

Judy Pilgrim-Hector

OT647: Job (English Text)/OT747

Week 2: Homework

1. Jenzen describes the book of Job as literary writing that includes prose and poetry to discuss the traumatic suffering of Job. The combination of poetry and prose was a common approach used in the Ancient Near Eastern (ANE) Countries. Job was believed to be an Edomite and the writer appears to be familiar with ANE traditional approach for documenting literary work. The prose was used in the prologue to introduce the experience of Job as a righteous human who was suffering. Then poetic dialogue was used to display the communication between Job and his wife, Job and his three friends, Job and Elihu, Jehovah and Job, Job final answer, and concluding with an epilogue. Crenshaw suggested that reading the book of Job can be divided into three sections by diction, dramatic movement, and individual component. Crenshaw suggests the concept of using a narrative approach to surround the poetic expressions of each character is an interesting methodology that is used in the book of Job. Poetic diction was used to emphasize the individual expressions of each character. The use of prose and poetry has created a noticeable distinction as the writer transitioned from the prologue to the poetic dialogue. The use of prose and poetry was an outstanding approach to have a succinct, organized prologue, dialogue, and epilogue that emphasized the dramatic communication of each character.

2.

Both Crenshaw and Jenzen agreed there was no specific date when the book of Job was written. Crenshaw suggested that before the early second century there was no record of Israeli wisdom literature documented. However, the Aramaic Targum discovered at Qumran had the speeches of Elihu and it was believed Elihu's speech was documented around the third century. The language in the folktale was ancient so one can suggest the events of Job's life may have occurred at an earlier time and the information was estimated to be written sometime about the 8-6 century BCE. There was a reference made about Job about the 5-6 century on the Behistun rock by the Persian King Darius, there was also mention of caravans from Teman (Job 6:19) and the influence of Satan and Persian influence. It was suggested that the book of Job was written in the exile period between the 7th and 4th centuries BCE, with the 6th century BCE as the most likely period the book was written as many references were made about places like Mesopotamia and Egypt. Eliphaz was an Edomite, Job was also believed to be an Edomite, and reference was made of Canaanites in the epilogue. It can be inferred that these historic events can be used as evidence to support the occurrence of Job suffering documented about the 6th century.

3.

Neither Crenshaw or Janzen identified a specific author for the book of Job and they agreed the book was written by multiple authors. Janzen suggested Job was not considered a possible author because there was a record of Job's death in the book. Janzen has proposed that the style of writing was common in Ancient Near East cultures, so it was possible for one author for example Moses could have assisted in writing the book of Job. Crenshaw has proposed the book of Job was composed by multiple authors. Crenshaw believes the book of Job was written by a gifted poet who was able to use poetry to tell the story of a person during an emotional breakdown because of his suffering. The author wrote the dialogue between Job and his friends, his wife, and with God, as well as Job's monologues of his experience. Crenshaw suggested either the author of the speeches or someone else may have added a poem before Job's monologue. Crenshaw also proposes that sometime during the Hellenistic era another author wrote Elihu's speech and Job's final speech was removed from the text because it was considered not appropriate for the bible. The last author then summarized the views of the speeches. Conclusively, the book of Job was written by multiple authors who used poetry and storytelling to document Job's suffering.

Bibliography

Crenshaw, J. Reading Job (Smyth & Helwys, 2011).

Janzen, Gerald Job. Interpretation (WJK, 2012).