABBINIC

Widow and Brothers Rom, 1884), section 9, paragraph 1.
Still another type of sin that we meet up with in Job is what may be termed as spiritual sin. Baab says that it "involves the breaking of ... (man's) relationship with God by means of the selection of a different object of worship ..., or through the deification of personal desire and the attribution to it the divine status and power."

When Job proclaims that he has placed no confidence in gold (31:24), he is saying that he never displaced his belief in God by putting his hope and trust in an inanimate object. The term "gold" used here may mean a belief in idolatry of which the wealthy made their idols. And when he continues that he never rejoiced because of his great wealth (31:25), he is saying that he did not make a prop of the amassing of wealth. In addition, verse 31:25 implies that Job was absolving himself of the sin of pride.

The result of being sinful is that it estranges the person from God because of a guilty conscience (Isaiah 59:2), which causes him to condemn himself. It also pollutes the individual to the extent that he is unable to linger in God's presence (Isaiah 6:5-7), but must seek God's forgiveness.

Job seems to feel that the relation between God and man is mainly moral. In the speech in which he emphatically affirms his blamelessness, the only possible transgressions

40. Baab, op. cit., p. 100.
to which he alludes are those which indicate faithlessness to
God's moral and ethical law, which helps bring man nearer to
his God. These ethical transgressions could also be called
social sins in that they threatened the existence of society.
Knudson believes that the passages in Job, "Who can bring a
clean thing out of an unclean?" (4:14), and, "how can he be
clean that is born of a woman" (25:4), suggest the idea of
inherited sin. Judaism rejects the idea of hereditary
sin, however, and believes, rather, that since "man has a
nature of flesh, which is sensuous and selfish, each person
is inclined to sin and none is perfectly free from it."
For the Rabbis specifically teach that the verse, "And the
dust returneth to the earth as it was, And the spirit re-
turneth unto God who gave it" (Eccles. 12:7), means that
"pure as the soul is when entering upon its earthly career,
so can man return it to his Maker." Another verse in
Ecclesiastes, "Behold, this only have I found, that God
made man upright" (7:29), is interpreted by the Jewish
teachers to mean that God only created man in His image so

42. Knudson, op. cit., p. 264f.; Davidson, op. cit.,
p. 218, 227.
43. Kohler, op. cit., p. 223, 240.
44. Ibid., p. 240, quoting YERUSHALMI, Shavuot I,
52b.
that he might be righteous and just as He is. This belief is also expressed in the daily morning service of the Jew, "O my God, the soul which Thou gavest me is pure." The fight with sin begins at the age when the "yezer ha-ra" (the evil inclination) becomes strong, which is in early youth. Actually, Adam, to whom the cause of the death of man is attributed, is regarded by the Rabbis as a model repenter who was granted divine mercy and promised final resurrection. Thus, the first man became for them an example of repentence rather than the transmitter of sin.

The feeling that man is inclined to transgress is met up with throughout the Bible, the Talmud, and in the later writings. The passage in Ecclesiastes is well known, "For there is not a righteous man upon earth, that doeth good, and sinneth not" (7:20). We find this feeling expressed in Job on different occasions. "Shall mortal man be just before God? Shall a man be pure before His Maker?" (4:17). "Who can bring a clean thing out of an unclean? not one" (14:4). "What is man, that he should be clean? And he that is born of woman that he should be righteous? Behold,


47. **PYRKE RABI ELIEZER**, (Warazawa: H. E. Bomberg, 1852), chapter 20, p. 47b; **BABYLONIAN TALMUD**, "Erumin 16b."
He putteth no trust in His holy ones; yea, the heavens are not clean in His sight. How much less one that is abominable and impure, Man who drinketh iniquity like water!" (15:14-16). "How then can man be just with God? Or how can he be clean that is born of a woman? Behold, even the moon hath no brightness, And the stars are not pure in His sight; How much less man, that is a worm! And the son of man, that is a maggot!" (25:4-6). All this suggests the universality of sin.

The idea that man is not completely sinless is seen in regard to Moses (Num. 20:12; 27:14), is expressed in Proverbs (20:9), and in the Miderash to the effect that no one should be called holy until after he has been buried thus ending his fight with "the evil inclination" within him. The Rabbis believe that the verse quoted above, "He putteth no trust in His holy ones" (15:15), refers to Abraham, Isaac, and Jacob, each of whom had made mistakes.

The prophetic idea concerning the visiting of the iniquities of the father upon the children is also hotly debated in Job. Davidson feels that it does not embrace "the idea of representation," which implies that the offspring are literally held guilty for the deeds of their

48. Salomon Buber, editor, MIDERASH TEHILLIM, (Wilna: Wittwe and Ge-brüder Romm, 1891), Psalm 16:2, p. 120.

49. Loc. cit.
representative or father. Rather, he believes that what it means is that should the children be afflicted, then their suffering is actually pursuing their father in them.

Throughout the book, Job debates with his visitors the concept of the punishment of the sinners. His friends maintain that punishment always followed sin and that the amount of one's suffering was indicative of how great a sinner one was. Job contended, however, that the transgressors escaped punishment innumerable times. "How oft is it that the lamp of the wicked is put out?" (21:17). He does not agree with his friends' theory. The latter then added that should it happen that the sinner himself is spared punishment, then his children do his suffering for him. To this argument Job answers, "Let his own eyes see his destruction, And let him drink the wrath of the Almighty. For what pleasure hath he in his house after him?" (21:20-21). It appears quite clearly that both Job and his friends believed that the suffering of the children was in reality the punishment of the father. Job feels, however, that this method is a failure because the father knows nothing of what takes place after he is gone. Thus does the sinner himself escape all punishment. With this contention, Job continues with the belief of the

50. Davidson, op. cit., p. 220.
prophets immediately preceding him that the offspring are independent of their forefathers. That the individual is free of the consequences of the deeds of his predecessor.

A word should here be said, however, concerning the apparent contradiction in the Pentateuch between Exodus 34:7 and Deuteronomy 24:16, where the former contends that the children will be punished for their fathers' iniquities while the latter says the exact opposite. The same contradiction exists between Exodus and Jeremiah (31:29-30) and Ezekiel (18:2-4). The Rabbis of the Talmud were aware of this inconsistency and tried to harmonize them by stating that the children are not punished for the sins of their fathers. If the children should, however, persist in and continue to foster their father's wicked deeds, then they may receive added punishment for the sins of their ancestors. At the same time, if the children should continue in the righteous paths of their father, they will then be also rewarded for his good deeds.

Immortality. The belief in an existence after death, which underlies the primitive idea of ancestor worship, has been in existence among the Jewish people for a long time, though it was at first in Sheol, in the nether world, with

51. BABYLONIAN TALMUD, Sanehederin 27b.
which no hope was associated. This idea has been prevalent among humanity in general from the very earliest of times. The burial rites of the most primitive tribes indicate the expectation that their existence will continue in some place after death. Man "cannot and will not believe that with the giving up of his last living breath his being would become dust like that of the animal; or that his soul, which has hitherto accomplished and planned so much, should now cease altogether to exist." The wish for immortality is seen in the Garden of Eden story, and the time was looked forward to when death would be non-existent (Isaiah 25:8). The oft-read biblical phrase, "to be gathered to one's fathers," is also regarded by some as referring to the idea of immortality.

The main concern of the Jewish people, until late in its history, was with the future of its earthly existence. We see this in Eliphaz's counsel to Job that he seek after God so that "in famine He will redeem thee from death" (5:20), "At destruction and famine thou shalt laugh" (5:22), "thou shalt visit thy habitation, and shalt miss nothing" (5:24), "Thou shalt know also that thy seed shall be great, And thine offspring as the grass of the earth" (5:25). The

53. Kohler, op. cit., p. 278.

great striving for a complete life with God and the keen desire to develop life on earth to its fullest achievement, kept the thought of the hereafter in the background. This necessarily helped perpetuate for a long time the Jewish concept that whatever existence there was believed to be after death would be shadowy. They believed that the existence of the dead continued in Sheol, which is expressed as late as Job, and wherein it is regarded as "the king of the terrors" (18:14). Sheol is supposed to be located in the deepest recesses of the earth (Psalm 139:28). To Job, Sheol was a land of darkness (10:21-22) and destruction (26:6). No one returned from there (7:9-10; 16:22), nor remembered once the individual came there (24:20). He did not, however, regard it as a place of punishment for the wicked (21:23-26). "The Jewish people supposedly steered clear of the common belief in a life after death at that time because it was dangerous to all progress." The thought of God extending His power over Sheol and rescuing souls from there is a gradual growth (Job 14:13; Psalms 49:16; 193:8).

Fosdick feels that the belief in immortality grew in strength with the growth "of personal religion as an inward, intimate relationship between the soul and God."
That is, in the doctrine of fellowship with God. Generally speaking, whenever religious experience becomes "a profound resource" within "special personalities," the above development is bound to unfold.

This is observed in Jeremiah when he said of God that He is "my strength, and my stronghold, And my refuge, in the day of affliction" (16:19). Actually, he was unwittingly heading in the direction of faith in immortality although he himself did not come to this conclusion, and although he paid very little attention to the aspect of Sheol. He nevertheless made a valuable contribution "to the inwardness of the soul's relationship with God," from which "came the assurance that what is in quality so timeless will not come to a futile finale in the nether world."

The same feeling is engendered when the prophet says, "I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones" (Isaiah 57:15). One who comprehends the implications of this experience would carry this thought

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57. Loc. cit.
further to the conclusion that since God cares so much for each individual, this relationship cannot be ended at death.

It is felt by Robinson, however, that it is in the Book of Job that the demand for a life beyond death is first brought into focus. It is one of the two major anticipations in a personal immortality that is brought about by the problem of suffering, the other being Psalm 73.

Smith also feels in Job's case that the hope of a personal life after death (19:25-27) is the demand of the man's conscience. He is dying unvindicated; here God will not appear to him nor examine his plea. Therefore he knows he shall see God after death. The individual consciousness for and in itself; innocence in her own strength; the ethical necessities of an unfinished cause - all demand a life to come.

Nor is it surprising that this came about, for the cry for justice for the human being brought this issue to the forefront. With the detaching of the individual from the social group, an apparent contradiction glared at the people. Since God is just, why is it that righteous individuals suffer while they are on earth. The story of Job contends with this problem from the point of view


59. Ibid., p. 173.

of justice, fairness, and impartiality, and his sufferings led him in the direction of a solution. Also, the individual's short span of life made it impossible for him to wait for God's vindication. This led some people to question whether there might be such a thing as life after death.

Actually, Sheol had the same meaning to Job as to his forefathers and contemporaries. That is, it was "the land of darkness and of the shadow of death" (10:21). His search for individual justice, however, instilled within him the hope that God's final word to a mistreated individual was not Sheol, but that in instances as his own, it was only "an intermediate state with a final vindication of righteousness afterwards."

In this idea, however, he was not of one mind continuously. At first he was despondent. "He that goeth down to the grave shall come up no more. He shall return no more to his house, Neither shall his place know him any more" (7:9-10). This was undoubtedly the existing view during his era. In these dark moments, however, his hopes would rise. "Oh that Thou wouldest hide me in the netherworld, That Thou wouldest keep me secret, until Thy wrath be past, That Thou wouldest appoint me a set time, and remember me! - If a man die, may he live again? All the

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61. Fosdick, op. cit., p. 266.
days of my service would I wait, Till my relief should come
- Thou wouldest call, and I would answer Thee; Thou wouldest
have a desire to the works of Thy hands" (14:13-15). These
hopes are expressed at another time in even stronger terms.
"But as for me, I know that my Redeemer liveth, And that
He will witness at last upon the dust; And when after my
skin this is destroyed, Then without my flesh shall I see
God; Whom I, even I, shall see for myself, And mine eyes
shall behold, and not another's" (19:25-27).

Abbott feels though that Job was afforded no relief
of his sufferings on this earth from a hope in a future
life, because Job's goodness was for nought and it could
therefore not serve as compensation. Furthermore, he
feels as do others, that Job entertained no thought of
immortality. Peake, too, feels that the poet "could not
work confidently with the concept of immortality." One
of the Rabbis of the Talmud also feels that Job completely

   ANCIENT HEBREWS, (Boston: Houghton, Mifflin and Co.,

63. Jastrow, BOOK OF JOB, p. 172; Buttenwieser,
op. cit., p. 33; McFadyen, INTRODUCTION TO THE OLD TESTAMENT,
p. 306; Guttmann, op. cit., p. 546.

64. Peake, JOB, p. 103.
denied the theory of the resurrection of the dead, as do the commentators Rashi and Mezudat David on verses 19:25-27. On the other hand, other Rabbis conclude that the "end" in verse 8:7 does refer to the hereafter. It is generally regarded that there is no specific teaching in Jewish Scripture of a continuous existence for the soul after death. Joseph is nevertheless of the opinion that "whatever its precise character, eternal life is the promise of Hebrew Scripture." Hontheim feels, however, that Job makes specific references to the resurrection of the body and that he always looked to a future life from the very beginning. Davidson, too, feels that Job seriously believed in a hereafter.

Rabbi David Max Eichhorn, in his as yet unpublished

65. BABYLONIAN TALMUD, Baba Batera 16a.


67. BABYLONIAN TALMUD, Kiddushin 40b.


71. Davidson, op. cit., p. 434, 491.
manuscript on the general theme of immortality, which includes the portrayal of this concept in the Book of Job, points out that the belief in a future life is not advocated anywhere in the book. He points out rather emphatically that neither Job (7:7-10; 10:20-22; 14:1-2, 7-22; 19:25-27a; 21:23-26) nor his friends (4:17-21; 5:17-26; 8:9; 11:5-8; 18:12-21; 25:4-6) even intimate such a belief in their speeches.

Eichhorn further points out that even the author of the Elihu speeches, which are a later addition, believed that ignorance, sickness, and premature death are the punishments for sin, while only wisdom, health, and long life are the rewards for virtue (33:14-22; 36:11-14). Furthermore, Eichhorn writes that in verses 36:6-7 which state that God puts the righteous together with monarchs on thrones forever, that it does not refer to a personal immortality but rather to an immortality of influence.

The writer feels that when Job's different utterances in regard to immortality are viewed in the light of the entire story, there does not seem to be any real acceptance by him of the view of restoration from

72. The writer extends his sincere and most appreciative thanks to his good friend and colleague, Rabbi David Max Eichhorn, for giving him full use of his unpublished material which discusses this subject.
Sheol, although he subconsciously believed so, as stated in the preceding chapter. He was, however, looking forward to a conscious vindication after death, though only for a moment (19:25-27), which does not imply immortality. Nevertheless, they do indicate that the idea of life after death invaded the people's thought at this time due perhaps to inner necessity. With Job it was a personal immortality that caught the fancy of the people in succeeding books of the Bible, and is foreshadowed in the Book of Daniel (12:2).

Satan. It is commonly regarded that the Satan with whom we meet up with in the Book of Job had not yet grown to full maturity. Fosdick refers to him as "a native of Persia naturalized in Judea." Some feel that the Satan in Job is different from the one encountered in Zechariah (3:1) and in the subsequent literature of both Jews and Christians. Knudson also feels that the two Satans are different one from the other because it is in Zechariah that Satan becomes a "particular personage" with the term first appearing as a proper name in I Chronicles 12:1 with his personality distinctly recognized, while elsewhere, as

73. Fosdick, op. cit., p. 177.

in Job, the word is used in a descriptive sense referring to an "adversary."

Unlike Moulton who feels that Satan is rebuked by God in Zechariah but not in Job, Knudson is of the belief that Satan is not rebuked by the Lord in Zechariah at all. Rather, he acts as one of his ministering angels and is not yet regarded as hostile to God. Also, Knudson regards the Satan in Job as decidedly worse than the one in the book of the prophet because he adopts a very low attitude toward human nature, believing that there is no individual who does not have his price, which he determined to prove. Thus he pursues Job without let-up, doing whatever is within his power to destroy the harmonious relationship that exists between him and God. Knudson feels that he actually became Job's enemy, resolving to drive him to despair. In Zechariah, however, Satan's job was "not to prove so much as to recall the iniquity of" Joshua, the representative of Judah, that is, to accuse him "and insist upon the infliction of the appropriate penalty."

Davidson, on

75. Knudson, op. cit., p. 211-212.
76. Moulton, op. cit., p. XV.
77. Knudson, op. cit., p. 211.
79. Hinchley G. Mitchell, A CRITICAL AND EXEGETICAL COMMENTARY ON HAGGAI, ZECHARIAH, MALACHI AND JONAH, (New
the other hand, feels that being a servant of God, Satan acted the way he did, not because he was the enemy of man but because he was "zealous for God's honor."

Buttenwieser is of the opinion, however, that the Satan in Job resembles the one in Zechariah, both being concocted by the imaginations of the authors of both books. He feels that the name "Satan" was probably suggested to both of them by the adversary who got in the way of Balaam (Num. 22:22).

In the prologue, Satan is one of the "sons of God" who has a definite purpose and duty. The term by which he is known is felt to be that of a title rather than the name of a person. This is further indicated by the fact that whenever he is mentioned, the term employed is prefixed by an article. He would thus be more of an inspector who "goes to and fro in the earth," and walks "up and down in it" (1:7), and reports on what he had seen. One of the Rabbis of the Talmud, Rabbi Simeon the

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80. Davidson, op. cit., p. 304.
82. Moulton, op. cit., p. XV.
83. Buttenwieser, op. cit., p. 31; Davidson, op. cit., p. 300.
son of Lakish, feels that Satan is the "yezer ha-ra" (the evil inclination) and the angel of death, which he concludes from verse 2:6. According to these two views, he is thus some sort of divine being, not a devil, and is apparently on a par with the "sons of God." He is not yet a cast out angel.

Specifically, he is the cynic of the angels who doubts the existence of such a thing as disinterested virtue and therefore finds himself belittling the character of people. From the Lord's questioning of him in regard to Job, it would seem that Satan's job was to discover and expose the sins of men, thereby serving as an informer. Not only does he not share God's pride in Job, but it seems to bother him tremendously. He envies and hates him, and it arouses his passion for detecting faults. Even when he is once proven wrong (2:3), he is still not content but continues to question Job's motives. He acts, as the Talmud writes, by "descending to earth and causing the people to err, and then ascends to heaven and provokes,

84. BABYLONIAN TALMUD, Baba Batera 16a; SHMOT RABBAN, section 30, paragraph 17.

85. Blake, op. cit., p. 126.

thereby getting permission from God to kill the sinner." He thereby acts as an accuser as well. He is nevertheless, as Kohler puts it, "the spirit that ever wills evil, but achieves the good," for he is sent by God to help develop man morally by testing him continuously. Joseph regards him as a "Hinderer" and as a mere personification of evil, for the Talmud states: "Satan, the Angel of Death, and the wicked desire, are one."

In Job, Satan is not the accuser that he is in Zechariah, but is in the infant stage of taking upon himself the job of becoming the enemy of man by tempting him in the direction of evil. Satan is the tool of God and all that he does is to further His purpose (I Samuel 16:14; I Kings 22:21-23; Isaiah 45:7). He is not free and independent to do as he pleases. He must first get the permission of God to test Job, and even then he is limited as to how far he may go (2:6).

There are some indications, however, that Satan is

87. BABYLONIAN TALMUD, Baba Batera 16a.
88. Ibid., Sukah 52b.
89. Kohler, op. cit., p. 190.
91. BABYLONIAN TALMUD, Baba Batera 16a.
92. Jastrow, op. cit., p. 54.
independent to a certain degree in the Book of Job. In verses 1:6 and 2:1, he is depicted as apart from the "sons of God" in that he happened to come along at those particular moments. Also, while in Zechariah 1:10 and 6:5-7 God sends the angels wherever He wishes them to go, in Job, however, Satan roams the world on his own and goes wherever he wants to. The questions that God asks of him (1:7; 2:2) seem to bear this out. Furthermore, the evil that befell Job was due to Satan's instigation (2:3), which is quite different from I Kings 22:20 where God requests that Ahab be enticed by a lying spirit.

It also appears that he alone carries out the afflictions that he suggests to God, and once that is done, he is completely forgotten. From Job's reactions, however, God, it seems, is regarded by him as the source of all his sufferings (1:21; 2:10), not Satan, which is also borne out in the epilogue. When verse 42:11 speaks "of all the evil that the Lord had brought upon him," it indicates that God was still recognized as the author of all that happened to the individual.

Disinterested virtue. The question of disinterested

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virtue arises in Job when, in the prologue, Satan casts a doubt on his motives. Was Job righteous because of his earnest love for God, or was it due to the many benefits that he was receiving for being so devoted?

Actually, the question is answered in the first two chapters of the book. Not only does Job display his unselfish motives after each misfortune with such utterances as, "The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord" (1:21), and "shall we receive good at the hand of God, and shall we not receive evil?" (2:10), but God himself vouches for Job's disinterested piety by saying to Satan quite angrily, after Job had been tried, that he is "a wholehearted and an upright man" who "still holdeth fast his integrity, although thou didst move Me against him, to destroy him without cause" (2:3). Furthermore, the book itself confirms Job's unselfish love when it states after the first tragedy, "For all this Job sinned not, nor ascribed aught unseemly to God" (1:22), and after his personal affliction, "For all this Job did not sin with his lips" (2:10).

The discourse seems to indicate, however, that Job's virtue was not of a disinterested nature. His remarks continually intimate, and some are even more outspoken (29:18-20), that he expected far better treatment than he was receiving (30:26). It is this
discrepancy that must have caused a difference of opinion among the Rabbis of the Talmud, in regard to Job's motives. Rabbi Yochanan the son of Zakkai believed that Job's piety was the result of his fear of punishment, while Rabbi Joshua the son Hyrcanus argued that Job worshipped God out of pure love. It is almost unanimously felt, however, that Job's motives were of the highest. Rabbi Meir agrees with Rabbi Joshua, and Rabbi Judah the Prince goes so far as to say that Job spoke in praise of God even more than Elihu. This is further corroborated by the fact that Job does not appear to regret his former piety and not once does he request the restoration of his former wealth. All that he does seek is God, and to feel that He is still his friend and not his enemy.

When the writer discussed the story of Job with a colleague considerably older than himself, he was told a story that the elderly Rabbi had heard, by means of which he tried to explain away Job's many impious utterances, thereby portraying his love for God. He said that there was once a king whose most trusted servant accidentally

95. BABYLONIAN TALMUD, Sotah 27a.
96. Ibid., 31a.
97. SHEMOT RABBAH, chapter 34, section 1.
98. Driver and Gray, A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF JOB, p. LV.
sprinkled a few drops of soup on his garment while serving him. Seeing what had happened, the servant purposely over-turned the contents of the entire plate into the lap of the monarch. He was, needless to say, immediately arrested.

The king could not understand, however, why his loyal and faithful servant would, with premeditation, pour the hot dish into his lap. In fact, it bothered him to such an extent that he had the servant brought before him to explain his actions.

The servant replied that since a few drops had already fallen on the king's robe, he felt that he would have been arrested anyway and undoubtedly killed for his negligence. He felt that such an act would make the king very unpopular among the populace, and they would brand him a very cruel despot because he had a person killed for such a small, insignificant occurrence. Because he was very much devoted to the monarch, he purposely poured the entire plate of soup into his lap so that the multitude would feel that he was justified in the severity of his decree.

So it is with Job, said my aged colleague. Job knew that his sins merited in no way the severe afflictions that befell him. Loving God as much as he did, however, he did not want the people to accuse Him of cruelty or to feel that He was not just. He therefore argued and debated with his friends in the manner that he did, so that the
people would feel that God was justified in His actions.

II. THE INFLUENCE OF THEOLOGY UPON PSYCHOLOGY

This section discusses the effects that the theological beliefs of Job, his wife, his friends, and Elihu, had upon their thinking and feeling, and how they were expressed in their behavior. The term "psychology," however, is a far more inclusive term than what this section deals with.

**Job.** There can be no doubt that Job was orthodox in his religious beliefs even after he was struck by calamity. When he was afflicted, he searched for an adequate explanation of his misfortune, but within the old framework. Job's faith was of durable quality. At no time did he discard his belief in God. In fact, his deep faith eventually led him in the direction of stronger belief.

Job's mental disturbance was the outgrowth of his theology, because it was at the hands of God, the Master of his theological system, that he was suffering. Elements of chaos thereby entered his theological beliefs, just as there were disturbances in his thinking and feeling. With his religious understanding becoming confused, his emotions and thoughts were in a turmoil. He was thus a distraught, unhappy individual. The feeling that his Creator was the cause of his misfortune, was a misfortune in itself. This led him to become despondent and dejected. He sat on his
ash heap with his head bowed doing nothing.

Before calamity struck, Job’s theology affected his everyday living. He was righteous and kind to everyone. He lived his religion if we take his word for it. Hawley, however, doubts whether he was really that way. He feels that Job did not give a complete and true picture of himself. When he recalled all the good that he had done, he feels that he neglected to mention his bad deeds along with them. Since men are boasters, they are prone to exaggerate and are not apt to admit their mistakes. Nevertheless, even if we do admit that there is some truth to Hawley’s contention, we are compelled to acknowledge that if only part of what Job said was true, he did much for his fellow human beings. We are at least reasonably sure that Job possessed some virtues.

In his search for a fuller theory to explain his suffering, one of Job’s first reactions was to destroy the old. He immediately denied God’s justice and mercy. He heaped scorn upon the contention that God could be just despite his calamity. He also ridiculed his friends because they insisted upon maintaining their former view. In his effort to find something better, he became intolerant of that which had any relationship with the existing theory.

of sin and punishment. This feeling vanished, however, as the process of growth set in.

**Job's wife.** Job's wife appears to be the type of woman whose faith was not of deep conviction. She was willing to adhere to, or to be considered a follower of the theology of the day, however. She might even have defended it if necessary. Once hardship and inconvenience came along, however, she indicated that she was no more than a superstititious housewife. By telling Job to curse God and thereby die, she intimated a belief that he would be smitten dead by some supernatural power merely by uttering the words.

**Job's friends.** Eliphaz, Bildad, and Zophar typify those people who are strict adherents of the prevailing mode of thought. They were the upholders of the rigid orthodox thinking.

Due to their belief in the worthwhileness of the status quo, and in the necessity of perpetuating it, they insisted upon the conformity of every individual to their way of thinking. Their rigid theology caused them to have rigid personalities which made them inflexible. They found it difficult to turn from the ways that were defined by law. This, in turn, interfered with their spontaneity which brought about a proneness on their part to follow a stereotyped kind of existence. They were thus intolerant of even the expression of any point of view which differed
with theirs. They felt that they were beyond doubt and question. As far as they were concerned, there was no room for dissension. It was a sin for Job to speak the way that he did.

At first they felt that they could effect a change in Job by reasoning with him, pointing out to him that he himself utilized their mode of thinking on others on occasions in which he now found himself. When they saw that that method availed them nothing, they became harsher in their treatment of him. And when threats did not achieve their aim, they as much as called him a black sinner for whom there was no salvation.

They regarded themselves as the possessors of the absolute truth, and they became so fanatic in their attempt to force Job into line that they did not care what means they employed as long as they achieved their end.

Elihu. We see another pattern of behavior in Elihu who, like Job's friends, was strict in his orthodox beliefs. Like them, he also attempted to convince Job that he was wrong in protesting his innocence and that he ought to pray to God (33:26) and confess his sins (33:28), and be redeemed.

Elihu was never as harsh as Job's friends were. He lacked their rigidity, possessed the tolerance of youth, and was non-punitve. He did not accuse Job of any specific transgressions as they did (22:5-9). Instead, he
spoke in generalities. Whereas his friends charged him with ethical violations, Elihu attributed only anger and arrogance to him (35:15). And when he told Job that he spoke as the wicked do, adding rebellion to sin, he did not do so directly, but said that others will say that to him about Job (34:34). He was far more refined in his behavior and much more accepting than they were. Elihu typifies those traditional believers who will try to convince others of the errors of their ways, but will under no circumstances revile them.
CHAPTER VI

THE PROBLEM OF SUFFERING

This chapter discusses the greatest theological problem in the entire Book of Job, that of suffering. Its development and the views regarding it up to the period of Job are dealt with first, and constitute the historical background to the subject. This is followed by a compilation of those theories that are repeated in Job as well as those that are wholly new, not having been previously expressed at all.

The remainder of the chapter examines the effects that suffering had on Job's religious beliefs, and is followed by a discussion of the theological and psychological problems that suffering raises, as well as the type of behavior that suffering leads to as observed in Job. The concluding part of the chapter is the Jewish view of suffering today.

I. THE DEVELOPMENT OF THE PROBLEM

In the preface to his book, Peake states, "I am only one of many, for whom the problem of pain constitutes the most powerful objection to a Theism, adequate
to our deepest needs." The problem of suffering is truly as baffling to the modern individual as it was pressing and acute to the primitive man. Both in the past and in the present, men have faced and are facing the seemingly unnecessary effects of misery, not only with emotional wretchedness but also with mental frustration. The difference between the two eras, however, is that whereas today men are prone to turn away from the Supreme Being when they are dolorous, primitive man accepted the existence of superhuman powers and sought, by whatever means possible, to appease them.

The primitive peoples explained their lot, whether it be good or bad, as due to the arbitrary favor or disfavor of their gods. Being constantly at the mercy of the elements of nature, their primitive minds told them that their circumstances were due to the will of these super-human forces. Sin had no place in their thinking. Whatever overtook them appeared to them as a conscious expression of a definite attitude by these powers. Whether it be fortune or misfortune, it was the result of an act


that was viewed either favorably or unfavorably by the gods. Every eventuality that affected the individual or his social group was explained in this manner. The problem that thus confronted primitive man was to ascertain the kind of behavior most pleasing to these whimsical divinities and befriending them, thereby insuring himself against future calamity.

From this reasoning came the deduction that if, for example, a family fared well, the deities were pleased with it; and if, on the other hand, disaster overtook it, then divine displeasure was the explanation. This was the initial theory in the translation of suffering, which led to the conclusion that the purpose of life was to conduct one's affairs in such a manner so as to win the approval and avoid the repugnance of these superhuman powers. Morality and ethical behavior played no part whatsoever in the obtaining of the primitive community's needs of rain, food, and other essentials. Attaining these needs depended on the power of the mysterious divinities, whose reasoning it was difficult to fathom. Thus, if a favor was sought, successful magical practices rather than improved moral character were suggested.

Though the Old Testament is advanced well beyond

this purely animistic concept, it nevertheless contains some indications of attempts to gratify Yahveh through non-ethical means. To avoid God's displeasure, Moses' son is circumcized (Exodus 4:24-26); to appease the Lord at the defeat of the Jewish warriors at the city of Ai, Achan and his family are destroyed (Joshua 7); when Saul sought God's guidance in a campaign against the Philistines by an omen and it was withheld from him, the alleged reason is Jonathan's eating a little honey (I Samuel 14:24-46). This originated with the belief that only through God's favor can disaster be averted, which can be secured through means that do not possess any ethical content whatsoever. Ezekiel, too, included ritualistic acts together with moral deeds as necessary to avoid God's wrath (Ezekiel 18:5-9; 33:25-26; 44:9).

Thus, the first solution offered as an explanation for suffering was that man was afflicted due to an error of commission or omission that displeased the gods. To avoid their continued indignation, man had first to discover their anger and then act accordingly.

The view that was first proposed by the Jewish people continued with the belief that suffering and misfortune were due to divine anger, but for a specific reason. The people's sins brought them on. The early Hebrews included within the orbit of transgression,
ceremonial (I Samuel 14:33) and ethical violations (I Kings 21), whether it be premeditated (II Samuel 11:14-15) or fortuitous (I Samuel 14:27) regardless of whether it be the person's own sin (Joshua 7:20f.) or that of a kinsman (II Samuel 21:6), whether it be individual (Genesis 9:5) or collective (Exodus 32:30f.).

There were two reservations, however, in regard to this theory. Misfortune overtakes innocent people, too, as in the case of Amasa (II Samuel 20:4-13), the sons of Gideon (Judges 9:1-5), the priests of Nob (I Samuel 22:11-23), and Uriah the Hittite (II Samuel 11:25). Secondly, that not all transgressors were punished by God, but that He did what seemed right to Him (II Samuel 10:12).

With the evolution of monotheism and the attribution to God of moral greatness, the primary approach to the problem of suffering was necessarily eliminated. The belief in an all-powerful and good God added a moral puzzle to the already difficult problem of suffering. How can God's goodness be reconciled with man's misery? The more sincerely and deeply the people believed in God as the source of all goodness, the more baffling did they find the mystery of man's troubles. When the unity of the universe is conceived

in terms of moral purpose as well as physical cohesion, then the tragedies of man's personal and social life become not merely difficult to bear, but an insoluble intellectual problem. Thus, as the idea of the character and omnipotence of God was magnified by the Jewish theologians, the apparent inequalities of life became more bewildering to comprehend.

Consequently, the old theory was made to fit the new situation. The basic idea of the earlier formula was retained but reinterpreted, with the introduction of ethical terms to denote what pleased and displeased God. Thus, the new view contended that man's happiness and misery were evidence of either God's favor or disfavor, with moral goodness pleasing Him and moral evil irritating Him. Conversely, it was felt that whenever men are favored with fortune they must be virtuous, otherwise they must surely be transgressors.

This doctrine had always been a necessary part of Jewish theology. The Jewish forebears and the prophets held to it tenaciously, and it was continually reaffirmed by the historical narratives in the Bible which trace almost every misfortune in the life of the Jewish people as God's punishment for the nation's disobedience. From this, the doctrine that is very much in evidence in the Old Testament emerged, that all human suffering presupposes
corresponding sin. This is fundamental for much of the Wisdom Literature, and we find its most striking expression in the Book of Job. Since God is absolutely just, the earliest Biblical writers felt that His rewards and punishments must be dealt out in this world either as an award for previous goodness or as a penalty for previous sin. Man was admonished to honor his parents so that his "days may be long upon the land" (Exodus 20:12), and it was reemphasized in Deuteronomy 6:3. This was retribution in its simplest and most direct form.

The reason for the initial success of this view was that the Israelites were thinking of justice as it pertained to the group, not to the individual. Thus, at Korah's rebellion, God wanted to destroy the whole assembly at first. The protests of Moses and Aaron, however, caused the penalty to befall only Korah, his companions, and their families, sparing the rest of the people (Numbers 16:20-35). This is also evident when David violated the old custom and counted the people. He then prayed that only he and his "father's house" be punished (II Samuel 24:17), without it occurring to him that his family should not suffer on his account.

It is on this basis that the doctrine of retribution had remained so steadfast for so long. For it was always possible to find sufficient wickedness within society to justify God's punishment of the nation as a whole.
Zephaniah argues thusly when the Scythians came (3:1-7); Joel, concerning the worms and the locust (1:2-7). So reasoned Isaiah when he saw Judah desolate (5:22-25). Jeremiah and Ezekiel, too, used the traditional view in explaining the nation's troubles. Since God's justice requires that suffering come only when it is deserved, then whenever it does occur it is as payment for the wickedness of the nation, or for the acts of individuals within it which affect the entire people. The Deuteronomic reforms, however, led to the questioning of the traditional view. Since the nation was now righteous, then their suffering is unjust. Habakkuk was the first to evidence bewilderment and raise this question in regard to the nation (1:2-4, 13).

Also, when the attempt was made to reconcile God's justice with the single individual, that God's dealings again met with considerable protest and serious questioning, because they were open to inspection. Although the possibility existed that an individual's suffering was due to transgressions that were not publicly visible, and of which the person himself may not be aware, as Job's friends argued, it nevertheless seemed that the innocent suffered while the wicked prospered.

It is with Jeremiah that the individual personality emerges as a separate entity out of the total populace. Although the prophet could easily utilize the old concept
to explain the national calamity, and add that the Lord had been too patient already (15:6), his own personal misery, however, mystified him, and it brought the problem of individual suffering into greater focus. Being as objective as possible in observing and recording what was happening all about him, he felt that he honestly saw that the wicked prospered and were spared punishment, while the righteous suffered. Jeremiah was thus the first to raise the old problem in this new setting (12:1-3).

To both Habakkuk and Jeremiah, experience contradicted the theory, and they were bold enough to express it. The problem was all the more bewildering because they tried to work within the framework of the old orthodoxy.

Habakkuk attempted to keep this theory intact through the strategem of postponed penalty. It was just a matter of time. "Though it tarry, wait for it; Because it will surely come, it will not delay" (Habakkuk 2:3), which is expressed quite frequently in Psalms (37:1-2, 10, 25; 92:7; 112:1-3, 10). Malachi brought in "a book of remembrance" which the Lord keeps for the righteous and He will spare them when the eventful day comes (3:16-17). "The doctrine of a just and merciful God" and the increasing concern about "the personal rights of individual people," however, confounded Jeremiah and his contemporaries because it did not seem that God was dealing equitably with each and every human
In order to work out a favorable solution to this most pressing problem, the idea of retribution was then extended to encompass the individual. Since God is just and righteous, then all suffering is earned, individual suffering included. Jeremiah explained individual suffering in this manner, and Ezekiel maintained it arduously. Retribution was no longer transferable. Rather, each person controlled his own measure of suffering. Jeremiah said, "In those days they shall say no more: 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' But every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge" (31:29-30), while Ezekiel expressed it thus, "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father with him, neither shall the father bear the iniquity of the son with him; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (18:20). Ezekiel thus goes farther than Jeremiah and argues that just as one's sins affect only the person involved, so does the righteousness of a person affect only himself. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (14:14, also 14:20).
Ezekiel thus asserted the doctrine of individual retribution, denying inherited guilt. "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Return ye, and turn yourselves from all your transgressions; so shall they not be a stumblingblock of iniquity unto you" (Ezekiel 18:30; also 33:20). It is with this theory that Job's friends persist in hammering away at him.

Since the author of the Book of Job begins with the problem of suffering where Ezekiel left it, the discussion will terminate at this point, to be resumed later.

II. THE VIEWS ON SUFFERING PRIOR TO THE WRITING OF JOB

Within the general development of the problem of suffering, various explanations have been suggested by religious thinkers to interpret the meaning of suffering. The different views on the problem that have been set forth prior to the writing of the Book of Job will now be briefly reviewed.

Retribution. This was the first and foremost of all the explanations of suffering. Temple's statement on retribution, "that wickedness ought somehow to be balanced by pain," is brief and to the point, in the sense that all

5. Ibid., p. 285.

suffering is deserved punishment for the single person as well as for the group. All the prophetic writings illustrate this point. Amos, when he referred to the different misfortunes as penalties for sin (4:6-12). Hosea, when he said, "And I will punish him for his ways, and will recompense him his doings" (4:9). The story of Adam and Eve, with the subsequent hardships for humanity, as earning one's bread by the sweat of one's brow, woman's pains at childbirth, the agricultural difficulties, point to the concept of retribution. They are punishment for the sins of the first human couple.

The development of this idea was discussed in the initial part of this chapter. It was Jeremiah who first explained individual suffering in the same manner that national suffering was interpreted with Ezekiel continuing the same line of thought. The essential difference between the two, however, is that Jeremiah's emphasis is on "personal religion" with Ezekiel's on "personal responsibility."  

They both felt that the individual as a whole, was too important an entity to be ignored. Jeremiah traced national unwholesomeness to the attitudes and thoughts of the individuals constituting the group. If a people was

7. Peake, op. cit., p. 27.
wicked, it was due to the quality of the persons composing that society (17:9). When Godpunishes a nation, therefore, it is the result of the thinking on the part of its individuals. "Hear, O earth: Behold, I will bring evil upon this peopleneven the fruit of their thoughts..." (6:19). And if salvation was its lot, the inner feelings of the people are then also responsible. "O Jerusalem, wash thy heart from wickedness, That thou mayest be saved. How long shall thy baleful thoughts lodge within thee?" (4:14). Thus could no national reformation be of any lasting value without the regeneration of the individual.

**Disciplinary.** One of the explanations that has found earlier expression is that suffering has a disciplinary or an educational value. The purpose was to improve the sufferer morally. The eighteenth verse of the twenty-sixth chapter of Leviticus states, "And if ye will not yet for these things hearken unto Me, then I will chastise you seven times more for your sins." In the twenty-third verse of the same chapter we read again, "And if in spite of these things ye will not be corrected unto Me..." Isaiah expresses this view in the following manner, "Lord, in trouble have they sought Thee, Silently they poured out a prayer when Thy chastening was upon them" (26:16). Hosea writes, "When it is My desire, I will chastise them; And the peoples shall be gathered against them" (10:10).
Jeremiah, too, expressed this view. "Be thou corrected, 0 Jerusalem, Lest My soul be alienated from thee..." (6:8). "0 Lord, correct me, but in measure; Not in thine anger, lest Thou diminish me" (10:24). Other verses with the same thought are 30:11 and 31:18.

The Midrash writes that chastisement is a means of purifying the righteous in this world so that they may experience the heavenly joy of the hereafter.

Revelational. Another explanation of the problem that was uttered before the writing of the Book of Job is called the revelational. Robinson says that this principle means the way in which suffering "enables the prophetic consciousness to enter into a deeper knowledge of God and His relation to man."

Hosea is a most striking example due to his personal experience. His familial life colors his conception of the truth concerning God. The older idea that a people is the offspring of a god married to his land was elevated by Hosea to a new spiritual idea in the relationship of God to Israel. This concept not only covers Israel's unfaithful-

8. MIDERASH RABBAN, Ecclesiastes, (Vilna: The widow and Brothers Rom, 1878), commentary of "Hidushay ha-Redal" on verse 3:18; BABYLONIAN TALMUD, Kidushin, 40b.

ness to God, but includes the confidence that God's long suffering and patient love will bring His people to sincere repentance.

Jeremiah, who was profoundly influenced by Hosea and resembles his temperament, also utilized the revelational concept of suffering. Jeremiah's sufferings were intensified by his being misunderstood, his loneliness, and his isolation from the society in which he lived. This threw him more and more upon God. To Him he laid bare his perplexities and troubles. More than any other man was he driven into an intimate relationship with God until it became a necessity of his religious life. This reliance upon God enabled him to understand Him far deeper, and brought forth from him a new type of personal religion. Thus did he come to understand religion as a personal relation between God and Himself. That the individual and not the state is the religious unit.

Redemptive. The redemptive principle of suffering, is regarded by many as "the noblest creation of Old Testament religion" and as Second Isaiah's greatest


contribution. He interpreted the exile of the Jews "as a guilt-offering for the nations of the world," thereby changing the point of emphasis. "Instead of looking back to the past sins as its explanation, he looked forward to redemptive consequences as its purpose." It was thus universal in outlook. The redemptive effect of substitutionary or vicarious suffering was not new with him, however, but found previous expression in Jewish thought. It was not, however, a clearly stated idea until he developed it. He did not abandon, though, the idea that the Jewish nation had been punished for its sins too (50:1).

The above concept is called "the sacrificial principle as applied to the interpretation of human suffering." Robinson feels that this idea should not be identified with the offerings of animal sacrifices found in the Old Testament, because they were not considered acts of suffering, but were rather gifts with specific intentions.

As far back as Moses we find the act of sacrificial suffering and vicarious atonement. When the

12. Robinson, op. cit., p. 44.
Jewish people sinned with the golden calf, the Lord said to Moses that He would "consume them" and build a new nation from him (Exodus 32:10). Moses, however, did not want to be the recipient of special consideration apart from the people. He rather pleaded with God that He pardon this sin. "Yet now, if Thou wilt forgive their sin--; and if not, blot me, I pray Thee, out of Thy book which Thou has written" (Exodus 32:32). Moses persisted in begging forgiveness even after God had said that those who sinned would be destroyed. Rabbi Simla'iyy said that Moses' self-abnegation made him appear as the suffering servant of Isaiah 53, who bore the sins of his people so that their sin of worshipping the golden calf might be expiated. Moses willingly offered up his life because of his love for them so that they may continue to live as a nation.

We also find redemptive and vicarious suffering in Jeremiah's book. The prophet had lived in voluntary self-giving for his peoples' sake. He recognized that his sufferings were serving a divine cause, for he cried out, "Know that for Thy sake I have suffered taunts" (15:15).

The continuous identification of sin with proportionate misfortune led to the belief that affliction, in and by itself, was an atonement. Rabbi Nehemiah contends

15. BABYLONIAN TALMUD, Sotèh 14a.
that suffering is a far more effective means of atonement than sacrifices. Thus, if suffering is expiatory for the individual, it could work the same for society. In fact, it is taught in later Judaism that man should rejoice in suffering even more than with good things that he possesses because through it he obtains divine forgiveness, and that the afflictions and tribulations of the Jewish people are an expiation of national guilt in preparation for the advent of the Messiah.

Eschatological. Eschatology is the doctrine of "last things." It includes among its many considerations, the suffering, "the tribulations that will befall humanity because of its wickedness."

The first systematic eschatology of Judaism was developed during the period of the Second Temple. Much of its material, however, comes from earlier teachings, especially those of the literary prophets. The phrase,

20. Ibid., p. 162.
"The Day of The Lord," which was generally believed to be the time when God would defeat Israel's enemies, was converted into "A Day of Judgment" by Amos, when God would destroy Israel for its wickedness (5:18). To this, Hosea added that a restoration would follow (2:1-3; 14:2-3). The idea of a righteous king was introduced by Isaiah with a description of the blessings that would result from his reign (9:16; 11:1-8; 32:1-8). Jeremiah and Ezekiel stressed the idea that each individual would suffer for his own conduct and not in connection with the group (Jer. 31:29-30; Ezek. 18:1-4), with the latter adding the great war of Gog (38, 39). Deutero-Isaiah pictured the suffering servant of God (53), while an unknown prophet spoke of the time when the Temple mount would serve as the means of instruction to the inhabitants of the earth (Isaiah 2:2-4; Micah 4:1-4). These prophets pictured such events as occurring in the near future. These, in turn, were then transferred by Eschatology to "the end of days."

The doctrine of eschatology grew and its popularity spread because of the people's reaction to the condition of their time. The prophets, through their teachings, helped the people realize that God was just and merciful. But this very idea made them concentrate all the more on the problem of the prosperity of the wicked and the suffering
of the righteous, which is expressed so glaringly in Jeremiah and Job. This problem became acute in the people’s personal lives as in the life of the nation. Eschatology then furnished the answer. That a time would come when God would measure out His judgment to all humanity. And the more the people suffered from persecution, the more was this answer appealing. For the hope in a better future, regardless of how distant it may be, enabled the faithful to endure through periods of personal and national catastrophe. This element of hope was displayed by Jeremiah when he purchased the field in Anathoth from his cousin Hanamel (32:6-15), and he also expressed it on other occasions (33:1-16).

Probationary and Evidential. The writer has borrowed these terms from Robinson, they denote another explanation for the problem of suffering suggested before the writing of Job. It contends that suffering serves as a means of testing the motives of the righteous person in serving God, to ascertain whether it be for the fear of consequences or true love. Also, to see whether suffering would affect their goodness.

The first Hebrew patriarch, Abraham, was so tested at the supposed sacrifice of his son Isaac, for "God did prove" him (Genesis 22). Such tests call for faithfulness on the part of the tempted individual and they were strengthened by it. "The righteous shall live by his faith" (Hab. 2:4). The Rabbis of the Talmud tell us that Abraham was tested on ten different occasions with this being the last of the trials to which he was put. There is a difference of opinion as to which are the ten tests. The commentator, Rabbi Obadiah of Bertinore, lists them in the following order: when Abraham was thrown into the fiery furnace by the Chaldeans (Genesis 11:31, the Hebrew word "Ur" is interpreted by the Rabbi to mean "fire"), when he was ordered to leave his birthplace (Gen. 12:1), when he experienced famine (Gen. 12:10), when his wife Sarah was taken to Pharaoh's house (Gen. 12:15), the war with the kings (Gen. 14), when he was told that his descendants would be slaves (Gen. 15:13), circumcision (Gen. 17:1-14), when Abimelech took Sarah (Gen. 20:2), when Sarah told him to cast out Hagar and his son Ishmael (Gen. 21:10), and the sacrifice of Isaac. The commentator, Bai-u-rai Ha-G'roh, eliminates some of these and adds others.

22. **MISHNAYOT, SEDER NEZIKIN**, Avot, chapter 5, section 3.
It is believed that the last of Abraham's tests "evoked and developed a new ideal in Israel, the ideal of martyrdom." 23 It was not until the period of the Maccabees, however, that the Jewish people were called upon for the first time to sacrifice their lives for their faith. It was also during this period that the famous story of Hannah and her seven sons came into being. The devout mother is reputed to have said to the youngest of her seven sons, who like his six brothers is about to be killed for holding steadfast to his faith, "Go and tell your father Abraham, 'You erected one altar and I erected seven altars.'" After the last of her sons was killed, Hannah ascended the roof and jumped off.

At first, God was the Tester, as in Abraham's case and in Deuteronomy 8:2, where it is stated, "that He might afflict thee, to know what was in thy heart." This idea was later changed in that God called on others to test the Jewish people. "Now these are the nations which the Lord left, to prove Israel by them..." (Judges 3:1). Similarly do we find that when the Jewish people


24. BABYLONIAN TALMUD, Gittin 57b.
were to eat "their bread unclean" in exile (Ezekiel 4:13), Daniel and his friends refused to do so (Daniel 1:1-16), because Daniel felt that God was testing them. He therefore asked for a trial period of ten days.

**Fellowship.** In regard to Jeremiah's question as to why the wicked are prosperous (12:1), there does not seem to be any direct answer, other than that a more earnest conflict with the forces marshalled against the truth is required. Longacre feels that Jeremiah's answer regarding his personal suffering is that God "will be with him in trouble" (Psalms 91:15). This intimate relationship is not observed in Ezekiel.

Jeremiah's questioning led him to rebel against his lot (15:15; 18:20; 20:7-8), and he felt that God did not deal justly with him, but was rather "a deceitful brook, as waters that fail" (15:18). Through self-examination and introspection, however, he gained the insight that there was a very "precious" something in his relation to God that merited the repression of his rebellious thoughts (15:19).

25. **MIDERASH TANEHUMAH,** Genesis, section 1, p. 46.

This leads to the suggestion that suffering helps one realize as it did Jeremiah, that the summum bonum of life is fellowship with God, and as compared with it, one's suffering does not even deserve consideration. Although such a feeling does not solve the problem of suffering, it affords the person who accepts it as his own, the calmness and composure with which to view his own suffering. Jeremiah displayed in this instance that not only was suffering compatible with fellowship with God, but that in view of this companionship, there could be no complaint against God's justice. This was his greatest contribution to the problem of suffering.

God's suffering. Another existing concept on the problem of suffering was that when God punishes anyone, or causes one to suffer, He is pained Himself, even as the sentence is being delivered (Jeremiah 12:7-11; 31:20).

In the personal oracle from Jeremiah to Baruch (45), we get a vivid utterance of what the transgressions of the Jewish people mean to God. Jeremiah attempts to comfort his disciple by picturing God's sorrow. Because Baruch is


overcome by the failure of his master's labors and his own, Jeremiah brings to him the thought that God failed too. Therefore, how could he complain in the presence of God's defeat. For now He must "break down" what He Himself had built up in the past.

The thought implied is that man should find comfort for his suffering in the realization that God, too, is sorrowful.

**Hereditary.** The first of the five books of the Pentateuch attributes mankind's suffering to the disobedience of God's command by the supposed first two human beings that inhabited the earth (Genesis 3). Because they violated His word and ate of the fruit of the tree, Scripture tells us they brought suffering to all future generations.

Earning a livelihood was to become a great and difficult task for all men. By the sweat of their brow were they to earn their bread. The women would have the pains of childbirth and be subjected to their husbands. And death would come to all future generations. Furthermore, because of their weakness the ground was also cursed, in that it would grow thorns and thistles.

**Missionary.** Isaiah 42:1-4 suggests another explanation for the problem of suffering which relates to the Jewish people in particular. Israel was chosen, says the prophet, for a very noble task. "To make the
right to go forth to the nations" (42:1); to bring the knowledge and teachings of true religion to the peoples of the earth. To truly carry out this aim brought suffering along with it (Isaiah 42:18f.). The Talmud regarded the Jewish dispersion as a means of bringing God to all humanity.

Jonah was one of the early missionaries who brought the word of the One God to a sinful people. His success pointed to the value of this type of work. The Book of Ruth bears its value out even further. For, says Isaiah, Israel is God's witness that He is the only true God (43:10).

Prayer. The Old Testament contains a number of prayers of different types. The earliest type of prayer was more of a personal matter. When people felt a need for it or were moved, they offered prayer. We see this in connection with Moses (Exodus 32:11-13; Numbers 12:13; 14:13-19), with Hannah (1 Samuel 2:1-10), with David (I Chronicles 29:10-19), and with others. Personal prayer was further developed, however, by Jeremiah, because his sufferings made him feel a

31. BABYLONIAN TALMUD, Pesahim 82b.
32. Waxman, A HANDBOOK OF JUDAISM, p. 83f.
tremendous need for it. He required a heart-to-heart talk with God, to whom he could lay bare his inner feelings with its perplexities, struggles, and temptations. In fact, due to his many deep personal experiences, Jeremiah so developed the idea and practice of prayer that it is regarded as another of his most significant contributions in the realm of religious experience. His greatest originality lay in the exercise of his prayer. There are some "aspects of prayer in the prophetical writings which may be illustrated almost exclusively" in his book. Because his spirit was heavy, he needed the release to unburden himself, with the feeling that God hears him and understands his plight. He wanted peace of mind. "In his own experience, prayer .... was an intimate, familiar colloquy between his soul and God" from which arguing with Him and questioning of Him were not excluded.

His first efforts in prayer were intercessory, to avert present or predicted doom for a nation whose

34. Longacre, op. cit., p. 107.
fall he was compelled to pronounce, as was Moses' when he prayed against the destruction of the Jews. Three times did he try to mediate (14:2-9, 13, 20-22), but, unlike Moses, he was rebuked each time. He might have felt that his attempts were unavailing because they were counter to God's will as it was revealed to him. It was partly because his intercession was rejected that he learned to pray for himself.

Jeremiah's prayer was an attempt to bring every thought and feeling that he possessed into harmony with God's will. To him prayer was not asking for favors, and his approach did not require that he abase himself as though he were insignificant, but he prayed as man to man. His prayers took on the air of conversations, dialogues, inquiries, and included national confession (3:25; 14:20). He talked with God, not so much to God.

Jeremiah further realized that the individual is free to approach God on his own, quite independently and apart from the family. He can approach God with his own difficulties and trials. Thus did he again detach the individual from the group.

And lastly, Jeremiah felt it was man's privilege rather than his duty to say his prayers, or to plead for himself or for his people. He combined this thought with
individual responsibility.

As deferred punishment. Another view of suffering was that it was the result of one's parents' sins. (Ex. 20:5; Deut. 5:9). Thus, parents may escape the consequences of their evil doings, but it was sure to effect their offspring.

III. THE VIEWS EXPRESSED IN JOB

Dealing with the Book of Job itself, it will be observed that some of the views already mentioned under sub-heading II are not found in the book at all, some are repeated, and still others were not expressed before the writing of Job.

Those explanations that find no place in the book are redemption, the eschatological, and the missionary. The ones that continue to be dealt with in the book will now be discussed.

Those repeated. Seven of the older explanations that are set forth in the book are the retributive, the disciplinary, the probational, fellowship, prayer, God's suffering, and deferred punishment.

a. Retribution. The chief exponents of this view in the book are Job's three friends, who use it

37. Longacre, op. cit., p. 147.
as their main point of argument throughout the discourse. Elihu refers to it too (34:11), but he does not go into the detail that they do. This theory is generally quite popular in Wisdom Literature (Proverbs 22:4; 11:31; Psalms 37:2, 9), even though the book discredits it.

Job’s friends hammer away at him continuously with the retributive theory and they hold to it tenaciously despite his many arguments. Their interpretation of this theory, however, undergoes a series of alterations as the debate progresses. And, instead of thereby strengthening it, they merely indicate its inadequacy all the more. All of the friends say essentially the same thing in all their speeches, but they do so in a number of different ways. Their attempt to convince Job of the existence and soundness of the theory is also tried through various means. Eliphaz calls attention to its divine origin (4:12-17); Zophar argues that man’s ignorance cannot dispute it (11:7-9); and all three point to its historical aspect and to its ancientness (8:8-10; 15:18-20; 20:4).

When the discourse opens, Job and his friends are on the same level. They all believe that the purpose of suffering is to serve as a means of punishment. They arrive at different conclusions, however, because Job has had personal experience with the problem of suffering
while they did not.

They begin their speeches with the assumption that God is righteous, and they maintain it throughout. "Doth God pervert judgment? Or doth the Almighty pervert justice?" (8:3). In his first speech (4:17), Eliphaz already injects the thought, in order to defend God's justice, that no one individual is sinless, but that all men are impure to a certain extent so that some suffering is due to all. During the course of conversations, while upholding the retributive theory, the friends admit that the righteous too may suffer misfortune (4:7) and they admit that the wicked may likewise prosper (5:3a), but it is not lasting with them (5:3b; 8:16-19; 20:5). They go even further and say that should the wicked enjoy long life and prosperity, his children shall suffer the consequences (5:4; 20:10). The thought is also added that even when the wicked display all appearances of being prosperous, they are constantly bothered by the fear of calamity that will surely overtake them (5:21; 15:20; 18:11). Despite this intellectual maneuvering, however, the friends still believed that suffering and prosperity were apportioned by God to the unrighteous and the
Blake sees in the supplementary views that are introduced by Eliphaz, that suffering is disciplinary and that it was necessary for mortal man, the failure of the theory of retribution, and that it is an untrue conception of God. For, "if fault is always found in the creature just because of creaturehood, and if suffering ever goes along with it, then of course, suffering is not penal or retributive." Also, the epilogue narrates that God upheld Job and that He said of him that he spoke that which was right, that he was justified in proclaiming his innocence, which indicates more emphatically that there is no connection between suffering and sin. Furthermore, it is a presumptuous point of view, because "it assumes that it can lay down the principles on which God should govern the universe." The author of Job has thus indicated throughout the book the inadequacy of this view quite pointedly.

38. Driver and Gray, A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF JOB, vol. 1, p. LVII.
40. Loc. cit.
b. **Discipline.** Fosdick says that the first explanation for Job's suffering that the friends suggest is that it has a disciplinary purpose, because they were well aware of his righteous character. The book itself, however, contradicts him, for in the beginning of his first speech, Eliphaz states, "According as I have seen, they that plow iniquity, And sow mischief, reap the same" (4:8), whereas it is first in verse 5:17 that Eliphaz mentions the disciplinary purpose.

It is in the Elihu speeches (32-37) that this view is set forth more emphatically (33:15f.; 36:10f.), with the assertion that punishment does not enter into the picture at all. It comes for man's good, and is an expression of His love rather than anger. It calls him to repentance, for God makes known His demands through such mediums as pain and illness (33:19f.). As Joseph puts it, pain acts as a danger-signal. It reveals the existence of some disease which may lurk undiscovered until it is past remedy. Its only purpose would thus be to make a good person better. "He delivereth the afflicted by His affliction, And openeth their ear by tribulation" (36:15). Booth conveys this thought when he writes that the good

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suffer so that "the sediment of sin in their souls may be consumed as with fire." For even in the righteous is found some store of evil, as pride, vanity, covetousness, selfishness, and so on, causing them to be in need of it too. The flame of suffering acts as a purifier to perfect the individual by destroying the last vestige of sin within them. The Rabbis put it this way, "An individual's transgressions are forgiven by means of suffering," which acts as a purifying agent.

Suffering on such a basis "often deepen(s), enrich (es), and mellow(s) the lives of those who accept it in the right spirit," and it is "a gift whereby character is deepened, strengthened, purified, and lifted Godwards."

c. Probationary. Another earlier view on suffering that is repeated in the book, is brought out in the prologue. That suffering is "a public test" of the goodness of the sufferer. It is a "test of saintship." For,

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45. SEFER SHEL SIFRE, p. 40b.


"adversity is a searching test, alike of a man's character and his religion."

The prologue asserts, when the Lord Himself turns Job over to the hands of Satan, that all suffering is brought about by God, by means of which He tests the goodness of the individual, the nation, as well as the religious quality of persons. People should therefore submit to it willingly.

Like the disciplinary theory, this view does away with the two beliefs that suffering is punishment for sin and that the sufferer is God-forsaken. For not the individual, but goodness itself is being tested.

Although this theory helps explain suffering satisfactorily to many people, it is a shallow view for two apparent reasons. Firstly, it does not impart a profound explanation of its worth and meaning in relation to human life, and secondly, because all that it does is to prove something outside of him, namely, that there is such a thing as disinterested religion.

d. Fellowship. The last two views point out conclusively that the sufferer is not abandoned by the Lord. Like Jeremiah, Job's mental struggle enabled him

50. McFadyen, op. cit., p. 286.

51. Blake, op. cit., p. 132.
to see that the unfortunate sufferer neither loses grace in God's eyes nor is he abandoned by Him, but he is ever in His presence and enjoys companionship and fellowship with Him.

Job came to this realization after Yahveh makes His appearance. He then understands that his complaining was uncalled for. His words, "But now mine eye seeth Thee" (42:5), conveys the thought that "seeing" God, in itself, having a personal experience of God and being in His presence, is important enough to him to nullify all his protests. As long as he is sure of God's love and friendship, he is content, even though his doubts are not resolved nor his questions answered, nor his illness taken away and his losses returned. In fact, he is even willing to forget about them entirely. Being in the company of God and trusting Him is of primary concern to him.

The Yahveh speeches further confirm that Job is not accused of sinfulness, but merely that he had assumed a knowledge beyond his capacity. Since his sufferings are not the result of evil deeds, one may therefore feel pain

52. Barton, COMMENTARY ON THE BOOK OF JOB, p. 12
53. James, op. cit., p. 533.
without feeling sinful.

e. **Prayer.** The idea of prayer arising out of deep suffering is found in Job (10:2-21; 13:20-28; 14:13-22), as was previously seen in Jeremiah and still earlier in the Pentateuch (Ex. 5:22-23; Num. 11:11-15). Job also questioned and argued as did Moses and Jeremiah.

In the minds of these three characters, however, no doubt existed as to whether God was in the background. For, as Fosdick writes, "the very intimacy with which the soul bases its complaints and carries on its struggle in prayer is testimony to the utter genuineness of the experience." 55

Unlike Jeremiah, however, Job went further. Whereas Jeremiah's confessions were of national character (3:25; 14:20), those of Job contained a personal note (40:4; 42:6). Much evidence of personal prayer is also found in the Book of Psalms (42; 43; 51:5). Nehemiah, too, is a great example of personal prayer (2:4; 13:31), as is Daniel who instituted the Jewish custom of praying three times a day and in the direction of Jerusalem (2:17-18, 20-23; 6:11). The latter, however, also includes national prayer (9:13-19).

f. **God's suffering.** That God suffers too, is also seen in the prologue of the Book of Job. After Job had been smitten and still held fast to his righteousness, God

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spoke angrily to Satan. "He still holdeth fast his integrity, although thou didst move Me against him, to destroy him without cause" (2:3). We can feel the Lord's disgust with Satan and how sympathetically He felt about Job's suffering. In fact, the feeling is conveyed that God suffered along with Job as the latter was being tried.

g. As deferred punishment. That Job was familiar with this view is evident from 21:19-21. Not only was he aware of it, but he vehemently rebelled against it. He felt that the wicked themselves should be punished, so that they will be made cognizant of their transgressions, otherwise they will not know that they had sinned. Job would rather have them experience their own destruction instead of bringing it upon their innocent children.

Those wholly new. The Bible scholars propound many different views in their writings on the purpose of suffering as set forth in the Book of Job. Almost every theologian expresses some unique interpretation of what the author of Job attempted to convey to the people of his era, but which possesses a teaching that is appropriate for all generations. No one of them, however, contains or considers himself to possess the entire solution to the problem. We might rather say that each interpretation contains some element of truth, and all of them together contribute "some helpful suggestion
towards the finding of a complete solution." We must ever be on the alert to gain further insight into the mysteries of God.

a. Some new views. Booth explains that the good suffer so that "the moral law may be exalted and firmly established in the reckoning of man," for the righteous also possess a sediment of sin within themselves which cannot be ignored by God anymore than the violations of the sinners. In fact, he feels that the Book of Job indicates that the misdeeds of the righteous should be more severely punished than those of the wicked because they cause the moral law to be disregarded all the more, after having declared allegiance to the will of God (4:8-10; 6:4; 9:1-4; 22:21-30).

Blake feels that suffering comes in order to demonstrate publicly the superiority of goodness, that it is independent of the benefits received. For the goodness of Job is undisputed in the prologue and it undergoes no change when he is deprived of his prosperous state.

58. Blake, op. cit., p. 128.
Moulton suggests that one of the solutions the Book of Job offers to the mysterious problem of suffering is that Job's strong faith, "which could appeal to God against the justice of God's own visitation, was more acceptable to Him than the servile adoration of the Friends, who had sought to distort the facts in order to magnify God." 59

The purpose of suffering is not to hide the facts, but to acknowledge them, otherwise it brings God's anger (13:7-12; 42:7-8).

Barton feels that in addition to the fact that the author gives a religious solution to the problem of suffering, the author pictures at once the function of the intellect and its limitations in regard to religion. The author conveys the thought that the intellect is supposed to keep theology informed of the facts, and at the same time, is supposed to bring about the surrendering of such false beliefs that experience has shown to be unsatisfactory explanations.

McFadyen feels that since God Himself challenges Satan in regard to Job's goodness, in the prologue, it may indicate that misfortune, which is but one item in the


60. Barton, op. cit., p. 12.
total picture of human experience, may originate in God's thoughts thereby giving the sufferer great honor, for Job, we are told, suffers as "my servant Job." 61

Buttenwieser divides the idea of retributive justice into two aspects. He feels that Job, like his friends, believes in retribution. Unlike his friends, however, he believes in a retribution of spiritual nature, whereas they hold to a material retribution. He believes that he has lived in harmony with God's commands and it is this feeling that gives him the strength to endure his sufferings, which in turn "fills his heart with comfort and joy." The wicked, however, do not have this trust and assurance. Thus does the book teach that suffering is an inner experience rather than a matter of outer fortune. Davidson feels that the cause of suffering is preventive.

Robinson feels that about the only solution that the author of Job offers to the problem of the suffering of the innocent is "that it may serve the hidden purpose

61. McFadyen, op. cit., p. 16.
63. Davidson, THE BOOK OF JOB, p. LII.
of God by eliciting the witness of a life to the reality of disinterested religion."

b. **A life hereafter.** Another solution that is alluded to in Job as an explanation for the problem of innocent suffering is completely overlooked by many scholars, except for Kent. He feels that if not that the author regarded the content of the Yahveh speeches as a more satisfactory conclusion to the story, Job's conviction that God will raise him from the grave and grant him the justice which he was denied during life, would have been the closing thought of the book and the author's paramount contribution to this vexing problem.

This solution is completely ignored even by those critics who actually feel that Job did believe in immortality. The writer, however, does not regard this as an explanation because, as stated in the previous chapter, he does not believe that Job was a believer in immortality.

c. **Cosmic solution.** The Yahveh speeches convey the final solution that the author of the book has to offer in connection with the problem of suffering, which the writer has chosen to call the cosmic solution. Essentially this

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64. Robinson, *CROSS OF JOB*, p. 91.

view propounds the thought that the individual should not delve into the mysterious ways of God, but being aware of his own ignorance he should accept God's decisions without question. Oesterly regards the Yahveh speeches as an admission by the author to his readers that there is no solution to the problem. At least no solution that man can understand. Otherwise, he would have made Job express it. The person should be humble enough to recognize his limitations when he inquires into the problem of suffering and should realize that it cannot be solved by human experience which is limited, for "the Evil in it (the universe) is not more mysterious than the Good and the Great." In fact, our knowledge is so limited that what seems to us to be evil, may, with greater understanding, appear as goodness. This solution is attained because Job comes to the conclusion "that God and the universe in which he was manifest are not controlled by human desires." Thus, Job does not discover any explanation of evil. He merely acquires the


67. Moulton, *op. cit.*, p. XXXVIII.

assurance that there is an explanation.

By bringing the attention of Job to the universe-at-large, God helped him come to a clearer and fairer estimate of himself and of all humanity - that they are relatively insignificant, being but one of many organisms. That they are finite while God is infinite. That the most they can ever hope to attain is but fragments of the truth, for God's actions need no justification. Nature is replete with mystery. They should not, therefore, concern themselves with the moral mysteries of life, nor should they be presumptuous enough to criticize them. This, Jastrow feels, is "the only satisfactory answer to Job's problem that can give some comfort to souls troubled because they feel so keenly the tragedy of human suffering." He feels that Job's reply in verse 42:3, "I uttered that which I understood not," is the proper attitude to adopt when contemplating the mysteries of God. Fosdick says that the author's admission that he possesses insufficient understanding of the ways of God in regard to man "is a perpetual memorial to (his) intellectual honesty." He

69. Fosdick, op. cit., p. 179.
70. Jastrow, BOOK OF JOB, p. 169f.
71. Fosdick, op. cit., p. 179.
was truthful enough to acknowledge his fault of speaking beyond his knowledge. At the same time, he expressed his creature feeling (42:6).

Peake sums up Job's final insight in regard to the problem, which is also expressed by Kent, as, "To trust God, when we have every reason for distrusting Him, save our inward certainty of Him, is the supreme victory of religion. This is the victory which Job achieves."

IV. THE EFFECT OF SUFFERING ON JOB'S RELIGIOUS BELIEFS

Humility or resignation. One of the effects that suffering had on Job was that of humility. Baeck says that in times of affliction or under the pressure of suffering, humility operates "as resignation to the love of God." This is aptly seen in Job when he says, "The Lord gave, and the Lord hath taken away" (1:21). This is one expression of resignation that has become part of the common culture. Job implies that it is God's wish, and, as such, he will have to resign himself to it because he loves God.

This religious feeling, Baeck feels, is not mere

72. Kent, MAKERS AND TEACHERS OF JUDAISM, p. 94.
73. Peake, PROBLEM SUFFERING OLD TESTAMENT, p. 100f.
dependence, nor is it fatalistic, that everything is fixed and determined, nor does it believe in the inevitability of all that happens, nor is it associated with the "melancholy meditation" which defeats the wish to seek and enquire, nor does it have any connection with the apathetic feeling of one who has experienced a downfall at the hands of destiny. He feels rather that this resignation to the love of God is "a yearning which knows how to rise above all the limitations and barriers of human existence." 75

He further feels that its deepest characteristic is the silence of devoutness, and that it is prayer, even when it questions, as when Job said, "shall we receive good at the hand of God, and shall we not receive evil?" (2:10).

**His blessing of God.** When Job accepted his fate, he concluded his remarks with the expression "Blessed be the name of the Lord." This phrase is the keynote to an important element in Jewish belief. It has assumed a prominent position and attained great significance to the Jew in that it became the prelude and conclusion of those prayers "in which humility speaks of its feelings in regard to divine love." 76 Because there is only one God whom man can bless for his varied experiences, it therefore

75. Ibid.
76. Ibid., p. 115.
becomes appropriate to bless Him even when the individual suffers.

The Rabbis of the Talmud say: "As one blesses God for the good things, so must one bless Him for the bad things," and, "It is incumbent upon the individual to bless (God) for the bad (things that happen) just as he blesses (God) for the good (that he experiences)."

This expression of Job's as well as that of resignation carries with it the feeling of trust in the Lord. When he said, in so many words, that God was free to do whatever He wanted with his possessions and then blessed Him, he conveyed the feeling that he has the utmost confidence in God's behavior. God knows what He is doing and he, Job, will not doubt him. Job does not feel forsaken or lost. On the contrary, God's will was being done. He therefore felt that the Lord will continue to support and protect him. Thereby did he place faith in God.

Questioning God's ways. Another effect that suffering had on Job was to cause him to ask questions, become inquisitive, concerning the ways of the Lord. The

77. BABYLONIAN TALMUD, Berakot 48b.

78. MISHENAYOT, SEDER ZERA'IM, (Wilno: Rom, 1937), chapter 9, section 5.
inquiries that he indulged in were: Is God just? Why does He withhold death from those who long for it? What was His purpose in bringing suffering into the world? Why does He permit the righteous to suffer and the wicked to prosper?

These questions contain the element of honest searching. Job was in the process of discovering truths that he refused to think about before his calamity befell him. Like the people of his era, he accepted everything that he saw around him without question or murmur. It was blind faith that they adhered to. The conventional reasoning was sufficient for him and them. When he found himself, however, in the same predicament in which he saw others, he realized the folly of blind obedience. Then were his eyes opened and he gave vent to his feelings. He was no longer content to continue with the obviously inadequate trend of thought.

Job's was the healthy type of investigation, for it exposed fallacious thinking and offered his contemporaries newer concepts.

Recalling the past. When people are suffering considerably, they usually think back to the "good old days" and yearn for a return to them. They reminisce of the time when things were going well and they were enjoying a more or less blissful state.
Job's thinking adopted this course too. This is seen especially in chapter 29 (2-11, 21-25), where he recalled and longed for the days when he was blessed. When God looked favorably upon him and his children were yet alive. When he was the most honored and respected of the men of his community. In his dire straits, he anxiously desired the days that resembled those of his youth. He also mentioned earlier that he lived in ease before his misfortune came (16:12).

This type of thinking is a common phenomenon, and is commonly observed amongst the literature of the Jewish people. Bewailing the destruction of Palestine and the Temple, the Book of Lamentations requests that God renew Israel's days "as of old" (5:21). In his prayers on Yom Kippur (the Day of Atonement), the Jew again asks that his days be renewed as of yore, when he lived in his own land in peace and served God. The prayer for restoration, or the return of former conditions, is likewise mentioned a number of times in the daily prayer of the Amidah (18 Benedictions). Recalling the past also acts as an aid for new problems with which individuals and communities


80. A. T. Philips, DAILY PRAYERS, p. 93, 95, 97, 103, 109.
are confronted.

As a guide for the future. Job's suffering taught him an important truth which he or the author, in turn, conveyed to humanity. Just as Job refused to accept his friends' rigidly dogmatic explanation for his suffering, but arrived at a solution that was much more adequate and satisfying, so must we human beings never feel, like Job's friends, that we possess the whole and absolute truth. Instead, like Job, must we ever quest further and deeper, ever be alert for profounder truths.

V. THE PROBLEMS RAISED BY SUFFERING

Suffering usually causes people to act in ways that are different from their ordinary mode of behavior, as well as to think along paths that are not usually followed. Some of the problems and consequences that suffering gives rise to are inspired by the person's theological beliefs as well as by his psychological make-up. These two spheres will now be discussed as they are observed in Job, as well as Job's behavior that was the result of his suffering.

The theological problems. The many questions that arise in the person's mind as a result of suffering, undoubtedly include queries concerning the purpose of suffering, its justification, and God's relationship to
what had taken place. These perplexities are all part of the one big question, the problem of theodicy, or the attempt to justify God despite the many apparent inconsistencies. In defining theodicy, Kant states that it is "the defense of the most exalted wisdom of the Creator of the world against the accusations presented against it by reason, on account of the anomalies in the world." If God is responsible for everything that exists in the world, then He must be the cause of the evil that is present in it. How, then, can the Lord be kind, merciful, and just, and yet be the Producer of evil, unless there be some logical explanation for it. The rise of such questioning must presuppose God's justice and goodness. This problem was also made all the stronger because of a deep faith in the unity of God.

Throughout Biblical literature, prior to the writing of Job, in Job itself, and thereafter, there is no doubt in anyone's mind that all good and evil stem from God. There is only one instance where uncertainty seems to appear and that is when David said to Saul, "If it be the Lord that hath stirred thee up against me, let Him accept an offering" (I Samuel 26:19). The intent of his question

81. As quoted in Pfeiffer, INTRODUCTION TO THE OLD TESTAMENT, p. 694.
is, however, whether God had stirred Saul up against him because of some sin that he had committed. It can be said without any hesitation that the Jewish people regarded God as the sole source of good and evil, and that He administered them both justly and wisely.

The question that then presented itself was when does God cause good to come and when evil. The reply was that sin brought evil and righteousness fathered reward. And all this was to be meted out on this earth. Thus was the problem of theodicy eliminated for a while. It was therefore felt that whatever evil came upon the nation or the individual, there was ample justification for it. Society argued that whenever an afflicted soul was observed, it was obvious that it had sinned. It was divine punishment. This is the position that Job's friends maintained. They clung to that theory even though it meant hurting Job.

Job, on the other hand, disagreed with that point of view, as did Jeremiah before him. Once the personal concept of religion replaced the nationalistic, this idea was open to criticism because the same formula could not be applied with the same success to individuals as it was to the nation as a whole. When Job himself put it to the test, he found that righteous people are known to suffer, like himself, and wicked souls are wallowing in prosperity (21:7-15). He could not therefore see the slightest
relationship between behavior and consequence. Furthermore, history disproved this theory as well. In the destruction of a city the righteous suffered along with the wicked, and some of the latter were spared together with the former. Job's friends nevertheless maintained that all evil was a deserved punishment, while the prosperity of the wicked was short-lived. Anyway, although Job admitted that he had committed some transgressions and felt that sin was universal (9:2-4) as did his friends (4:17-21; 15:14-16; 25:4-6), he was of the opinion that his punishment was much severer than his transgressions. He was thus in search of a new theodicy which would not ignore the facts of life.

When the old theory finally became untenable, physical suffering was at times attributed to Satan as is seen in the prologue of the book.

The problem of theodicy is not solved in the Book of Job. The author confesses that he has no answer for it. Mortal man, he feels, is unable to comprehend God's ways. They are too mysterious for him. Nevertheless, "while the Book of Job offers no new formulated theodicy, it is a profoundly significant realization of the need of one."

82. Ibid., p. 697.
83. Radoslav A. Tsanoff, THE NATURE OF EVIL, (New
The psychological problems. Both mental and physical suffering cause an upheaval in the person and effect his thinking to some degree. Suffering leads him to become primarily concerned with himself, narcissistic. His upset is his main problem. Because he is in that frame of mind, his relationship with man and God are likewise disturbed. He is too preoccupied to be loving towards his fellowmen, and if he thinks of God at all, it is not apt to be too kindly. As Fairbanks has remarked, "Sick people want health, not religion."

Job does not appear to be an exception in this matter. The Job of the dialogue follows this path. He is self-centered, concerned with his physical well being preferring death to his condition, he does not get along well with his wife, friends, and all other people; and he also questioned God's justice.

Job's behavior as a result of suffering. It has been said that "very rarely does catastrophic social change produce catastrophic alterations in personality."  

This is quite evident in the Book of Job. Job is the same believing person that he was after calamity overtook him

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85. Allport, Bruner, Jandarff, "Personality Under Social Catastrophe," PERSONALITY IN NATURE, SOCIETY, AND
as before. His faith survived. Even when he expressed himself quite forcefully, his trust in God is never questioned, and as the dialogue continues, his faith grows ever stronger. His arguments with his friends could be explained, on the basis of a study made of ninety life-histories of the Nazi Revolution, that it takes many years of intense suffering before a person will abandon his struggle for the fulfillment of long-established needs. No individual is ready to surrender his goal-striving without a fight. So, when Job's goal was confronted by a barrier, his normal response was aggression.

Suffering usually involves great anxiety and is associated with feelings of insecurity and frustration, which are amply displayed by Job. In him are discerned some of the psychological consequences of suffering.

a. Defeat reaction. The first result of suffering that is observed in Job is his desire to throw up his hands in defeat and surrender. He felt that he had had enough, that he could no longer take his suffering. He was despondent. Thus, he wished for death (3:6:9; 10:18).

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CULTURE, p. 353.

86. Ibid., chapter 25.
This, he said, would give him the peace that he was eagerly seeking.

b. Insecurity. With his original thinking being shattered (4:3-5), Job suffered from insecurity and anxiety. He felt that God had deserted him. His support was gone. He then reached the point where he was willing to accept his suffering if only he could be assured, or given the hope, that God did not abandon him. This thought would have boosted his morale considerably.

c. Loneliness. This feeling may have been produced in him because he had too much idle time in which to brood. Sitting upon his dungheap, Job came to feel that he was abandoned by God and man, that the world was passing him by. Even his best friends had betrayed him (6:15). Although he attempted to strengthen his ties with his wife, friends, and acquaintances, as a result of his bitter experiences, he was spurned by them (19:13-19). They would have nothing to do with him. They refused to offer him balm for his wounds. Instead, they laughed at him (12:4). He had no loving people around him nor a kind Father in heaven. This led him to question the purpose of life. All this naturally increased his feelings of loneliness.

d. Altering the goal. Whereas Job first asked for full vindication on this earth (16:19, 21), he
gradually changed his objective, feeling that being vindicated after he was gone would be sufficient (19:25-27).

e. **Fantasy.** As a result of his emotional condition, Job participated in day-dreams. He pictured his former days and recalled his children (29). He was living in the past and reminisced of his former glory.

f. **Deeper insight.** Because of his great distress, Job was able to attain greater heights of understanding. His original point of view underwent a change and he thereby came to realize that man is unable to completely understand God. This gave rise in him to a somewhat fatalistic outlook. God knows what He is doing.

g. **Ingenious thinking.** Suffering causes people to think of ways and means to escape the tortures plaguing them. It elicits clear and crafty planning on their part. Job, through skillful reasoning and observation, attempted to argue away his friends' contention that he was a sinner. Through this, he felt that he would either have eliminated his suffering, or, point out how important he was in that God paid so much attention to him.

h. **Fear.** Job was quite frank in expressing the fact that he was full of terrors and fears that were brought upon him (6:4; 7:14; 21:6).

i. **Bitterness.** Job was also bitter (9:18, 23; 10:1; 23:2). This was engendered by the feeling that he was being dealt with unjustly. He felt that his friends
were accusing him of being a sinner, which he felt was not justified.

j. **Humility.** We find this in Job when he admitted that he was not the perfect soul that he originally claimed to be. That he had committed some transgressions in the course of his life (7:20-21; 9:20; 10:6). The act of humility is further observed in the Yahveh speeches when he concedes that he did not know what he was talking about (40:4-5; 42:3). He then uttered a creature-feeling expression (42:6).

k. **Hopelessness.** Job also felt that his suffering was an endless situation. That he would never be free of it (9:20; 17:11-16).

l. **Need of Sympathy.** His suffering, furthermore, caused him to look for sympathy on the part of his friends and neighbors. In this, however, he was rebuffed (6:15; 16:2; 19:2-3).

m. **Anger.** Job proved as irritating to his friends as they did to him. In addition to his refusal to think as they wanted him to, he became very angry. Bildad, thereupon, remarked to him, sarcastically, whether the earth should be forsaken for his sake (18:4).

VI. **THE JEWISH VIEW OF SUFFERING TODAY**

The title of this heading is somewhat misleading for it gives the impression that the Jewish view of suffering
has undergone a continuous change. This is not so. Whenever new insights were gained, they did not eliminate the former concepts already conceived. Basically, the modern Jewish view of suffering, if there is one, is the same as it was in the earliest of times. It still contains the common explanation that calamity or suffering is due to sinfulness. And not only that, but that adversity continues until there is a change in actions and behavior.

During the "Musaf," or "additional," service of the five major Jewish holidays, as well as the service commemorating the beginning of the new Hebrew month, this thought is present in one of the prayers still read today. It reads: "Because of our sins we were exiled from the Holy Land and removed far away from its sacred soil." The same attitude is reflected in individual lives. Many times has the writer been told by various people in trouble that this was one way in which God was punishing them for their former behavior. They followed this observation with the comment that they would act differently when their present ordeal was over.

This, however, does not eliminate the various other reasons for suffering that were enumerated earlier in the chapter. Whether it apply to the individual or to the nation, the basis for suffering could be a combination of

87. SABBATH AND FESTIVAL PRAYER BOOK, p. 150.
any number of reasons. Underlying these, however, seeing
the universality of suffering, is the view conveyed by the
Yahweh speeches. That it is impossible to fathom God's
ways and, consequently, we cannot ever fully comprehend
the real reason for calamity.

A phrase that has been universally accepted by the
Jewish people, "this, too, is for the best," represents
the religious philosophy and the program of the Jew
throughout the centuries. There is an interesting story
connected with this phrase.

A Rabbi by the name of Nahum, who lived in the first
century of the common era, is referred to in the Talmud as
"ish gam zu." A difference of opinion existed as to
whether this phrase was the name of the town he came from,
or the sage's motto. Actually, the correct reading is "ish
Gimzo," which means, "the man of Gimzo," Gimzo being the
name of a place near Lydda. It is also related that on
every occasion, regardless of how unpleasant it was, he
exclaimed, "gam zu le'etobah," which means, "this, too, is
for the best." Consequently, much confusion was the result.
Rabbi Nahum was Rabbi Akiba's teacher and only one of his
laws has been preserved in the Talmud.

88. BABYLONIAN TALMUD, Ta'anit 21a; TALMUD
YERUSHALMI, Shekalim v. 15.

89. BABYLONIAN TALMUD, Berakot 22a.
It is related that in the latter years of his life, he became completely blind, his hands and feet became paralyzed, and his body was full of skin eruptions. Not only did he bear his suffering patiently, as did Job of the prologue, but he seemed to rejoice in it. When his pupils asked him why he, a just and righteous man had to endure so much suffering, he replied that he personally was responsible for all his ills.

One day, he narrated, while going to his father-in-law's house, he led three camels laden with many good foods. A poor man met him and asked to be fed. As he was about to unload the pack of one camel, the man expired before his very eyes. Reproaching himself for what had happened, thinking that it might have been brought on by his delay, he cursed himself and wished upon himself all the ills that befell him.

This maxim has since become a very vital part of the thinking of every Jew, even unto this day. Rabbi Binstock expresses the value of this maxim as follows:

...sometimes it is his only source of salvation. It teaches that every experience of man may be of value, that even as the darkness eventually changes

90. Ibid., Ta'anit 21a.

into light, so evil may be converted ultimately into good.

Rabbi Binstock goes on to show how this applied to Job, and even holds true today.

In the case of Job the loss of his material possessions, the death of all his children, he, himself laid low by a dread disease, lying on a bed of pain, lingering on the edge of the great shadow, all these experiences that seem to be sources of suffering and sorrow unto man, our Sacred Scriptures teach may be for spiritual benefit and blessing in the wisdom of the Almighty. Thus a people may find itself martyred in many lands, driven into exile over the face of the earth, thrust down deep in the dust of degradation and death, and yet that people may still remain the bearer of the divine message of righteousness and truth, of love and peace unto all mankind. Thus a nation may suffer defeat at the hands of man but still win a victory - a victory of the spirit in the eyes of God.

We find, however, that with the recent victimization of the Jewish people in Germany during this decade, another explanation for suffering has been proffered. The transgressions of the people were not stressed anymore, though they were admittedly many, but their minority status there as well as in other countries where they met with persecutions. It was then recommended that unless they reverted from minority to majority status somewhere on this God-given earth, they would be obliterated off the face of it.

92. Ibid.

D. MODERN PASTORAL IMPLICATIONS

CHAPTER VII

THREE COUNSELING APPROACHES CONTRASTED WITH THOSE IN JOB

The purpose of this chapter is to discuss three general counseling approaches and to contrast them with those that are found in the Book of Job. This is followed by a description of how a psychiatrist and a pastoral counselor would each handle Job's problem. This chapter concludes with a discussion of the cooperation of psychiatry and religion.

I. THREE COUNSELING APPROACHES

The directive approach. This type of counseling is also known as the counselor-centered approach because he is expected to manipulate the significant aspects of this relationship. The objective of the directive approach is to uncover those mistaken ideas and attitudes which are responsible for the inconsistent behavior of people, and to change them by modifying the underlying ego-ideals or standards of behavior. It is felt that many neurotic disabilities can be traced to the erroneous conceptions that people have of themselves, "which are inconsistent

with reality but which the person does not have sufficient perspective to evaluate objectively."

Consequently, the greater the discrepancy between these two factors happens to be, the greater are the misconceptions. They, in turn, reduce the efficiency of the person and give rise to some disabilities.

These inconsistencies exist in the individual either because he does not recognize them or he has developed rationalizations which keep the conflicting ideas apart. Because it is difficult and painful to reorganize existing patterns, the therapeutic aim of this approach is to break down the structure of rationalization and to change the person's standards of behavior "by arousing conflicts which are resolved by the rejection of inconsistent ideas and the unification of what is valid and realistic."

There are three methods by which this can be accomplished. One is that the cause of the maladjustment can be explained to the counselee. The interpretation, however, should be given in a friendly, uncritical, and objective manner, emphasizing that the solution rests in the client's hands. Secondly, more acceptable standards of behavior, with alternatives, can be pointed out to the

2. Ibid.

3. Ibid., p. 159.
counselee. And lastly, the client may be influenced to change his behavior by tactfully but forcefully drawing attention to his inconsistent actions.

It is admitted, however, that the success of this method is directly related to the skillfulness of the counselor in approaching delicate issues as indirectly as possible, by not applying any censure, or assuming an air of superiority. Also, in the discussion that takes place, a direct reference to the counselee's problem need not be made, but a third person can be used.

Due to the active role of the counselor in making a diagnosis, he needs as much information as he can accumulate from all available sources, which he then interprets, and follows by offering solutions. Thus is the drawing up of a case history an important item in the directive approach. It is the most reliable source of information upon which predictions of future behavior can be based.

In addition to this the case history has many therapeutic values, like building rapport and winning mutual confidence. It not only provides an opportunity for catharsis, but it is reassuring as well in that the counselee is able to share his burdens with someone else.

And the more complete the case history, the more is the client reassured. The counselor's carefulness impresses him and he is flattered by his interest. Some people derive emotional security from the mere knowledge that someone knows their case history. The gathering of a systematic case history also helps people gain insight and perceive causal relationships into their maladjustment. It stimulates them to think along new lines about themselves and by subtly inserting a challenging question, the counselor can make them reorient themselves to certain problems. Furthermore, it allays the counselee's suspicions which arise when a case history is not taken.

The directive approach further holds that the counselor should reassure the client although it realizes that it operates on a superficial level of personality and that its effects are frequently temporary. It is nevertheless a valuable therapeutic tool "when used to bolster confidence and carry the patient through periods of insecurity and uncertainty," and it helps combat "negative emotions of fear, worry, doubt and uncertainty."


6. Ibid., p. 52.
Although the directive approach recognizes that the clinician's objective is to make the counselee psychologically independent, it nevertheless makes the counselor wholly responsible for directing the counselee in the counseling relationship, which is its main criticism.

It throws a heavy responsibility upon the counselor, adopting the view that the counselor is superior to the counselee, though he does not assume an air of superiority, by not giving the latter the opportunity to accept the responsibility of selecting his own goals. It thus assumes that the more able are to direct the less able. Thus does the counselor set himself up as a sort of dictator, ordering the lives of his clients. Such tactic usually leads to strong resistance on their part and to the rejection of any advice that has been given.

This attitude gives rise to the question of whether the problems selected by the counselor are the ones in which the counselee desires help. This would tend to cause the latter to become more, rather than less, dependent and less able to cope with any new problems of adjustment that may present themselves. Furthermore, it gives the client neither the opportunity nor the freedom to express his true feelings and attitudes because the counselor's direction limits his expression to the prescribed areas.

This approach also places greater emphasis upon
social conformity. Consequently, the causes and treatment of the problem which the counselee presents are of greatest concern. Furthermore, it is admitted that the directive approach can best be utilized with intelligent counselees.

This being the underlying philosophy of the directive approach, it is not difficult to understand the behavior of its adherents when dealing with people who come to them for help. Since the counselor chooses the goal, the only opportunity that the counselee has in which to express his attitudes are on specified subjects. The counselor not only tells the counselee what he thinks is in need of correction, but attempts to effect a change in him by proposing the type of action he should take. The main tools that he uses in order to assure that his counsel will be taken are evidence, argument, exhortation, authority, example, advice, and personal influence.

Consequently, in order to lead the counselee towards the goal he has chosen, the counselor must do much more talking than the counselee during the interview. He also asks specific questions to which obedient answers are expected. In other words, the direction of the entire counseling process is in the hands of the counselor. It is truly counselor-centered, and it does not allow the solution to really rest in the counselee's hands.

The non-directive approach. Rogers is the
propounder of the non-directive approach or client-centered type of counseling. His basic hypothesis is, "Effective counseling consists of a definitely structured, permissive relationship which allows the client to gain an understanding of himself to a degree which enables him to take positive steps in the light of his new orientation." 7

This approach takes the viewpoint of Otto Rank as its basis, and contains four characteristics which are not prevalent in the directive approach. It strives to help the individual develop and grow so that he might be able to deal with his present and future problems in a more integrated manner. Its aim is to make the person psychologically independent and to maintain his psychological integrity. It also places greater emphasis upon the immediate situation rather than upon its intellectual aspects and upon the past. Furthermore, it regards the counselor-counsellee relationship itself as a growth experience.

To begin with, this approach has two basic assumptions. 9 One is that the individual's integrity

7. Rogers, COUNSELING AND PSYCHOTHERAPY, p. 18.
and personal autonomy should be respected. Each person, it feels, can either seek or refuse help, and has the right to make his own decisions. Since the person is responsible for his own life, this sense of responsibility should, therefore, be strengthened rather than weakened.

The second assumption is a belief in the great capacity and tremendous drive of each person towards growth and maturity. Thus, the aim of the non-directive approach is to help the individual continue to grow by releasing these inner forces should they be checked for whatever reason.

The non-directive approach places its emphasis upon the person rather than upon the problem. Unlike the directive approach, it begins with the theory that the counselee has the right to choose his own goals, believing that if he gains sufficient insight into himself and his problems, he will choose wisely. He will then be more capable of handling future problems because of his increased insight and experience in solving his problems independently.

Consequently, in this approach we find a great deal of client activity, with him doing most of the talking. At the same time, the counselor should employ those techniques which will enable the counselee to recognize and understand more fully and clearly his own feelings, attitudes, and
reaction patterns, and which will encourage him to talk about them. One of these techniques, the major one, is "reflecting and clarifying the emotionalized personal attitudes which the client has expressed." A second technique is that of simple acceptance, by such terms as "Yes," "M-hm," "I think I understand," and others. Thus is the counselor uninterested in the acquisition of information for itself.

In line with this theory, the counselee is encouraged, not compelled, to relate his problem in whatever manner he chooses. To express whatever feelings he may have within him regardless of how undesirable they may be. The counselor is then called upon to genuinely accept all that has been said, being willing to understand the counselee without being judgmental. The counselor must accept him as being different from himself and his right to be that way. This is very important in order to do effective counseling. The counselor is not there to give advice or argue with the counselee. Above all, the counselor is not regarded as the authority who is to direct and influence others. His basic assumption is that all men

10. Ibid., p. 110.
are equal, with no one superior to the other, which is the democratic approach.

The non-directive approach likewise has limitations. It cannot be used with all people. Rogers himself confesses that the counselee must have some capacity to cope with life. Levy writes that this method fails with overprotective mothers. Nor is this therapy of any help when conflicts within the individual have reached the deep levels of personality. Furthermore, this approach is ineffective with those counselees who refuse to accept the limits set up for the relationship. And limits, in themselves, constitute the ordering and forbidding technique.

Green points out that for the non-directive approach to work, the counselee must suffer a moral conflict, and it must be relatively benign. If his trouble is not so much vacillation between possible goals, but a damaged self-conception, client-centered therapy has practically nothing to offer. Or, an individual who possesses no guilt feelings about his selfishness will derive no benefit from this approach or from any approach which stresses unselfish ends.


This method also aims at conformity. The counselor provides the client with the opportunity to express his hostility against the pressure that conformity is bearing on him, and then waits for the latter to accept conformity as his own decision. Green is quite correct in asserting that "client-centered therapy ... set(s) the stage for a heightening of the battle between early conscience and later selfish strivings."  

**Responsive listening.** Johnson is dissatisfied with both the directive and non-directive counseling approaches. The former because the counselor coerces the counselee to the goal he chooses, which leads to either resistance or dependence on the latter's part. The latter because it is too passive, repetitive, and disintegrating. The name is negative, misleading, and does not give a clear picture of what it actually stands for.

Johnson admits, however, that "non-directive counseling" is an appellation which does not do justice to Rogers' method. He feels that this method requires subtle guidance on the part of the counselor in structuring

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the interviews. When he restates the counselee's feelings, he emphasizes what he regards as most significant. Although the counselor does not give advice, he "does affirm insights, clarify issues, state alternatives and encourage positive steps of action when chosen by the counselee." Consequently, says Johnson, Rogers' counselor is not passive but must be constantly alert to the counselee's deeper meaning, to fathom the direction in which he is groping, and to follow his clues skillfully, thereby guiding his progress. He is an active counselor who participates in the direction in which the counselee is travelling. Rogers actually pictures this type of counseling more clearly than he seems to realize in the interviews that he has included in his book. Johnson says, therefore, that Rogers' method works in practice because it is neither wholly directive nor non-directive.

Because he finds the non-directive approach too limiting, Johnson has proposed the term "responsive listening," which, he says, implies positiveness rather than negativenss. The word "responsive" implies a reply to a previous statement. Thus is the counselor called upon to respond to the feelings that were previously

expressed by the counselee, without any pause between the latter's remarks and the counselor's reply, because the latter should follow the counselee closely and be ready to restate his feelings. This, he feels will help the counselee express himself more readily because feelings of empathy, understanding, and acceptance will draw him closer to the counselor.

The responsibility for the progress of the counselee is thus mutual, falling equally upon the latter and the counselor. By being a good listener, the responsive counselor provides the counselee with opportunities for creative assertion, thereby evolving a way of life together. This approach thus offers greater freedom during the interview to question, interpret, and challenge growth. The counselor, however, must guard against becoming over directive, nor must he allow the counselee to carry the entire responsibility for "responsive counseling," says Johnson, "is interpersonal appreciation."

II. THEIR COMPARISON WITH THOSE IN JOB

Job's wife. Without too much discussion we could say that Job's wife offered him what she thought was good advice, and in a most direct manner. She employed the

directive approach.

Job's friends. They, too, employed the directive approach. They had diagnosed Job's case before they even came to him. When they finally did get to see him, however, they regarded their original diagnosis as too mild. They told him, without hesitation, that he was a sinner and they went on to dictate to him the course of treatment that he was to follow in order to effect a cure. They thus set themselves up as the managers of Job's life. They assumed the responsibility of leading him out of his difficulties. According to them, all that he had to do was to repent and his lot would be changed for the better. This result, they felt, was inevitable. They regarded Job's suffering as the key to the entire situation. They were occupied with the symptoms rather than with Job as an individual. In order to convince him that their advice was sound, they attempted to supply him with evidence of cases they knew, and they used personal influence, Eliphaz using mysticism and Bildad history.

Job, however, was not touched by what they had said. They did not reach him, or secure his active cooperation, because they did not feel with him. When he called them sorry comforters and deceitful brooks, he was indirectly expressing his feelings about this type of approach, the inadequacy of which he came to know from first hand
experience. As was to be expected, he resented them and he rejected whatever advice they had given him. He continued to feel that he was righteous to begin with.

Elihu. Like Job's friends, he also used the directive approach. He proceeded to discover, diagnose, and treat in his own terms without consulting the counselee. But he differed from them in one respect. He was more accepting of Job's attitudes than they. He gives the impression that he was somewhat more understanding.

It is impossible to know what Job's reactions might have been towards him. It may be assumed, however, from our acquaintance with the directive approach, that he would not have regarded Elihu much more favorably than he did his friends.

III. TWO DIFFERENT APPROACHES TO JOB'S PROBLEM

One of the aims in counseling, among others, common to professional counselors is to help the counselee view his situation with its many conflicts in a clearer and more objective manner so that he may be in a position to act in accordance with his newly acquired understanding of himself. That is, to help the counselee gain new insights whose acquisition would be indicated by his actions. Beyond this general goal, the aims and assumptions of different counselors vary. Two different
approaches to an individual with Job's emotional upset will now be discussed. Should Job himself appear in this year of 1950, and should he go to a psychiatrist with his condition, what type of treatment would he prescribe for him? If, on the other hand, he would go to a pastoral counselor, what could he do for him?

It would have taken many interviews to have gained all the information that is known about Job. From what has been accumulated in Job's case history, the Book of Job, both counselors have before them a person who was bereft of his children and wealth, who was physically diseased suffering severe pains, and who wished death upon himself. He was religiously confused, fearful, despondent, lonely and insecure, and had a feeling of hopelessness. He suffered from nightmares, could not sleep, and refused to eat. He was bitter, angry, and looked for sympathy which he did not receive. He did not get along well with his wife, friends, and neighbors, and felt that he was being persecuted.

The different types of counseling that he would experience at the hands of the psychiatrist and the pastor will now be explored.

The psychiatrists's approach. To best ascertain the type of psychiatric treatment Job would receive were he alive today, the writer contacted three recognized
and highly accredited psychiatrists who are familiar with the story of Job. All three are employed by a state hospital, holding administrative, teaching, and research positions. They have each been in private practice, with two having served in the armed forces of our country during World War II. No one of them is an adherent of a particular school of thought, but one did have about two years of psycho-analysis. Each of them was asked if he would be willing to make a diagnosis of Job's case and to tell what type of treatment he would offer Job were he his patient. Fortunately, they were all extremely cooperative, for which the writer acknowledges his gratitude.

They each felt that Job was a sufferer of involuntional melancholia or depression. They also believed that they would administer electric shock treatment because it has a high degree of success with patients suffering from this type of illness. The Boston Psychopathic Hospital reports a minimum of 90% successful treatment of such patients with electric shock in a relatively short period of time.

The pastoral counselor's approach. The writer will act as the pastoral counselor to whom Job is supposed to have come for help, and he will discuss his handling of the case. Before he embarks upon the details of his course of action, however, a description of his role and responsibility as a rabbinical counselor are set forth.
To begin with, he views himself as one of many different kinds of counselors who are interested in helping people. Like the medical man, psychiatrist, social worker, vocational counselor, and others, each of whom has his special field, so does the Rabbi. Unlike them, however, he must never feel that he is outside of his field when a parishioner of his is in trouble regardless of its nature, because it is his duty to minister to the individual under all circumstances. The Rabbi's profession has no boundaries. It extends into every area of human endeavor and relationship. Religion is at much at work in the market place as in the home; it is a factor within the person as well as among persons.

It is commonly regarded today that illness has psychological or spiritual aspects. When a person's attitudes are confused, it has been found that they usually cause disorders within his physical make-up. When people become emotionally upset, and disturbed, it is reflected in their general condition. Thus is there a decided relationship between religion and health.

because religion is one of the factors which makes up the total person. This automatically brings the Rabbi into this realm because of his task to have people strive for worthy goals and his intent desire to help people gain a clearer perspective. Since he is vitally concerned with the individual's over-all condition, he must, therefore, be concerned with the reasons and motives that underlie the maladjustment of the person.

In the light of the newer concepts of the purpose of counseling, the aim of pastoral counseling is adequately defined as "the attempt by a pastor to help people help themselves through the process of gaining understanding of their inner conflicts."

In attempting to help Job, the writer would adopt the opposite view taken by his friends. He would aim at having Job help himself rather than dictate to him what he ought to do. He would strive at having him express his feelings by empathizing with him.

One of the things that the writer would necessarily take into consideration in attempting to decipher what made Job behave the way that he did, is his religious outlook. As he was a staunch orthodox believer, it could be assumed that the losses of his children and wealth would

not have upset him to the extent that he was. His utter-
ance, "the Lord gave, and the Lord hath taken away," is
to be expected from a person with his religious inclination.
His symptoms of loneliness, anger, bitterness, fearfulness,
hopelessness, and so forth, are undoubtedly the results of
this experience and others. From his case history, the
writer would gain the impression that one of the underlying
causes of Job's upset is the disruption of his relationship
with God, which was expressed in his many unfortunate
experiences, which made him feel that he was deserted by
Him for no apparent reason. Although he was righteous and
law-abiding, yet was he terribly afflicted. The theology
of the day said that it should not be that way. The mystery
of why it did happen plagued him. Consequently, the only
conclusion that he felt he could come to was that God had
deserted him, which made him feel that under such circum-
stances death was preferable to life. This made Job
emotionally sick, producing within him feelings that he
did not previously experience, and which made him fearful.

Job's case history further implies that Job's view
of God, his religious symbol, remained the same from
childhood up until the time that he suffered calamity and
began to question what he had always believed in. This
not only hampered his growth, but made it virtually
impossible. It made that which happened to him that much
more severe. As long as conditions remained favorable for him, he was content to hold on to the identical belief of God that he entertained from his earliest days. He was completely satisfied with it and refused to yield any part of it. It was a kind of fixation with him.

The writer feels that he is not in a position to treat this case by himself, but that he would have to call in outside help. The question how to find specialized care for Job should he live in a small, isolated community where referral is impossible, will not be dealt with here. Job would undoubtedly come to a Rabbi because he feels that the basis of his problem is wholly religious. This would only be the starting point, however, because Job would first go into his general condition. Job was in need of extended counseling, and with his complaints of nightmares, the content of which might be very significant, the need of a psychiatrist is definitely indicated, to whom the writer would make an almost immediate referral. In his choice of psychiatrists, he would choose one who is religiously orientated. To begin with, however, the writer feels that he has something to offer Job immediately, and that is a warm interpersonal relationship. With Job as lonely as he was, the Rabbi would offer him fellowship and provide him with the opportunity for catharsis. At the same time, he would attempt to meet Job's need for support, as he was in
the early stages of his bereavement, also sick, and having
gone bankrupt at the same time. Making Job feel that he
and his feelings are understood and that the Rabbi is
standing by him are essentials at the very outset. These
are the first positive steps that would be taken.

Furthermore, as he was destitute, the counselor
would use the funds of an aid organization that are at
his disposal to help provide him with adequate lodging
and food. He may even need the assistance of social
agencies to find a place for him to live. As to whether
it would be wise for him to continue to live with his
wife and in the same section of the city that he previ­
ously lived in, due to his inability to get along with
people, is something that the psychiatrist and the Rabbi
would consider together.

Having referred Job to a psychiatrist, the Rabbi
would naturally work together with him. To give this
problem as realistic an approach as possible, the writer
has discussed this issue with two psychiatrists who meet
the religious requirements he has set forth and to whom
he would have no compunction in referring Job. Both of
them have fine religious backgrounds and express their
religion beliefs in their daily lives. In consultation,
the question of what each one's relationship with Job
would be during the course of treatment was discussed.
It was felt that the Rabbi should continue to act in a supportive role at the outset. As treatment progressed and Job was getting better, however, the Rabbi's emphasis would gradually shift from a supportive one to a service of reintegration or rehabilitation. It is then, and especially when psychiatric treatment is no longer required, that the Rabbi's role becomes different but is quite possibly more important. The fact that Job became ill indicates that he has a weak spot somewhere. It would be the Rabbi's task, as it was the psychiatrist's, to help Job acquire a better understanding of himself so as to be able to master his weakness and enable him to take constructive steps toward a sturdier maturity.

Among other things, he would help him see that death is essential in the pattern of life, that to live means to die and that this is the end of every person; that he was not singled out for misfortune, but that it is a universal experience. A similar approach would be made in regard to the loss of his wealth, to see that it is a superficial thing and is not the essence of life. Job's religious attitude should not make this too difficult a task for him.

Throughout the Rabbi's relationship with Job he would be considering the use of various religious resources, such as, prayer, religious literature, and
so forth, at his disposal. It is difficult to forecast, however, just when a situation would arise in this relationship where their use would be definitely indicated. Whenever the Rabbi felt that Job's suffering and depression could be relieved by the use of these resources, or suitably utilized when Job was recovering, he would certainly make the appropriate use of them.

With Job's upset involving his relationship with God, one of the main problems confronting the Rabbi would be to help him gain a more mature view of God, especially regarding His relationship with human beings. This should not be too difficult a thing to accomplish, because Job was already in the process of searching for a newer and higher concept of Deity. Job's rigidity had given way to a flexibility which sought to adapt itself to a new, though difficult, situation. Wise states that whenever the conception of a religious symbol remains the same throughout a person's life, it enslaves him. And Job was securely harnessed by the theory of retribution (4:3-5). In order for him to grow, however, he must be willing to give up something which will make room for something higher. This is just what Job did. He

23. Ibid., p. 149.
discarded his old belief and was in search of something more encompassing. It is in this respect that the Rabbi could be very helpful. For instance, he could explore the problem of immortality with him. The Rabbi would act as the beacon light to guide Job along this path which has the potentiality of helping him regain his emotional health, with its concomitant, physical well-being.

The Rabbi would strive to reaffirm Job's faith in God as a healing power, belief in which can effect a considerable change in people. This alone, however, should not be regarded as possessing a complete cure, but that it has the potentiality of freeing and broadening the resources of personal and social life, which is what we call health. Rather, the awareness of God's healing power complements in great measure the work of the scientific healing professions. Furthermore, the Rabbi would attempt to impress upon Job that God is a loving father. That "in all of life there is a benevolent, kindly, tender element ... (which) has been grasped and expressed in many religious symbols, such as the Fatherhood of God, the brotherhood of man, love for both God and man, forgiveness, mercy, and others."  


proper use of such symbols, the Rabbi might be able to
develop the constructive side of Job's human nature.

By utilizing the existing organizations of the
Synagogue, the Rabbi could give Job the opportunity to
feel that he is accepted by society which would, at the
same time, stimulate him to desire again a more wholesome
relationship with people. It is quite possible that Job
needed to become more altruistic. Although he prided
himself on the amount of charitable work that he did, it
is nevertheless a possibility that he could have done more
or in better spirit than he did. All this is the challenge
that faces the Rabbi in helping Job back to his former and
perhaps to an even more stable and secure place in society.

Cooperation of psychiatry and religion. In the
above discussion of Job, we observed the cooperation of
the religionist and the psychiatrist without one feeling
that the other was either encroaching upon or antithetical
to its fundamental concepts and services. On the contrary,
the Rabbi recognized his limitations and called upon the
psychiatrist for assistance. The psychiatrist, on his
part, recognized the help that the Rabbi could give by
asking him to continue in a supportive role. The
willingness of each of them to sit down and discuss Job's
case is a happy sign of what could be accomplished if the
existing indifference or rivalry between the professions
were eliminated. Both the Rabbi and the psychiatrist felt that each had his own contribution to make, and together they helped Job along the path of recovery. At no time did they feel that they were competing with each other. Instead, due to the cooperativeness and coordination of respective therapies of the two men, Job had a far better chance of a more complete and lasting cure.

The Rabbi and the psychiatrist held a common aim, to so fortify Job that he would be able to face the realities of life. This common aim, however, was carried out by both men in accordance with the different tools at their disposal. The psychiatrist utilized his special skills to treat Job's abnormal manifestations while the Rabbi supplied Job with the opportunity to be dependent, offering him the support of which he was in desperate need. He gave Job peace, hope, faith, and courage because he brought God to him. Whereas the psychiatrist dealt primarily with the limited aspects of existence, the Rabbi spoke with Job about the totality and meaning of life, the ultimate meaning of existence. He helped Job find his place in God's universe as one of His creatures. The Rabbi strove to help Job grow toward deeper religious insights wherein the psychiatrist was not especially qualified. Going beyond the psychiatrist, the Rabbi vested "authority in the Creative Spirit working...
through a relationship that is not a dualism of counselor and counselee, but a trinity of Creator, counselee and counselor."

CHAPTER VIII

PASTORAL IMPLICATIONS FOR THE RABBINATE

This chapter begins with a discussion of the amount of pastoral work that was required of the traditional Rabbi, if any, and then sets forth some of the Jewish laws and customs regarding three aspects of pastoral work, the visiting of the sick, attending the dying, and the comforting of mourners. This is followed by an examination of the changes that have taken place within the Rabbinate, which necessarily forced the American Rabbi to take on a new role. Following this, the amount of pastoral training that was given to the Rabbis in the past and is being given to them at present at the theological seminaries of the three denominations, is dealt with. The chapter concludes with a discussion of the present pastoral training needs of the Jewish theological student prior to taking up his rabbinical duties, including a description of the clinical training program of the Institute of Pastoral Care at the Massachusetts General Hospital in Boston, as well as a proposed plan to enrich pastoral training afforded the future Jewish spiritual leaders, and how the Jewish communities can help achieve this aim.
I. TRADITIONAL PASTORAL WORK OF THE RABBINATE

It could be said in a word that there is no such thing as traditional pastoral work for the rabbinate, for the Rabbi was at no time required to do any special type of pastoral duty. He was considered a part of the community and whatever was incumbent upon the community as a whole was likewise applicable to him and vice versa. As Feldman puts it, "'Pastoral Work' ... is grafted on to the Rabbinate, it is an importation and is not indigenous to it."  

There are three of many acitivities that were expected to be done for the living individuals by every member of the community, which could be termed as "pastoral work." They are: the visiting of the sick, attending the dying, and comforting the bereaved. Other obligations, such as providing poor girls with dowries, welcoming and escorting a wayfarer, and other similar duties, are acts of charity which have no pastoral implications as the term is used.

It would be interesting to note some of the various laws and customs that are connected with the above mentioned pastoral activities.

Visiting the sick. Visiting the sick is a very

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important aspect of Jewish tradition although there is no specific Biblical law demanding it. It is nevertheless regarded as a religious command, and is inferred from many instances narrated in the Bible. When Joseph heard that his father was sick, he and his two sons paid their respects (Genesis 48:1). King David visited Amnon when he took ill (II Samuel 13:6), and the prophet Isaiah visited King Hezekiah when he fell ill (Isaiah 38:1). Yes, even kings and prophets were required to observe this custom. It is also believed that the Lord Himself observed this duty when he visited Abraham after he was circumcised. The Talmud also offers many sanctions for this practice.

Visiting the sick is one of the good deeds the benefits of which follow the individual even after death. The Rabbis believed that whosoever visits the sick is saved from the punishment of hell. They also felt that when the sick are visited, a sixtieth part of their illness is taken from them. And if they are not visited a sixtieth part is

2. MIDERASH TANEHUMA, portion of Wayera, section 2; BABYLONIAN TALMUD, Baba Mezi'ah 86b.
3. BABYLONIAN TALMUD, Baba Kama 100a; Baba Mezi'ah 30b; Nedarim 39b; Berakot 10a; So'eh 14a.
4. MISHENAYOT, SEDER ZERA'IM, Pe'ah, (Wilno: Rom, 1937), chapter 1, section 1.
5. BABYLONIAN TALMUD, Nedarim 40a.
6. Ibid., Nedarim 39b; WAYIKERA RABBAH, (Vilna: The Widow and Brothers Rom, 1887), chapter 34, section 1;
added to their illness. It is also stated, "Anyone who does not visit the sick it is as though he is shedding blood." Consequently, it is surprising to read that the Rabbis of the Middle Ages did so little calling on their parishioner that the visiting of the sick was performed by the laity.

Maimonides feels that visiting the sick is implied in the verse "Thou shalt love thy neighbor as thyself" (Lev. 19:18). This duty does not only apply to visiting one's coreligionists, but the Jewish people are commanded to visit the non-Jews as well. Ben Sirach urges sick calling too. "Forget not to visit the sick, for thou wilt be loved for that" (Sirach 7:35).

There are some laws of etiquette that have been prescribed by our Rabbis in regard to visiting the sick.


7. Loc. cit.

8. BABYLONIAN TALMUD, Nedarim 40a.


10. Maimonides, Mishnah Torah, Hilekot 'Ebel, chapter 14, section 1.

11. BABYLONIAN TALMUD, Gittin 61a.

Relatives and friends are expected to visit as soon as the person falls ill, but others should wait three days. It does not elucidate as to which category the Rabbi is in, but from what was said previously, it could be assumed that he belonged to the latter grouping. Also, the patient should be visited only after the first three and before the last three hours of the day. This time of day, it was felt, was easiest for the patient, while in the mornings and evenings the patients received care. The Jewish sages appear quite modern when they state that when visiting a patient one should not sit on the bed but place himself directly in front of him. Short and frequent daily visits are advocated, which is recommended today too. Also, they should not be of such nature as to depress the patient.

On the other hand, there are instances when visiting


15. Cabot and Dicks, **ART OF MINISTERING TO THE SICK**, p. 22.


the sick is prohibited, as when one is suffering from intestinal difficulties, from eye trouble, and from a headache. Nor should visits be made when the patient is in acute pain. Also, a personal enemy was not to visit the patient because it might give the feeling that he is gloating over his foe's suffering.

In addition to comforting and cheering the sick, it is incumbent upon the visitor, when the opportunity presents itself, to discuss serious matters with the patient and to advise him to confess his sins and to set his affairs in order. It was further incumbent upon the visitor to gradually raise the tone of conversation to the highest point of spirituality so that it would be possible to close the visit with a prayer. A prayer to be uttered on the patient's behalf is regarded as an important element of the visit. For the Talmud writes, "whoever is able to seek mercy for his friend and does not do so, is called a sinner." If the visitor neglected to

20. BABYLONIAN TALMUD, Nedarim 41a.
22. Loc. cit.
25. BABYLONIAN TALMUD, Berakot 12b.
do so, he did not fulfill the command of visiting the sick. This applies to everyone, not only the Rabbi.

Attending the dying. Among the laws that deal with attending the dying, the Rabbi is not mentioned at all. Nor is he specifically instructed to say confession with the patient, nor ask him to do so.

There are two laws or customs that could be classified as pastoral work in regard to this subject. One is that if a patient is on the point of death, he should be told to confess in the following manner: "Many have confessed but did not die, while many who did not confess died. On the merit of confessing you shall live for whoever confesses has a portion in the world to come." And if he cannot confess verbally, he should do so in his heart. This should not be said in the presence of women and children, however, for they may cry and break his heart.

The second one admonishes that it is forbidden to leave a person who is in the grip of death so that his soul would not depart from him when he is alone.

Comforting the bereaved. Maimonides is of the

27. Ibid., chapter 338, section 1.
opinion that the comforting of mourners takes precedence over the visiting of the sick because the latter is only an act of righteousness towards the living while the former affects both the living and the dead. As with the visiting of the sick, it is also believed that the Lord comforted mourners, and every human being should imitate God. Ben Sira counseled, "Withdraw not thyself from them that weep, and mourn with them that mourn" (Sirach 7:34).

There are other Jewish laws connected with the comforting of mourners in addition to those already enumerated in the second chapter, sub-heading 4a, that I would now like to mention.

As in the case of the visiting of the sick, it is suggested that a personal enemy should not call upon a mourner. Neither the sick nor the mourner is required to stand in the presence of a prince. Nor are either told to sit down when they are standing because it sounds as though they are being told to sit in their bereavement or illness. Since the mourner is not permitted to

30. BABYLONIAN TALMUD, Sotah 14a.
31. SHULHEHAN 'ARUK: YOREH DE'AH, chapter 335, section 2.
32. Ibid., chapter 376, section 1.
33. Ibid., chapter 376, section 2.
extend greetings or salutations, when the comforter leaves he merely bows his head low. When the mourner shakes his head in order to indicate to his comforters that they should leave, the visitors are not permitted to remain. Furthermore, mourners are to be visited on each of their first seven days of mourning. And lastly, during the act of comforting, a visitor should not say to the mourner "What can you do? It is impossible to change conditions," because it is as though he is blaspheming God, for the expression intimates that if it is possible to alter it he would.

II. THE NEW ROLE OF THE AMERICAN RABBI AS PASTOR

It is an apparent fact that the present role of the Rabbi in the United States is quite different from that of his predecessor in the European countries or even of a decade or two ago in this country. This statement is accepted unequivocally, and no one will contest the assertion that their differences are numerous.

34. TUR: YOREH DE'AH, (Vilna: Rosenkranz and Schriftsetzer, 1900), chapter 376.
35. SHULEHAN 'ARUK: YOREH DE'AH, chapter 376, section 1.
37. BABYLONIAN TALMUD, Baba Kama 38a.
The Rabbi of old spent almost all of his time in the pursuit of his studies and thus maintained the position of being the leading Talmudic scholar of his community. He was, therefore, oblivious of the world and of the people around him. He preached only twice a year and was cloistered within the four walls of his synagogue or home, which was regarded as the center where the scholars of the town congregated. At the same time, his congregants were more or less compelled to go to him when they had a problem, for he was the law. As far as the community was concerned, he had all the answers and no one ever thought of disputing his word. Consequently, he was very direct in his dealings and his decisions had to be abided by. There were no two ways about it. He could, therefore, well afford to sit at home. If no problems arose, there was no interaction between him and his parishioners. They did see one another rather frequently, however, at the Synagogue.

One of the most impressive features of Jewish communal life of old was that as a result of the above there was never any question in the minds of the people to whom to go to when they were in trouble. The Rabbi was there and to him they went for he was ever ready to offer advice.

Today, however, this is a lost art amongst the Jewish people. Ritual questions hardly ever arise to
require a visit to the Rabbi. When they do come up, the telephone is resorted to. In the case of litigation between two Jewish parties, the secular law courts are used. Nor are personal problems brought to him either. Rather are friends sought out, or the family physician or a psychiatrist. And if not these, then the individual is content to allow the problem to rest within him. Because the people have lost the path to the Rabbi's door, it is imperative that he find his way to them. Herein lies the needed change in the American Rabbi's role as spiritual leader.

With the breakdown of the ghetto walls and the growth of democratic tendencies within the Jewish communities, the position of the Rabbi within any given community underwent a radical change. The Rabbi of today, unlike his colleague of old, must study two cultures if he is to meet the needs of his community in an acceptable manner. Consequently, his secular studies keep him from devoting as much time to the study of the Talmud as the old Rabbi. Another drain on his time is the fact that he must be a preacher and a good deal of his time is devoted to preparing sermons.

The present conditions, furthermore, force the Rabbi out of his seclusion. Today, he is called upon and expected to take part in civic organizational activities, interfaith meetings, join fraternal
organizations, is asked to address the brotherhood, sisterhood, Zionist district, Hadassah chapter, and fraternal groups. His invocations and benedictions are an integral part of almost every meeting. He has a curriculum to draw up for the Synagogue schools, and has to grapple with the problems of community policy. He is also expected to conduct Friday night services, not merely to sit back and be one of the participants.

In addition to the above, he is expected to visit the sick, comfort the bereaved, marry, bury, confirm his congregation, and take an active interest in the personal lives of his Synagogue membership. He is more the pastor than the theological ruler, but is lagging in the complete role as such. Revel writes that one of the rabbinical functions peculiar to the American scene is the social visiting that the Rabbi is expected to pay his parishioners. This is a step in the right direction, but it has not gone far enough. In order for the Rabbi to be equipped so that he make his visits more effective, the curricula of the present theological seminaries must be altered to meet this need. Much of the student's time should be spent on how to make him a better "shepherd." This is attested to by a letter dated August 5, 1948, that the writer received from

38. Hirschel Revel, "Rabbi and Rabbinate," THE UNIVERSAL JEWISH ENCYCLOPEDIA, IX, 52.
the then acting registrar, Isaac Mayefsky, of the Hebrew Theological College of Chicago. The letter speaks for itself. "Where formerly such services (Rabbinic pastoral duties) were regarded as of incidental value in comparison to the scholarship of the Rabbi, today they are viewed as of major significance."

III. RABBINIC PASTORAL TRAINING IN THE PAST

The preparation for the rabbinate seems to have been static from the days of the consolidation of the Talmud to recent times. From the following Rabbinic statement we can gather what the course of study consisted of. "It is the custom of the world that a thousand enter upon the study of Scripture, but only a hundred proceed to a study of Mishnah. Of these, ten advance to the study of the Talmud, but only one achieves the Rabbinic degree." Thus, the study of traditional law constituted the core of Rabbinic training in Talmudic times. And with the slight amount of calling that he did, there was no need for pastoral training.

And of the Rabbinic training in modern times, Drob writes: "...it was limited to the study of the Talmud and the Codes. The Bible was taught in the elementary schools and then completely neglected in the adult life of the

It is quite obvious that there was no pastoral training for the Rabbi in the past. Scholarship was the only item that was stressed.

IV. RABBINIC PASTORAL TRAINING IN THE PRESENT

There has been some progress in the providing of pastoral training for the modern Rabbinical student. This, however, has been of an incidental nature rather than as an integral part of the school curriculum. The facts which have been gathered from the different theological schools of the three Jewish denominations are necessarily sparse because there is no adequately organized presentation of pastoral training courses in any one of them. Nor is there a great sampling available because of the small number of accredited theological schools.

Orthodox. There are about five Orthodox theological seminaries that are recognized, all of which were contacted by the writer. No one of them offers any kind of pastoral training that could be considered of any great worth. Three of these institutions offer no type of pastoral training at all, while the remaining two offer but the meagerest amount of such training.

Of the latter two seminaries, one claims to have

40. Max Drob, "The Rabbi's Role in Jewish Life," THE JEWISH FORUM, 24 (June, 1941), 91.
provided pastoral training to its senior class for the past twenty years, which the president of the school gives himself. He was unable to send the writer any details about the training program, however, because it does not follow a regularly prescribed or drawn up syllabus. In fact, no such thing is available. One further aspect of this training is that graduates of the school are invited to address the student body from time to time on specific aspects of their pastoral responsibilities.

The remaining seminary provides those students who are studying for the rabbinate with courses that aim to orient the student in every phase of rabbinic work. These courses, which are spread out over a period of two or three years, emphasize practical rabbinics and offer a negligible amount of pastoral training. Here, too, no schedule of courses with their contents was available because it is not drawn up in a regularly defined manner.

We thus find that pastoral training, as such, has made almost no headway at all within the Orthodox group. Although there is some recognition of its need, it is nevertheless not on the school's curriculum. Furthermore, whatever bit of training is offered, is not being given by people who are trained in the field of pastoral psychology.

Conservative. A letter to the Jewish Theological Seminary of America, the only Conservative seminary in the United States, brought the following information.
A course in "Practical Theology" has been given to the senior class since 1938 for one hour a week during the academic year. The prospectus of the 1947-48 course, which has remained the same since that date, reveals that it consists of a group of visiting lecturers, Rabbis, who discuss with the students the practical problems that they will undoubtedly meet in the communities that they will serve. This is akin to the type of training that was given to the Christian theological student in the past. Of the twenty-eight lectures that were given to the students during that year, however, only three hours were devoted to the general subject of "Ministering to the Sick and Pastoral Activities." No special time is apparently devoted to teaching techniques for use while participating in pastoral duties. If it is taught at all, it is part of the lectures themselves. Furthermore, the Rabbi who lectures on the subject draws from his personal experience only, and does not give a systematic exposition of theory and practice at large.

The writer was further informed that in past years this course included visits to social agencies, lectures by experts on group work and individual counseling, and lectures on psychiatry and psychological guidance, which

have since been discontinued.

Reform. The Jewish Institute of Religion, one of the two Reform seminaries in this country, offers no special course in pastoral counseling, but attempts to convey to the students some understanding of the field in such courses as "Social Service," "Education," and incidentally in other courses as "Homiletics," "Ethics," and related subjects. Also, some practical advice is given to the men in the field by the Director of Placement.

The Hebrew Union College of Cincinnati, the other Reform institution, advised the writer that a course in "Pastoral Psychiatry" was first offered to its students in 1939-40, but has not been given at the school for the past years. In its stead, during the two academic years from 1947 to 1949, the students attended Evening College at the University of Cincinnati and took the course "Abnormal Psychology," which deals partly with some phases of human relationship pertinent to pastoral work. During the 1949-50 academic year, this course has been made a requirement for all freshmen.

In addition to this, a series of lectures is given the students by psychiatrists who deal with various aspects of religion and psychiatry. From February the twelfth to March the eighth of 1948, the following lectures were given: "Basic Concepts of Psychiatry" by Dr. Maurice Levine;
"Religion and Psychiatry, Creative Allies" by Rabbi Joshua L. Liebman; "Clinical Observations Concerning Bereavement" by Dr. Erich L. Lindemann; "Psychotherapy and Pastoral Counseling" by Dr. Thomas French; "Religio Psychiatriici" by Dr. Karl A. Menninger and Chaplain Robert Preston; "What is Mental Health" by Dr. Carl Binger; and two lectures by Dr. Sol W. Ginsburg, "Man's Place in God's Design," and, "Psychological Insights Into Prejudice."

It is quite evident that the Hebrew Union College offers the most impressive pastoral orientation of all the schools dealt with. Its main shortcomings, the writer feels, are that it offers the student no opportunity to utilize the lecture material while he is still studying. Also, the institutes are concentrated within the period of a month which gives the impression of its being something apart from the regular course of study. And lastly, they call for very little effort on the part of the student to learn by practicing the pastoral skills essential to being of greater service to his congregation.

V. RABBINIC PASTORAL TRAINING NEEDS

It is well recognized by the Rabbis in the field that they were inadequately prepared for pastoral duties.\(^\text{42}\)

In one of the writer's articles he stated:

When I came to my first pulpit, I found that I was prepared inadequately to meet such situations among my parishioners as serious and fatal illnesses, the loss of a limb or an organ, bereavement, and similar crises. I felt so helpless. I did not know what to do, or what to say. Yes, the 'sefarim' (rabbinical books) tell us something, but that is only book knowledge, education in the abstract. In my community, however, I was facing reality, life itself, not just cold words in print.

Without a doubt, many of my colleagues feel the same inadequacy. About a week before I completed my work at the Massachusetts General hospital, a good friend of mine, a rabbi of repute in the state of my residence, frankly admitted in the course of conversation that, although he has been in the rabbinate approximately seven or eight years longer than I have been, he is still at a loss in such situations. In this respect, we both agreed, the curricula of our rabbinical seminaries are found wanting.

There is ample admission by the Jewish clergy that they were not prepared for the role of pastor. It might be asked, however, of what value is pastoral training, and this is a legitimate question.

One of the most useful purposes that this training could serve is that it would provide the Rabbi with the knowledge that would enable him to prevent maladjustments on the part of his parishioners from developing into something serious. By visiting the families of his parish, by being able to recognize discord amongst them and being equipped to handle it, he is in a position to build happy homes and instill better relationships among the families of his community.

Furthermore, when he is trained in this area of human relationships, his congregants will be more apt to
come to him with their personal problems. They will feel that they are sharing their burdens with someone professionally competent in this field of endeavor. This would give him the opportunity to render them service before it may be too late.

Beyond this, by going to his parishioners and having them come to him, he is in a strategic position to instill within them the teachings of Judaism, to help them live a more noble, ethical, and religious life. For Dicks observes that a pastoral call is not a call if it does not permit the parishioner to speak his soul's condition.

This type of training would affect the Rabbi's personality too. In order to make him a greater asset to his community, some of his thinking must undergo modification. For instance, one of the worst things that a clergyman can do during a counseling session is to be judgmental. Yet, his theological training invariably makes him so because he considers himself to be the authoritarian spokesman of Scripture. Also, being in a position where the people look to him for leadership he is constantly approached for advice, which he is apt to give very freely. It is advisable, however, not to give advice. Rather should he remind the person of the alternatives from which he should

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44. Ibid., p. 27.
make a choice.

Pastoral training would, furthermore, make him fully aware of the many situations that afford the greatest pastoral opportunities, such as, those who are about to undergo surgical operations, those with chronic illnesses, those facing a long convalescence or a life with a physical handicap. Such training would give him the opportunity to learn that routine calling is the heart of pastoral work. That he should not become abnormally interested in people with problems, nor must he give his attention only to people with problems. It will help him adapt himself to the many different needs of his congregants. It will help him learn how to establish rapport with greater ease, because unless it is present he cannot help anybody. It will equip him with the methods and techniques necessary to make him a better pastor.

Above all, and beyond whatever he would gain from attending lectures, is the need for the opportunity to practice whatever he has learned in the classroom before undertaking the responsibility of a community of his own. This is where clinical education for the Rabbi is of extreme importance. For the writer has learned from personal experience, when he attended the Institute of Pastoral Care at the Massachusetts General Hospital in
Boston, that no amount of instruction can take the place of supervised laboratory experience through direct contacts with people themselves.

The initial instigation of clinical training for theological students came from Richard C. Cabot, who felt that clergymen would make better pastors if they had a year of internship to apply their religious beliefs to people in trouble and to learn from them how best to help them, just as the most important part of the medical student's education is his hospital experience. The inexperienced young minister is often afraid to intrude upon the problems of his congregants. He need have no such fears, however, in visiting a general hospital, prison, or mental institution, if when he goes there he possesses a sincere desire to bring cheerfulness and fellowship into lonely lives.

Dr. Cabot did not deceive himself that these students could do no harm while visiting these places, but he felt that "they could do as much good and as little harm as medical students now do in such institutions, and that, like medical students, they can learn there some of the essentials of their profession."


The request for clinical education for the clergy aims at uniting theory with practice. Learning by doing. This idea has grown to such an extent that clinical training is now offered in many institutions and is incorporated into the curricula of many Christian seminaries, but in no Jewish theological school.

Clinical pastoral training will make better pastors, says Johnson, because of humility, faithful practice, critical analysis, dynamic personal association, and radical re-conversion. ⁴⁷

The writer would now like to describe the intensive clinical training program of which he was a part when he attended the Institute of Pastoral Care at the Massachusetts General Hospital. The program called for a five day week, eight hours a day, for a period of six weeks during the summer months.

Those who participated in this program spent the mornings of the first two weeks doing the work of orderlies. They wore white coats with buttons reading "volunteer" on them and performed regular orderly duties. They made beds, carried breakfast trays, bathed the patients, emptied bed pans, gave back rubs, ran errands, and tried to meet other needs of the bed patients. During this period they were

regarded as orderlies' helpers.

The reasons for participating in this type of work are that it gives an understanding of the kind of life a patient lives at the hospital, for they were with him during his uncomfortable moments, thereby realizing what it means to be sick. It also helped them "keep their stomachs down" when they were confronted with unpleasant situations. The patient often likes to show the minister the appendix that was excised from him, or his gallstones. This experience helped school them to be interested in what they were shown and not to indicate any feelings of disgust. Furthermore, it taught them the routine of the hospital, what to do, and when not to make hospital visitations.

At the end of these two weeks, the participants replaced their "volunteer" buttons with Crosses, the writer with a Star of David, and began a four week period of internship in clinical pastoral training, that is, of supervised pastoral calling. They then became chaplains-in-training. Each one was assigned selected patients upon whom to call, and was required to write up his visits with them in detailed form. Besides the data that was furnished him he enumerated what he hoped to accomplish before actually visiting the patient, his impressions of him as he walked towards him, and a verbatim report of the actual conversation with all the
pauses, interruptions, physical expressions, and so forth. After this, he analyzed and interpreted the interview material in written form. He criticized his own work, listed his diagnostic impressions, and concluded by recording what he contemplated doing at the next visit. The reports were then submitted to the staff members who evaluated the methods used and suggested possible future action. These notes were later discussed both privately and at seminar sessions, and were then related to problems that existed in the various parishes of the Institute members. Although they primarily studied to deal with the sick, they applied their newly acquired knowledge to people in their communities who required their attention though they were not confined to bed.

Lectures by eminent theologians, social workers, psychiatrists, and psychologists were also part of the training program. They discussed subjects of religious, pastoral, social service, medical, and psychiatric interest. Operations and anesthetic procedure were also observed, and "grand rounds" and clinical pathological conferences were attended. At no time, however, did the Institute of Pastoral Care claim to have all the answers, for it is well understood that every person is unique with distinct problems and resources. It was felt, however, by all who participated in the clinical training course, that many of their former inadequacies had disappeared, and that
they were far better prepared to deal with whatever future problems would surely arise in their communities and elsewhere.

To sum up what has been said, the pastoral training needs of the future Rabbi should consist of classroom instruction and clinical experience on how better to serve their parishioners, and thereby to convey to them the feeling that "the Rabbi cares, the Synagogue cares, and God cares."

VI. A PROPOSED PLAN

The writer has given some thought to the problem of how to fill the need for pastoral training of the rabbinical student. He does not claim that his thinking has produced a radical and flawless plan, but he does feel that it could be used as a basis for future planning. Should it even be totally discarded, the writer will nevertheless feel that he has fulfilled a mission if it causes the administrative heads of the theological schools to devise adequate programs of their own to provide this training.

For the seminaries. It is during the past ten years that the Jewish seminaries have become conscious of the need of preparing the future Rabbi for the practical problems that arise in communal life. They have, therefore, tried to cover as many aspects of communal relationships in
which the Rabbi is concerned and involved as possible. In attempting to cover such a broad field in one year, they are necessarily forced to deal cursorily with the important phase of the Rabbi's work with his parishioner's personal life.

Since the writer feels that the pastoral training needs of the theological student consist of classroom instruction and clinical training, he is of the opinion that during his junior year, or its equivalent in the Orthodox seminaries, a course in Pastoral Psychology be given him. The aims of this course should be many.

It should help the student to understand himself and the profession that he is going to enter. He must become aware of the growth and limits that he should place upon himself in order to avoid developing an occupational neurosis. The course should introduce him to the many phases of pastoral work, the pastoral call itself, and the personal crises that crop up in the lives of people. He should be familiar with the religious tools that are at his disposal when he meets various situations. Happy familial relations are very important to the strength of any Synagogue and community. It is believed that more people suffer from marital difficulties than from any other single problem.48 He must thus be trained to

48. Dicks, op. cit., p. 81.
recognize discord in this relationship and what to do to prevent them from erupting or if they have exploded, how to deal with them. Furthermore, it should provide him with as complete an understanding as possible of the counseling techniques and relationships. The innumerable areas in which his counseling could be of beneficial service should be explored. The many valuable opportunities that the Synagogue could offer through its worship service and adult and youth programs to help foster wholesome interpersonal relationships and to help individual growth, should be thoroughly discussed.

With a background of this nature, the seminaries should then make provision for the student to participate in clinical training at some center during his senior year. This course should be open to graduates as well. The aims of clinical training as stated by Johnson, are:

(1) to understand persons and their problems, (2) to explore the relations of religion and health, (3) to cooperate with health professions and services, (4) to see pastoral opportunities and learn pastoral skills, (5) to apply theology to concrete human needs, and (6) to discover the forces involved in the spiritual laws by which they operate.

Some values of such training have already been mentioned in the preceding section of this chapter. Other values that it would produce are to bring him in closer

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contact with other professional workers, as doctors, nurses, and social workers. It will afford him the opportunity to understand their points of view and they his. Cabot and Dicks feel that this type of training would also help the clergyman learn control. Some visitors break down and cry or are shocked into a distressing silence when visiting patients. Clinical procedure will help him acquire the control which he should have before he begins to visit the sick in his own community.

How could such a program be worked out? It could be done on an individual seminary basis, where direct contact is established between a school and a particular center, or, it could be done in concert. That is, the different seminaries combining and offering a united program, as four different Christian theological schools have banded together to help sponsor the Institute of Pastoral Care at the Massachusetts General Hospital and at other hospitals.

The writer feels that the latter suggestion is by far the best because pastoral work is interdenominational. And, in addition to the training itself, it will bring about a greater understanding and respect among the men of the different denominations. The writer has observed a situation where students of only one denomination took

50. Cabot and Dicks, op. cit., p. 21
clinical training, and they were as dogmatic when they left as when they first arrived because they did not associate or share ideas with any group other than their own. This later proved to be a very unhealthy situation. One of the most beneficial results of the Institute, in addition to clinical training, was that it led to a greater understanding and regard not only between the Jewish and Christian faiths, but amongst the different Christian denominations themselves. The writer, therefore, strongly urges an interdenominational set-up. At the same time, each group would make its unique contribution to this essential training.

For the Jewish communities. It is generally felt and expressed by the people of the Jewish communities that they would like to have their Rabbis visit with them in their homes more frequently than merely on specific occasions, whether they be happy or sorrowful. They feel that they would like to share confidences with them, discuss issues, and express themselves on communal problems in private. Pastoral calling would obviously fill this need. And the Rabbi would certainly like to call on every member of his community or congregation.

One might ask then, why is it that the Christian minister has time for parish calling and the Rabbi not. They both have Sunday Schools, adult and youth programs, addresses to deliver, and so forth. Yet the minister
participates in this activity and the Rabbi not. Though it appears like a tough question to answer, it is none-theless very easily dealt with.

Whereas there are many Christian clergymen in any average community, there is usually only one Rabbi. Consequently, the latter is called upon to represent his faith at almost every function, while a different minister or priest, or both, are called to these occasions. Thus is the Rabbi present at many more functions per year, out of necessity, than are any one of his Christian colleagues. They share their burdens, he carries his alone. Also, the minister does not have classes to conduct every afternoon while many Rabbis teach daily Hebrew classes. Furthermore, the study program of the minister is much lighter than the Rabbi's, because the former does not have the tomes of Talmud and Mishnah and Responsa to be concerned with. His studying is usually in the common language of the country while the Rabbi deals with Hebrew and Aramaic. It is generally acknowledged that the Rabbi's work in any average community, outside of pastoral calling, is much heavier than any Christian minister's. It is thus quite apparent that even though the Rabbi would like to visit his parishioners at home, it is difficult for him to do so. And not having been conditioned to do this type of work it seems the more difficult.
The communities must, therefore, be called upon to do two things in order to help their Rabbis satisfy this need for pastoral calling on the part of their constituents. First of all, they would have to add sufficient personnel to the Synagogue staff. This would relieve the Rabbi of some of his duties and give him the time to devote to pastoral calling. And secondly, the communities should give the Rabbi the time and wherewithal to acquire the pastoral training. He should not be required to spend his vacation doing this work for he needs a rest too. Nor should he have to pay for it. Rather, the communities should provide him with the opportunity to obtain it without throwing a burden upon him.
The Book of Job, dated at about 400 B.C.E. and whose unknown author was a Jew, is divided into five sections: the prologue, the dialogue, the Elihu speeches, the Yahweh speeches, and the epilogue. At least three, and perhaps more, individuals contributed to the book as we know it today, with the dialogue, the prose section, and the Elihu speeches being the work of different hands. Despite the legendary character of Job and the fact that the book has more than one author, this dissertation nevertheless treated Job as though he actually lived and dealt with the book as a unit because it gives a rather unified psychological picture.

It would seem that the opportune moment had arrived for the author to express the people's inner longings. They were extremely perturbed by the very pressing problem of why do the good suffer. The prevailing view was that there is a rigid relationship between a person's deed and destiny with no partiality shown. This theory, however, could no longer be reconciled with the facts, and society refused to continue in a submissive role, as was the Job of the prologue, but expressed their truer character, pictured by the rebellious Job of the dialogue. This
resistance began when the populace was looking forward to
good fortune because of Josiah's reforms, but met with
misfortune instead. The people consequently became
skeptical as did the prophets.

The individual personality had come into his own
and the explanation for suffering that could be applied to
a nation, that there was wickedness among it, could not be
applied to an individual because it was comparatively simple
to observe whether a person lived a righteous life or not.
This led the people to question even more pointedly why did
the righteous suffer while the wicked prospered. The
problem became even more acute because God's reputation,
so to speak, was at stake. If He is the just, kind, and
merciful Being that He is reputed to be, why does He allow
innocent people to suffer.

Being the gifted writer that he was, the author of
the book took the legend of Job, which told of a sorely
smitten righteous individual, and he wove the story of the
people of his day around it. Job was the symbol of society
of that era. He represented them when he was pictured with
all the mental conflict that usually accompanies people
under such circumstances, with his forceful and stubborn
attempt to acquire insight and regain his equilibrium.

The national scene appears quiet, but the social
scene was turbulent. The rich were the tyrants of society,
who oppressed the poor, took illegal human and material pledges, stole and removed boundaries, did not treat their employees fairly, lacked charity, extended no welcome to strangers, practiced adultery, and whose sole aim in life was the accumulation of wealth. Job's friends must have felt that he was also guilty of these offenses because he belonged to the wealthy class. They, consequently, did not hesitate to express their feelings in the matter.

Generally speaking, however, the Book of Job has exerted very little influence on the Jewish people in both the past and the present. The Jewish people are quite unfamiliar with it. It is hardly used as a text for sermons and the Jewish Sunday School does not as a rule include it in its curriculum. It has served the Christian group far better than the Jewish. Furthermore, although it has led to the establishment of various Jewish laws and customs, they are of minor importance.

It is commonly felt that the friends failed in their mission to help Job. This contention is challenged by this dissertation. On the contrary, it has been pointed out that they were extremely helpful to him. We see them using a combination of different counseling techniques, such as, quietness, intellectual interpretation, exhortation, authoritarian firmness, guidance and advice, and the genetic approach or historical analysis, which were of psycho-
therapeutic value to Job. They gave him the opportunity to unburden himself; they supplied him with interpersonal support, with an acceptable outlet for aggressiveness, with an opportunity for healthy identification, and they led him to achieve necessary insights.

This points most emphatically to the tremendous potentialities of pastoral calling, which Rabbis do very little of. It is urgent that the Jewish theological seminaries give pastoral training, of which they give practically nothing now, to the future rabbinical leaders. And for those who are already in the rabbinate, the seminaries should provide courses for them during the summer months, and the communities should make it possible for them to utilize this training by providing them with the necessary time to put it to use.

One of the spheres in which he achieved progressive insight was in regard to his mental disturbance which some psychiatrists feel was involutio nal melancholia. Their diagnosis is apparently supported by the many symptoms described in the book, such as, depression, the loss of weight, the refusal of food, agitation, upset inwardly, anxiety, feelings of hopelessness, raking over his past, insomnia, moaning and groaning, seeking to be killed, and dejection. In addition, Job also possessed preexisting traits which could lead to it. He was at the involutio nal
age, he was overconscientious, serious minded, was governed by a strong sense of duty, had high moral principles, was rigid, had few friends, and was a chronic worrier. The one factor lacking however, is that he does not accuse himself of committing any crimes against God and man, though he does admit having transgressed.

In this regard it appears that Job's friends were of even greater help. By their rashness, they enabled him to overcome this difficulty in a much shorter period of time than is the usual length expectancy for sufferers of involutional melancholia. Eliphaz might have judged that his first attempt at using soft language would avail nothing, which Bildad and Zophar might also have observed. They all, therefore, utilized harsh and stern tones, which served as a means of shocking Job into reality.

Other psychological considerations were dealt with by this dissertation. A question posed was, if Job was so unhappy and he longed for death so strongly, why did he not commit suicide. According to Dr. Karl A. Menninger, the reason he did not do so was because he did not possess a minimum of two of the following elements: the wish to kill; the wish to be killed; and, the wish to die. He possessed only one, the desire to be killed.

Among his other characteristics, Job was a sincere, open-minded, honest, and courageous doubter. His doubt
was of the intelligent rather than the blind type. At the same time, he had staunch faith. Regardless of all that overtook him, he continuously looked upon the Lord as his God. Furthermore, in spite of his misery, he proved his unselfishness. Although he was in sore need of help, he nevertheless prayed for his friends.

One of the salient points of this work was the taking of Job's problem to psychiatrists. This strongly pointed to the great potentiality for good that is in store for humanity when psychiatry and religion will learn to cooperate with one another.

The problem of suffering is the greatest of the entire dissertation. Twelve views on the subject that existed prior to the writing of the Book of Job were set forth, as well as the seven which are repeated in it. Of the many new views that are set forth in Job, two are of greater significance. One is a belief in a life hereafter, while the second is the cosmic solution, that man should not delve into the mysterious ways of God, but should accept God's decisions without question. It should be said, however, that the former view, a life hereafter, is a premature one in Job. Job did not consciously believe in immortality, though there are indications that he had a subconscious belief in it. What can be said is that Job was psychologically prepared for such a theory,
and that we do observe the dawning of this concept in him.

Job was effected by his suffering in five different ways. It first elicited from him expressions of resignation or humility and the blessing of God. These were followed by the questioning of the ways of God, recalling his past, and it served as a guide for the future.

Having gone through as much as he did, it is to be expected that his suffering would give rise to various problems within him. These problems were of theological nature, the problem of theodicy, and of psychological nature. And as a result of his suffering many different behavior patterns, at least thirteen, were observed in him.

Although no views on suffering can be completely discarded, a recent exposition on the Jewish view of suffering today is somewhat of a deviation from the existing pattern. The minority status of the Jew throughout the ages has been pointed out as a decisive factor in his age-old suffering. To avoid such future complications, or better still, to prevent the complete obliteration of the Jewish people, this condition would have to be eliminated, which the establishment of Israel did.

The Book of Job points out quite emphatically that Scripture may possibly contain many important teachings. It is, therefore, up to humanity to study its contents with greater avidity so that many truths may be extracted
There are some numbered conclusions that can now be set forth:

1. Historically, the Book of Job has exerted very little influence on the life of the Jewish people as a nation, and has made no significant contribution to its laws and customs. The modern Jew admits that the book has very little effect upon him and is of little help to him.

In comparing its influence upon Jewish and Christian groups, this study reveals that the book is utilized to a far greater degree by the Christian preacher in his sermons, and is likewise more emphatically stressed by the Church Sunday School. Consequently, Job is of greater significance to the Christian than the Jew. The Christian group attests to the fact that Job has helped them to a far greater degree than do those of Jewish faith.

At the same time, of those Christian and Jewish people who are acquainted with the story of Job, the number that was influenced and helped by it is considerable. This indicates the effectiveness of the story as well as its value to those who are familiar with it. This leads to the conclusion that because of its great potentiality for considerable influence upon its readers, Job should be utilized far more extensively by Jewish and Christian groups.
2. Although the story of Job does not seem to have any basis in fact, it nevertheless indicates a fair knowledge of the type of behavior to be expected as a result of particular circumstances. Even fiction has a certain amount of fact as its basis. This paper seems to indicate that if there would have been a closer study of Biblical narratives in the past, many psychological principles could have been evolved long ago. Because the Bible was often regarded as beyond scientific exploration, it has taken a much longer time for humanity to reach the present stage of development.

3. In regard to the difference of opinion concerning the value of cathartic discussion between human beings, this study has clearly demonstrated that Rogers' contention is wholly correct. Expression has a decided value, being capable of helping people change their attitudes. In fact, McFadyen himself admits that Job grew calmer and more dignified as the discussion progressed. Despite this observation on his part, he nevertheless deduces that human discussion is futile. This study points to the fallibility of his conclusion.

4. This study also points out, that although the Book of Job does not add anything new to existing psychiatric knowledge, it can be credited, however, with the foreshadowing of some of the accepted teachings of

1. See p. 2.
this field. One of these has been mentioned in the third conclusion - the value of expression and discussion in the achievement of insight. This is not a new scientific concept, but its value has been portrayed to us for thousands of years in Scripture. In this instance, psychiatry is borrowing from the Bible. It was up to humanity to recognize it and put it to use.

5. What has been said in the previous conclusion can be carried further. Our study seems to indicate that at least one of the modern psychiatric treatments has been practised in Scripture. The outspokenness of Job's friends could be compared to some form of shock treatment which produces fits in mentally ill patients bringing them back to reality, and is being utilized at present with huge success in cases of involutional melancholia. This is the diagnosis given to Job's condition by three eminent psychiatrists.

6. Our study points still further to the existence of various counseling approaches which were put to use long before their worth was recognized. Such techniques as quietness, historical analysis, intellectual interpretation, exhortation, firmness, and guidance and advice, are all regarded by one school of thought or another as being of psychotherapeutic value. Also, all the characters in the book who spoke to Job utilized the directive
approach which is still used to a very great extent today. A far more effective means of promoting Job's spiritual growth and psychological adjustment would have been, however, pastoral counseling of the responsive type.

7. In discussing Job's case with psychiatrists in regard to what course of treatment could be followed should Job be alive today and ask for help, the coordinated plan that was evolved strongly points to the need for greater cooperation between religion and psychiatry for the sake of mankind. Both the clergyman and the psychiatrist are working and striving to help God's children. By pooling their resources, how much more effective would they both be.

8. Another observation that can be made from this thesis is that some of the advice given today in regard to suitable behavior when visiting the sick, such as, making short and frequent visits, not sitting on the bed of a patient, placing one's self directly in front of him, not to depress him, and to bring the visit to a high spiritual plane, has its foundation in ancient tomes of Hebrew law. This may indicate that the Rabbis of old had keen insight into what was good beside manner.

9. This study shows most lucidly the negligible amount of pastoral training that is being given at present to the future Rabbis of this country in their respective theological schools. This is so despite the fact that a decided need for it is strongly felt by those Rabbis who are serving congregations. The material
accumulated in this paper points most emphatically to the urgent need of introducing adequate courses into the curricula of the Jewish theological schools, which should be supported by clinical training programs.

Such training would make them better pastors, and, consequently, of greater help to their parishioners by instilling within them confidence in their Rabbi's ability, which would make it easier for them to want to approach him for pastoral help. Still another effect of this training is that it might help the Rabbi prevent maladjustment from cropping up among his constituents, and, if it did begin, from developing into something serious.

10. An important need that is overlooked by the Rabbi is pastoral calling. Although the modern Rabbi has progressed in this respect and is doing some social calling, it is still a long ways from accomplishing the good that it is capable of. In addition to the need of giving pastoral training to the rabbinical student, the seminary should impress upon him that calling is one of his regular duties. This should also be made part of the obligations that he enters into with his congregation.

The value of calling can be certified to as far back as the Book of Job. Despite the fact that Job's callers were very direct and unsympathetic in their approach, they nevertheless helped him. Merely giving
him the opportunity to talk, helped him immeasurably. It helped him gain necessary insight which made him serene and able to face his lot without complaining.

By being trained and calling regularly on his parishioners, the Rabbi's potentiality for help is much greater. He would be giving them constant opportunity to express themselves, thereby understanding themselves better. Also, by regular pastoral calling, the Rabbi will put himself in a strategic spot to instill the teachings of Judaism into his parishioners.

In order for the Rabbi to do pastoral calling, however, he must have the time in which to occupy himself with it. The congregation must make time available to him in which to participate in this activity. He would necessarily have to be relieved of some of his other duties to be able to undertake this tremendous job and do it adequately.

11. For men in the active rabbinate, the Jewish theological seminaries provide few opportunities in which to acquire some training in pastoral work. Summer institutes seem to be the most practical suggestion. Best of all, however, would be attendance at established centers where clinical training programs are already being given.


Babá Batera
Babá Kama
Babá Mezi'ah
Berakot
'Erubin
Gittin
Hagigah
Ketubot
Kiddushin
Mo'ed Katan
BABYLONIAN TALMUD (continued)
Nedarim
Sanhedrin
Shabbat
Soḥeh
Sukkah
Ta'anit


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A PSYCHOLOGICAL APPROACH TO THE BOOK OF JOB

Abstract of a Dissertation

Submitted in partial fulfillment of the requirements for
the degree of Doctor of Philosophy

BOSTON UNIVERSITY GRADUATE SCHOOL

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S. M., The City College School of Education, 1940

Department: Psychology of Religion
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1950
The entire Book of Job portrays a unified psychological picture, although its characters are legendary and there are strong indications that a minimum of three different people contributed to its present form. The author, an unknown Jew, was a gifted writer who put his thoughts in writing about 400 B.C.E.

Despite the fact that the Book of Job is part of Jewish Scripture and deals with the universal problem of suffering, very few Jewish people are aware of its existence or acquainted with its contents. Christians, on the other hand, assert that Job has been of great help to them. Job has played a very negligible role in the life of the Jewish people historically, but has led to the creation of a few minor Jewish laws and customs.

Though Job was afflicted with many symptoms, it is nigh impossible to arrive at a definite diagnosis of his physical illness. Although the same difficulty is present in regard to his mental state, there is evidence that leads to the belief that he suffered from involutional melancholia. He was of the involutional age, and he had the personality traits that sufferers of this illness usually possess, as being rigid, and anxious, with few friends, yet he had high moral principles and a strong sense of duty, he was quite serious-minded and overconscientious. He furthermore displayed such symptoms as depression, loss of weight,
refusal of food, rejection, feelings of hopelessness, insomnia, raking over the past, agitations, and seeking to die.

Contrary to the common belief, Job's friends did not fail in their mission to console Job. They utilized such established counseling techniques as quietness, intellectual interpretation, exhortation, authoritarian firmness, thoughtful guidance, and historical analysis, and thereby provided Job with the opportunity for catharsis, with interpersonal support, an acceptable outlet for aggressiveness, an opportunity for healthy identification, and, above all, helped him achieve insight. They enabled him to view God in better perspective, to indicate a subconscious belief in immortality, to look at his sufferings in broader view and to see himself in better light.

Consequently, his friends helped rid him of his mental illness and thus foreshadowed modern psychiatric treatment. They either wittingly or unwittingly utilized shock treatment to bring Job face to face with reality. By outspoken attack, calling him a sinner and admonishing him to mend his ways, they convulsed him out of his existing state of mind. Shock treatment is being used at present with huge success in cases of involutional melancholia.

The beneficial effect of calling is thus quite evident from the outcome the visit of Job's friends had. This points clearly to the potentialities of pastoral calling. The
rabbinate, except for social calling, is quite negligent in this field, which is not entirely their fault. The main reason for the existing state of affairs rests with the seminaries of all denominations from which they graduated. In some Jewish theological schools no training in pastoral counseling is given, while in others, very little is being taught. This is so despite the fact that the rabbis in the field admit their inadequacy in pastoral work. It is unfortunate that this situation is permitted, especially as recent methods of pastoral care in visiting the sick are identical to those which were proposed many centuries ago in Hebrew books of law. If the rabbinate is to play a greater role in the life of Jewish people, it is necessary that this education be incorporated into the curricula of the Jewish seminaries.

One of the outstanding features of this study was the close and friendly relationship that existed between the writer, a clergyman, and practising psychiatrists. The cooperation that prevailed between them in working out a therapeutic plan for Job, bespeaks the cooperation that could exist between these two professions. The psychiatrist making the diagnosis and prescribing the treatment; the clergyman acting in a supportive role, helping Job find his place in the universe as one of God's creatures and understanding the meaning of life.
Instead of being antithetical, they supplemented each other. The clergyman, however, goes beyond the psychiatrist in placing his final authority in the spirit of the Lord operating through these different relationships. Having the same purpose in mind, that of helping humanity, greater cooperation should exist between religion and psychiatry.

There are many attempts by different scholars to draw out of the Book of Job various explanations for the suffering of innocent people. The book repeats most of the views expressed prior to its being written, such as, retributive, disciplinary, revelational, redemptive, probationary, and other interpretations, and offers some of its own. One possible explanation, not fully substantiated, is the belief in a life hereafter. It is claimed by some that Job believed that God will raise him from the grave and grant him that justice which he was denied during life.

All agree, however, that the outstanding solution in the book to the problem of the suffering of the innocent is found in the Yahweh speeches, which the writer calls the cosmic solution. Essentially, this view propounds that the individual should not delve into the mysterious ways of God, but recognizing his own ignorance he should accept God's decisions without question. The Yahweh speeches help man come to a clearer and fairer estimate of his own insignificance. He should not concern himself with the moral mysteries of life.
nor should he be presumptuous enough to criticize them, for God's actions need no justification. Thus does the author of Job admit that there is no explanation for evil as far as man is concerned because he is finite.

This, however, does not refute the views on suffering that have been expressed. Each contains an element of truth in it, but no one of them singly, or all of them together, are final explanations for the suffering of the innocent. A recent commentary on the Jewish view of suffering is the minority status of the Jew which throughout the ages has been a decisive factor in his age old suffering.

The conclusions which have been arrived at in studying the Book of Job psychologically are as follows:

1. Although the Book of Job has had little effect upon the Jewish people, those who are acquainted with the story are influenced and helped by it. This indicates its potential value and influence upon its readers. Consequently, Job should be utilized more extensively by Jewish groups.

2. A closer study of Biblical narratives may uncover psychological principles which have not yet been evolved.

3. Although the Book of Job does not add anything new to existing psychiatric knowledge, it does foreshadow some accepted teachings of this field. It stresses the value of expression and discussion in the achievement of insight, and shock treatment as a means of helping people
face reality. Thus, modern psychiatry is actually borrowing from Holy Scripture to a certain extent.

4. Various counseling approaches were utilized long before their worth was recognized. Those used by the characters of the book are regarded by one school of thought or another as being of psychotherapeutic value.

5. It is the duty of psychiatry and religion to work together for the sake of humanity. By pooling their resources, mankind will be more effectively served.

6. Some of the present-day principles of pastoral care while visiting the sick have their foundations in ancient tomes of Hebrew law.

7. A negligible amount of pastoral training is being given at present to the future American Rabbis regardless of denomination. The need for it, however, is great. Adequate courses, supported by clinical training programs, should be introduced into the curricula of Jewish seminaries.

8. Pastoral calling should be practised more widely by the Rabbi. The seminary should impress upon him that calling is one of his duties. The social calling that is being done at present is inadequate, yet capable of enlarging value from the deeper understanding of the psychological needs of personality.

9. The Jewish seminaries should provide opportunities for graduate Rabbis to acquire pastoral training. Summer institutes seem to be the most practical suggestion.
Israel Joshua Gerber, son of Mr. and Mrs. Max Gerber, was born in New York City on July 30, 1918. He received the Bachelor of Arts degree in 1939 from Yeshiva University, and one year later a Master of Science in Education from The City College School of Education. He was ordained in 1941, and is a member of the Central Conference of American Rabbis.

After serving as Youth Director in Lewiston, Maine, he was appointed to the Hebrew and English staffs of the Yeshiva Rabbi Moses Soloveichik in New York City. Prior to undertaking his duties in January, 1943, as the spiritual leader of the Plymouth, Mass., Jewish community, he married Sydel Rheba Katzman. They now have two daughters, Barbara Jane and Sharon Mae.

In December, 1944, he was called to Fitchburg, Massachusetts, where he is serving the C.A.A. He established a Counseling Center there and his articles have appeared in leading Anglo-Jewish periodicals. In 1948 he was selected by the Division of Religious Activities of the National Jewish Welfare Board to conduct a survey on the subject of...
religious literature for the ill. His findings were reported at two Chaplains' Conferences. In 1950 he was elected to membership on the Board of Governors of the Institute of Pastoral Care.