The Testament of Job resembles the form and purpose of the better-known Testaments of the Twelve Patriarchs. It is slightly shorter than Paul's Letter to the Romans, and commends the virtue of endurance (or patience: hypomone) based on the biblical character, Job. It is not equal to the literary and philosophic grandeur of the canonical book of Job but is prosaic and at times humorous.

A Prologue (ch. 1) gives the title and setting. An Epilogue (chs. 51–53) describes Job's death, soul ascent, and burial. The main body of the Testament (chs. 2–50) falls into four literary divisions: Job relates in turn to a revealing angel (chs. 2–5), to Satan (chs. 6–27), to the three kings (chs. 28–45), and to his three daughters (chs. 46–50). The bulk of the testament (1:4–45:4), embracing the first three of the four sections, is Job's first-person account of the cause and consequences of his sickness.

At the end of his life, the patriarch (identified as Jobab, a descendant of Esau, before God named him Job) gathers his children for last words of counsel and for distribution of his estate (ch. 1). Job's perplexity over the idolatry he sees (chs. 2f.) occasions the appearance of an angel, who promises catastrophe yet renown (ch. 4) should Job persist in his resolve to destroy the idol's shrine. He does (ch. 5).

Satan's consequent attack on Job (chs. 6–27) begins subtly with his disguise as a beggar (chs. 6–8) seeking to take advantage of Job's generosity and piety, which Job recounts at length (chs. 9–15). But the former charities are displaced by tragic losses (chs. 16–26) in property, family, and health. Nevertheless, Job endures nobly and when Satan finally confronts him directly, it is to surrender before the athlete of endurance (ch. 27).

The three kings appear, astonished at the extent of Job's calamities (chs. 28–30): Eliphas laments Job's losses (chs. 31–34). Baldad tests his sanity (35:1–38:5). Sophar offers their royal physicians (38:6–8). As a final blow, Job's grieving wife, Sitis, dies and is buried (chs. 39f.). Finally, Elihu speaks (ch. 41). The kings are forgiven by Job's intercession (ch. 42), while Elihu is cursed (ch. 43). Job recovers (ch. 44), gives final counsels, and divides the inheritance among his seven sons (ch. 45).

When the three daughters inquire about their share of the inheritance, Job calls for the triple-stranded phylactery by which he was cured when at God's direction he girded himself (ch. 46). As one of the magical cords is given to each of the daughters in turn, they lose interest in earthly concerns and begin to speak ecstatically in the language of angels (chs. 47–50), yielding hymns said to have been preserved by Nereus, Job's brother (ch. 51) and blessing God in their distinctive dialects as the soul of Job is carried off in a heavenly chariot (ch. 52). Finally (ch. 53), Job's body is buried with a proper lament.
translations have appeared in French, serbo-croatian (in part), English, German, and modern Hebrew.

P—Paris, Bibliothèque Nationale, fonds grec 2658, complete; dated in the eleventh century. It was edited by M. R. James and S. Brock. As a whole, P is the best manuscript, although traces of Christian intrusions appear (Brock). A second manuscript in the same library, fonds grec 938, is a sixteenth-century copy of P.

S—Messina, Sicily, San Salvatore 29, complete; dated A.D. 1307/1308. It was edited by A. Mancini and (with V) by R. Kraft. S apparently represents (with V?) a separate textual tradition from P.

V—Rome, Vatican, Greek 1238, complete; a palimpsest manuscript dated A.D. 1195, with earlier writing in the same century. This manuscript restyles textual difficulties into smooth paraphrases, shows some evidence of Christian terminology, harmonizes chronological references, and frequently abbreviates. V is accessible now in the edition of Brock; it is the first manuscript published in modern times.

Slav—An Old Church Slavonic version was published by G. Polivka based on a manuscript known once to have been owned by P. J. Šafarik (1795–1861) and apparently located in Prague. Two other manuscripts also were consulted by Polivka: Belgrade National Library, no. 149 (incomplete), and the Moscow Rumjancov Museum, no. 1472.

Coptic—Papyrus Cologne 3221, incomplete and unevenly preserved. It is now being edited by M. Weber of the Institute for Antiquity at the University of Cologne. Preliminary details show the Coptic text (Sahidic dialect, with bohairic influence) differs from the Greek. This oldest (A.D. 5th cent.) of witnesses to the text of the Testament of Job will aid the production of a critical text.

Original language

Earlier modern scholars (Kohler, James, Riessler) held the work to have been written originally in Hebrew, even though no manuscript evidence of a Semitic origin exists. Strongest considerations supporting the possibility of a Hebrew original arise from hyemonic portions of the text, where such phrases as "while crowns lead the way with praises" (43:14) may reflect hebraisms.

An Aramaic origin was argued by C. C. Torrey, on alleged linguistic grounds. But his arguments have convinced few modern scholars.

Greek is most likely the language in which the Testament of Job was originally composed. No Semitic versions or manuscripts are known. Moreover, the close, though complicated, linguistic relation of the Testament to the Septuagint Book of Job provides the strongest argument in favor of original composition in Greek.

2 S. Novaković, "Apokrīna priča o Jovu," Starine 10 (1878) 157–70. This work translates into serbo-croatian about half of TJob from Migne's earlier French translation, making up what was lacking in the one Old Church Slavonic MS known to the author.
5 A. Kahana, ha-Sefarim ha-Hitsonim (Tel Aviv, 1936/37') vol. 1, pp. 515–38; A. Hartom, ha-Sefarim ha-Hitsonim (Tel Aviv, 1965) vol. 6, pp. 1–42.
7 S. Brock, Testamentum Iobi.
9 Kraft et al., Testament of Job.
12 Found in M. Philonenko, Sem 18 (1968) 9, 61–63.
14 Earlier, an Aram. origin was affirmed by R. Pfeiffer, History of New Testament Times (New York, 1941) p. 70.
Relation to the Septuagint

The Septuagint Book of Job is 20 percent shorter than the underlying Masoretic text; nevertheless, the Greek at points considerably expands the Hebrew version. Especially is this true of the speech of Job’s wife: Two sentences appear in the Hebrew text (‘‘Do you hold fast your integrity? Curse God and die.’’ Job 2:9). These become a plaintive paragraph in the Septuagint, while the Testament of Job (24f.) gives Job’s wife a name (Sitis) and embellishes her speech even more.

Similarly, the Septuagint differs from the Masoretic text at the end of the Book of Job: The Greek version closes with a paragraph about Job’s homeland and his ancestors (Job 42:17b-e LXX). This longer Septuagint ending shows correspondences with the Testament of Job. It also embodies marked parallels to an Aristeas fragment preserved by Alexander Polyhistor (in Eusebius, PrEv 9.25.1-4).

The Testament of Job draws mainly from the narrative framework of the Septuagint Book of Job, which appears at Job 1–2; 42:7–17. But in addition, Job 29–31 (LXX) furnished Testament of Job 9–16 with numerous concepts and phrases by which to amplify Job’s wealth, piety, and generosity. At times, merely a phrase of the Septuagint language is worked into the Testament (seven thousand sheep: Job 1:3 LXX; TJob 9:3). In a few instances, more complete Septuagint quotations appear.

Reliance of the testament on the Septuagint is clear also from the testament’s agreement with Septuagint passages where there is no Hebrew equivalent (e.g. TJob 13:5). As yet unresolved is the complicated problem of the textual relations between the several Greek manuscripts of the Testament of Job and the textual growth of the Septuagint Book of Job.

The testament genre

The mere phrase ‘‘My son(s),’’ found already in short units of wisdom literature (e.g. Prov 5:1, 7), implies the essence of the testament (diathēkē): A wise aged (and usually dying) father imparts final words of ethical counsel to his attentive offspring. In the major biblical instance—the blessing of Jacob on his twelve sons (Gen 47:29–50:14)—specific elements characteristic of the later Jewish testaments already appear: (1) An ill father (48:1), (2) near death (47:29), (3) and on his bed (47:31), (4) calls his sons (49:1), (5) disposes of his goods (48:22), and (6) issues a forecast of events to come (49:1, et passim). The father (7) dies (49:33) and (8) a lamentation ensues (50:2–14). Each of these features appears in the Testament of Job.

J. Munck15 found a sufficient grouping of these features in late Jewish (e.g. Tob 14:3–11; 1En 91:1–19) as well as New Testament (Acts 20:17–38; 1Tim 4:1–16) literature to identify the ‘‘farewell address’’ as a widely used literary technique in which features of the testament genre show up in literature not in the testament form.

The notion of the term ‘‘testament’’ in the sense of a legal will, not to mention the derived notion of a spiritual legacy, was only possible as a hellenistic development. For the Hebrew language apparently has no specific word for ‘‘testament,’’ even though inheritance laws flourished in Israel. The Hebrew term bryt refers to a covenant or a contract, not a will.

The first century B.C. and the first century A.D. were eminently the centuries of the testament. Some products of the genre of that era were absorbed into other works: The Testament of Moses, composed in the first century A.D., was absorbed into the Assumption of Moses. The Testament of Hezekiah, a Christian product, must have originated late in the first century A.D.; but since the second to fourth centuries A.D., it has been part of the Ascension of Isaiah (3:13b–4:18). In its Greek form, the Testament of Adam probably goes back to the environs of the first century A.D.

The Testament of Abraham is another first-century A.D. product. The fourth-century Christian document Constituciones apostolorum (6.16.3) in its list of apocryphal works cites the ‘‘apocryphal books . . . of the three patriarchs,’’ which presumably refers to the testaments of Abraham, Isaac, and Jacob, who are elsewhere widely remembered together.

In the Testament of Orpheus appears a Jewish-hellenistic text that called on the pagan mystagogue as a witness to monotheism.

Subsequent Christian testaments display tendencies: The third-century Testament of Solomon was a guide to magical exorcistic rites. The Testamentum Domini (extant only in Syr.) reflects ecclesiastical interests of the fourth and fifth centuries.

The strong ethical note of the earlier Jewish testaments endured throughout the Middle Ages, when Jewish scholars wrote (nonpseudopigraphic) moral wills for their children. The earliest of these was the Orhot Hayyim ("Ways of Life"), written by Eliezer Ben Isaac Gershon around A.D. 1050. In his study Jewish Magic and Superstition, J. Trachtenberg made use of very late representatives of this genre, including the Testament of Judah the Pious and the Testament of Shabtai Horowitz, dated in the sixteenth century A.D.

Development also characterized the testament genre; it obtained the sense of a will, which legally specified the testator's wishes regarding the disposition of his estate following death. Testamentum Platonis (in Diogenes Laertius 3.41–43) provides a first-century B.C. example. The same classical author preserves (among others) the will of Theophrastus (Diogenes Laertius 5.51–57). Wealthy persons could designate the establishment of memorial cults or institutions, resulting in such epigraphic remains as the Testamentum Galli, the Testamentum Epicuri, and the Testamentum Epictetae. Showing the possibilities of evolving literary elaboration of this form, the Testament of Diogenes (c. A.D. 200) is a summary of the philosopher's parting words inscribed on a wall for travelers to see. Similarly, the third- or fourth-century A.D. Testamentum Porcelli was said by Jerome to amuse schoolboys, since it was a "satiric parody" of a will contrived by a pig named Grunnius Corocotta prior to his slaughter.

But it is above all the Testaments of the Twelve Patriarchs with which the Testament of Job most readily aligns. As do these, the Testament of Job (1) opens with a deathbed scene; (2) celebrates a virtue; (3) offers moral exhortations; and (4) closes with the death, burial, and lamentation scene.

But the Testament of Job embodies distinctive modifications of the testament genre. It treats but one biblical character, who was not from the Torah but from the wisdom literature. Of the features identified as characteristic of the testament genre, the Testament of Job may, in comparison with the Testaments of the Twelve Patriarchs, be said to be more haggadic, considerably less hortatory, and almost entirely devoid of any apocalyptic element.

It is fair to say that the biblical details have undergone considerably more haggadic embellishment in the Testament of Job than in the Testaments of the Twelve Patriarchs, which nowhere equal the hagiographic fantasy apparent in the extensive magnification of Job's generosity (TJob 9–15).

Exhortation in the Testament of Job is almost limited to 45:1–3, which may have been an original end to an earlier form of the testament. The "two-ways"—the way of righteousness and the way of evil—motif does not appear. Overall, the Testament of Job is a far more artistic tale—a "novelized" testament, one might say—than the Testaments of the Twelve Patriarchs.

Traditional apocalyptic features in the Testament of Job show through only slightly, such as in the description of the splendid sashes Job bequeathed his daughters (TJob 46:7f.) or the appearance of the angel (TJob 3–5). There is no assumption to heaven (nor even seven or three heavens), no tour of celestial scenes with an angelic interpreter (the angel is not heard of again), and no foreboding promises of cosmic doom. There is, in the Testament of Job, no messianism (as in TLevi 18), no "Belial" nor any named angels, no sense of eschatological imminence, no concern for the end of the age, and no discontent with the present world. To the contrary, the praise of Job's philanthropy amounts to praise of social institutions. The Testament of Job does not indulge in portentous grotesque symbolism or in apocalyptic zoology.

Although it has been drawn up by one disinterested in the testament form, the Testament of Job more nearly retains testamentary elements than does, for example, the Testament of Abraham, the Testament of Isaac, or the Testament of Jacob. It clearly aligns more with the Testaments of the Twelve Patriarchs than with the legal or literary pagan "testaments" or the medieval Hebraic varieties.

Provenance, purpose, and date

The Testament of Job was almost certainly written in Greek, probably during the first century B.C. or A.D., and possibly among the Egyptian Jewish sect called the Therapeutae, described extensively by Philo in his tract *Vita contemplativa.*

Although Christian editing is possible, the work is essentially Jewish in character. It draws heavily from the Septuagint Book of Job, to which text the Testament of Job also may have contributed. Characteristic features of the text include Job's affirmation of the "upper world" (*hypercosmos*), concerns for proper burial, and attention to women. Some aspects of the Testament of Job resemble those found in the sectarian Qumran texts, but more singular interests appear in its use of magic and "merkabah mysticism" (Jewish mystical speculation focusing on God's chariot, *mrkhb*).

The earliest modern opinion on the Testament of Job was that of Cardinal Mai, who concluded that the work was produced by a Christian. James, although suggesting that it may have had a Semitic origin, claimed that in its present form the work stems from a second-century A.D. Christian, born a Jew, who put the Hebrew original into Greek and added his own material (TJob 46-53 and the poetic pieces at TJob 25, 32, 33, 43).

A decade after James, F. Spitta published an extensive study on the Testament of Job. He concluded that the testament is a piece of pre-Christian folk piety not attributable to the Essenes. He also argued that the tradition about Job lay behind the New Testament portrayal of Jesus as sufferer.

Similarly, D. Rahnenführer views the Testament of Job as a pre-Christian, non-Essene text the purpose of which was to serve propagandistic missionary interests of hellenistic Judaism.

M. Delcor suggests that the invasion of Palestine by the Persian general Pacorus in 40 B.C. may lie behind the reference to Satan's disguise as the "king of the Persians" (TJob 17:2). But J. Collins tempers this proposal, noting that Persian kings were traditional enemies of Egyptian royalty. As the testament suggests a time of persecution, when the "patience" (or "endurance") it commends would be specially relevant, Collins proposes a first-century A.D. date as more likely. But the state of the evidence hardly permits any more precise dating than the first century B.C. or A.D.

About the same time as James, near the end of the last century, K. Kohler described the Testament of Job as an Essene Midrash on the biblical Book of Job, possibly traceable to the Therapeutae.

More recently, M. Philonenko re-evaluated Kohler's thesis in view of the Qumran finds. He concluded that the Egyptian Therapeutae are to be distinguished from the Qumran Essenes and that the former is a more likely source for the Testament of Job than the latter. While the Essenes were misogynists, the Therapeutae allowed women a significant role. Prayer toward the east (TJob 40:3) also characterizes the Therapeutae (*Vita cont* 89). Most importantly, Philo recounts (80) how spontaneous hymnic compositions sprang from sacred meetings of the Therapeutae, in which both men and women were present.

Several internal features of the testament appear to confirm an Egyptian origin. Job is called "the king of all Egypt" (TJob 28:7). The reference to Job's "fifty bakeries" (TJob 10:7) finds no Septuagint source, as do many of the quantities mentioned in the Testament. The Therapeutae held the number fifty in special reverence, perhaps as a reference to the Feast of Pentecost. Gem collecting, attributed to Job (TJob 28:4f.; 32:5; cf. Job 31:24 LXX), was an Egyptian royal pastime according to Theophrastus (*De lapidibus* 24.55).

A few considerations warrant hesitancy in accepting an Egyptian provenance among the

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18 *Apocrypha Anecdota,* pp. xcii–xciv.
23 *Semitic Studies,* p. 273.
Therapeutae. Philo made a special point (70–72) about the absence of slaves in the community of the Therapeutae; yet they are assumed in the Testament of Job, and are both male (13:4) and female (14:4). Philo does not mention any glossolalic hymn singing, as does the Testament of Job (48:3; 50:1). Nor does he include laments among the forms or purposes of the hymns of the Therapeutae. Even so, an origin of the Testament among the Egyptian Therapeutae seems very possible.

But has there been any Christian editing? Job’s first-person address ends at chapter 45. Testament of Job 46–53 supplements 1–45 in reporting Job’s recovery. Apocalyptic language more conspicuously appears in chapters 46–53, which contain no extended poetic piece to match those found in chapters 1–45. In the single reference to the devil found in 46–53, he is called “the enemy” (TJob 47:10), while the terms “Satan,” the “devil,” and the “evil one” appear in 1–45.

Spittler suggested that the Testament may have been reworked in the second century by Montanists. Eusebius (HE 5.17.1–4) preserves the argument of an unnamed anti-Montanist who demanded to know where in the range of biblical history any precedent appeared for ecstatic prophecy. The descriptions of Job’s daughters speaking in ecstasy (TJob 48–50) may have been a Montanist move to supply such a precedent. Furthermore, the document—or at least the tradition it preserves, that of Job’s return of the escaping worm to his body (TJob 20:8f.)—is reflected in one of Tertullian’s books (De anima 14.2–7) written just before his Montanist period.

The following reconstruction of the origin and development of the Testament of Job mingles probabilities with possibilities. The result is a scenario for the emergence of the Testament of Job that must be seen as conjectural; how in fact the Testament arose cannot be described with faultless historical accuracy.

Somewhere in the second half of the first century B.C., a member of the Therapeutae near Alexandria produced a “testament” in praise of patience, which is surely a “contemplative” virtue. Although he (or someone before him) may have used a Semitic original, his own work bore unmistakable evidences of a lover of the Septuagint. Having himself spontaneously composed hymns at the Therapeutae vigils, and with his poetic skills now refined by writing, he—or she—produced at least three (TJob 25, 32, 43; 33?) poetic pieces in the work. As the document left the Therapeutic community and found its way to the Phrygian regions, it was in Greek and consisted of the Testament of Job 1–45, a true “testament” of a tested servant (therapon) of God.

The work was artful enough—at least so far as the speech of Job’s wife (TJob 24) is concerned—to have been interlaced with the developing text of the Septuagint. If the Testament was influential enough to have affected the Septuagint text, or been affected by it, it may be no surprise to find it in Phrygian regions two centuries later.

When the new prophecy erupted, there was no contest over canon, scripture, or doctrine. When, however, the original Montanist trio passed and the foretold end had not yet come, the movement organized and prophetic ecstasy spread. Prophetic virgins constituted themselves into an institution. At one point—before A.D. 195—an anti-Montanist writer demanded of the Montanists where in scripture prophecy in ecstasy might be claimed. In an era of canonical flexibility, a Montanist apologist, probably of Jewish background, made use of a “testament” known to him and in which he found ideas compatible with his own species of Judaistic practice. By creating Testament of Job 46–53, possibly inserting chapter 33, and certain other restyling, the apologist for the new prophecy produced a text wherein the daughters of Job were charismatically, or magically, lifted into prophetic ecstasy, enabling them to speak in the language of angels.

The work remained in Montanist hands as a propaganda text, perhaps particularly useful for Jews. Tertullian, at any rate, came by the text even before he became a Montanist. He used this Jewish testament in praise of patience in producing his own work De patientia. The work may even have played some part in his attraction to the Montanist movement.

By the sixth century, the work appeared on a list of proscribed apocrypha, the Gelasian Decree. But even before then it had been translated into Coptic, showing its continued popularity in Egypt. By the tenth century, it had been translated into Slavonic. In spite of four late medieval Greek manuscripts, the work remained virtually unknown in the West till modern times.

Theological importance

As a whole, the theological outlook of the Testament of Job aligns with hellenistic Judaism. The living (37:2) and just (43:13) God is the one who created heaven, earth, the sea, and mankind (2:4). God is called the “Master of virtues” (despotēs tôn areton 50:2) as well as the “Demiurge” (39:12), but without subsequent gnostic notions attached to that term. The title “Father” (33:3, 9; 40:3; 47:11; cf. 50:3; 52:6; see n. i to 52) need not be viewed as a Christian intrusion (see n. g to 33). In the Testament, it is Job’s zeal against an idol’s shrine (2–5) that is made the occasion of the calamities that befall him. God is the receiver of praise (14:3) and present in praise (51:1). He is Job’s source of healing, the creator of physicians (38:8), to the end that even at death Job felt no pain (52:1f.).

Human nature in the Testament of Job is subject to the deception of the devil (3:3), exemplified in the various disguises assumed by Satan in his opposition to Job (see n. c to 6). Job’s wife, his servants, and he himself are the objects of Satan’s attacks. Indeed, a highly developed doctrine of Satan marks the Testament. He is variously identified as Satan (6:4), the devil (3:3), the evil one (7:1 V), the enemy (47:10). He is not human (23:2; cf. 42:2) nor of flesh, as Job (27:2), but is a spirit (27:2) who was responsible for the nefarious inspiration of Elihu (41:5f.; cf. 17:1f.). As in the canonical account, Satan derives his limited authority from God (8:1–3; cf. Job 1:12; 2:6).

The notion of angels in the testament corresponds to Jewish and Christian thought. An interpreting angel, also called a “light” (4:1; cf. 3:1), figures in Testament of Job 2–5 in a manner characteristic of Jewish and Christian apocalyptic. Job’s daughters speak in ecstasy the language of the angels (48:3), the archons (49:2), and the cherubim (50:2). Unidentified heavenly creatures (angels?), functioning as the psychopomps of Greek mythology, carry off Job’s soul at his death (52:6–10; cf. 47:11).

Distinctive emphasis is given in the testament to a cosmological dualism that inculcates a certain otherworldliness. This motif most clearly appears in Job’s psalm of affirmation, in which he boldly asserts, “My throne is in the upper world” (33:3). By contrast, this world and its kingdoms pass away (33:4, 8), a claim that infuriates the friendly kings who came to help (34:4). But the cosmic superiority of the upper world—which nowhere is elaborately described in the Testament of Job—also emerges in the effects of the charismatic sashes once they are donned by Job’s daughters. Their hearts were changed, they no longer cared for earthly things, they used the tongues of angels (48–50). Even so, the testament celebrates Job’s exemplary care for the poor (9–13), which is an earthbound enterprise to which he returns following his recovery (44:2–5).

Several eschatological ideas exist side by side in the testament. Among the rewards promised Job by the angel is participation in the resurrection (4:9; cf. n. c to 4). Job’s children, who died when their house collapsed (39:8), however, need no burial; they were taken directly to heaven by their creator (39:8–40:3). Yet the testament ends with a description of Job’s soul being carried off in a chariot (52:10); his body is buried a few days later (53:5–7).

In fact, burial concerns are a distinct interest of the testament, reflecting its Jewish origin. Not only did Job’s wife, Sitis, plead for the burial of her children (39:1–10), her own burial is told in detail: the procession, the place, the lament used, even animals mourning her death (40:6–14). Similarly, Job’s burial is described (53:5–7). The poetic compositions at Testament of Job 25 and 32 stem from the lament form, the life setting of which was the funeral.

A high interest in women marks the testament. This first appears in the names given to both Job’s present wife (Dinah) and his earlier spouse (Sitis). Sitis, unnamed at Job 2:9f. in the canonical account, becomes a leading figure in the testament, which extensively elaborates her speech (TJob 24:1–25:10) compared to the Septuagint adjustment of the Masoretic text (TJob 24:1–25:10; Job 2:9a–d LXX). More than this, in Testament of Job 21–26 Sitis becomes something of a figure of pity, driven to enslavement and finally forced to sell her hair ignominiously to Satan. Even so, the Sitis cycle functions to accentuate Job’s troubles. In the Testament of Job 39–40, she reappears on behalf of her deceased—but as yet unburied—children, three of whom were women.

No less than six words are used in the Testament of Job for female slave.26 Widows, too,

26 *Pais* (7:3); *doulē* (7:7); *therapainē* (14:4); *paidistikē* (21:2); *doulis* (21:3); *latris* (24:2); all are used with the feminine article.
make their appearance: Job is their champion. (His funeral dirge has the line ‘‘Gone is the clothing of widows!’’ 53:3.) And by his musical skills Job could quell their murmuring (14:1–5). At Testament of Job 13:4–6 (quoting Job 31:31 LXX) complaints against Job are attributed specifically to his male servants, apparently exonerating the female servants mentioned at Job 31:31 (LXX).

Aside from the wives, the widows, and the slaves, there are the daughters of Job already named in the canon and said to have had such beauty that ‘‘Throughout the land there were no women as beautiful as the daughters of Job’’ (Job 42:15). The fact that ‘‘their father gave them inheritance rights like their brothers’’ triggered a distinct section of the testament (46–50), where the earlier interest in patience has been displaced by a concern for ecstatic and perhaps magical participation in the upper world through glossolalia.

Finally, the motif of endurance, or patience (hypomone), receives high praise in the testament. The degree to which this theme is worked into the testament is clear evidence of its kinship with the testament genre. Job is the hero of patience; he is born to it (1:5). If he is patient—the angel promises (4:6)—he will gain fame and be restored. On the dung heap, he invites his wife Sitis to endure with him (26:5). Underwriting the charitable exploits of others whose mismanagement led to bankruptcy, Job acceded to their pleas for patience (11:10). He would undergo whatever Satan could bring; that adversary finally learned Job could not be enticed away from patience to contempt (20:1). Job was like the underdog wrestler who nevertheless won the match ‘‘because he showed endurance and did not grow weary’’ (27:4). It was their prior knowledge of Job and his former happy estate—and not their patience—that led to the speechlessness of the king-friends upon their discovery of Job (28:5). Sitis bitterly condemns Job’s dung heap motto: ‘‘Only a little longer!’’ (24:1). No more fitting summary of the hortatory intent of the testament could be quoted than 27:7: ‘‘Now then, my children, you also must be patient in everything that happens to you. For patience is better than anything.’’

Cultural importance

Rejected by the rabbis and the Church, the Testament of Job not surprisingly has been virtually unnoticed till modern times and has had little detectable effect on the development of Western culture. Nothing in Archibald MacLeish’s play J.B., for example, suggests any roots traceable to the testament.

Early Church Fathers developed parallels between Job and Jesus as sufferers, a theme at times expressed in early medieval Christian art. Tertullian may have used the testament in some form of its literary history (see n. f to 20). According to Kohler the Islamic tradition preserves features of the saga of Job distinctive to the testament. A few plays and works on the biblical book of Job from the sixteenth to the eighteenth century were cited over a century ago in a short preface to the first French translation of the testament. Whether or not any of these reflects aspects of the story of Job distinctive to the testament remains to be investigated (as do possible relations between the text traditions of the testament and the Vulgate).

The chief contribution of the Testament of Job lies in its witness to the sectarian diversity of hellenistic Judaism. Much of its vocabulary and concepts it shares with the New Testament, as well as with other contemporary literature in the testament genre. Here in a single document, however, typical hellenistic Jewish monotheistic propaganda and moral exhortation mix with a primitive form of Merkabah mysticism, with the sharply dualistic outlook at Qumran (especially TJob 43), with the beginnings of Jewish magic (46:3–47:6), and with a Montanist-like interest in angelic glossolalia. The testament is in fact a valuable monument to the rich variety of hellenistic Jewish piety.

27 Some of the T12P, rather than commending virtues, condemn vices, as TSim (envy), TJud (love of money, fornication). TJob incidentally depreciates arrogance (alazoneia, 15:8), exultation (gauriama, 33:6), boasting (kaukema, 33:8), scorn (kataphronesis, 15:6), contempt (oligoria, 20:1), pride (hyperéphania, 15:8); all are inconsistent with enduring patience.

28 Semitic Studies, pp. 292–95.
About the translation

The text employed is eclectic and has been critically reviewed, but it largely follows Brock and therefore reflects P. While a generally conservative stance has been taken toward the text, a conjectured reading of "Eliphas" for "Elihu" has been adopted at Testament of Job 31:1, 5; 32:1; 33:1. This choice is not supported in the extant Greek witnesses, but it draws partial support from the Coptic version as well as from the order of appearance of Job's friends in the Septuagint (see n. a to 31).

Versification follows that of Brock. Marginal references focus on parallels internal to the testament itself, although frequent reference is provided to likely Septuagint sources for the language of the Testament. All marginal references to Job are to the Septuagint version. A number standing by itself refers to the verse of that number in the same chapter. Where chapter and verse are given with no preceding book cited, the reference is to the Testament of Job itself.30

BIBLIOGRAPHY


30 Aiming for readability without violating the sense of the underlying text, the translation does not hesitate to omit Gk. particles and conjunctions (where these would not affect the sense), to exchange a singular for a plural (where more natural in English), to reorder sentence components (always, however, with the resulting ET vs. corresponding to the Gk. vs. of the same number). The terms "endurance" and "patience" are used interchangeably to translate the Testament's celebrated virtue, *hypomoné*.

The translation has had a circuitous history. At first part of my Harvard doctoral dissertation, it was placed at the disposal of R. Kraft to be revised as he and his staff were directed by their work in producing a preliminary text of the SV strand of the TJob text tradition. In the process, H. Attridge provided many helpful suggestions regarding both text and translation. Since I have had the benefit of their work, along with that of J. Timbie, I am expressly grateful not only for the distinct textual advances they have made but also for their concurrence in letting the translation once again be reworked for publication here. I have profited much from a critical reading of the work in the present form by B. Schaller of Göttingen. Inadequacies that remain are my own, of course.


Schaller, B. “Das Testament Hiobs,” in W. Kümmel et al., eds., JSHRZ (1979) 303–74 (seen in page proofs). (Highly useful introduction, translation with nn. TJob was composed in Gk. as a product of hellenistic Judaism; but it is not specifically attributable to the Therapeutae. Dated probably early to middle 2nd cent.)

TESTAMENT OF JOB

Prologue (1)

Title
1 The book of the words of Job, the one called Jobab. Gen 36:33f.

Setting
2 Now on the day when, having fallen ill, he began to settle his affairs, he called his seven sons and his three daughters, whose names are Tersi, Choros, Hyon, Nike, Phoros, Phiphe, Phrouon, Hemera, Kasia, and Amaltheia's Horn. And when he had called his children he said, Gather round, my children. Gather round me so that I may show you the things which the Lord did with me and all the things which have happened to me.

I am your father Job, fully engaged in endurance. But you are a chosen and honored race from the seed of Jacob, the father of your mother. For I am from the sons of Esau, the brother of Jacob, of whom is your mother Dinah, from a. So P (diatheke). "Testament (diatheke) of Job," S; "Testament (diatheke) of the Blameless, Sorely Tried, and Blessed Job, His Life and a Copy of His Testament," V; "Life and Conduct of the Holy and Righteous Job," Slav.

b. Reference is made probably to the Jobab of Gen 36:33f., who is described as the second king of Edom. This suggests a setting in the patriarchal era, confirmed by Job's genealogy "from the sons of Esau" (TJob 1:6). Similarly, Job 42:17c LXX describes Job as a descendant of Abraham and speaks (in reverse order from TJob) of "Jobab, the one called Job" (42:17d).

c. Following the testament form, 1:2-7 pictures Job at the end of his life (248 years old, according to 53:8 S V Slav), his children gathered around him, about to urge endurance (hypomone) by a recital of his own famed perseverance.

d. But, according to 52:1, he fell ill without pain or suffering, due to the miraculous effects of the splendorous girdle (46.7f.) by which he had recovered from his earlier stroke (47:4-8). Among the T12P, TReu (1:2) and TSim (1:2) likewise describe their subjects as ill as part of the deathbed scene, while TLevi (1:2), TNaph (1:2), and TAsh (1:2) each expressly state the patriarch is in good health even though—in conjunction with the testament form—about to die.

e. The second set of ten children: The first ten (also seven sons and three daughters according to Job 1:2, but not specifically so stated in TJob) were all lost in Job's tragedy (TJob 1:6; 18:1; cf. Job 1:18f.). The total and the male-female ratio thus agree with Job 42:13. On seven sons, cf. Ruth 4:15; 1Sam 2:51; Tob 14:3A. Job's 7,000 sheep and 3,000 camels (Job 1:3; cf. TJob 9:2-4) appear in the same ratio.

f. V Slav omit all names. S omits the first five. The seven sons, listed first, play no further role in TJob (cf. 46:1f.), while the daughters figure prominently in 46-53.

g. The last three names correspond to those given Job's daughters at Job 42:14 LXX (cf. MT). The sons are not named in canonical Job.

h. "Amaltheia's Horn" is the legendary horn of plenty (cornucopia) ascribed in Gk. mythology to the broken horn of the she-goat who nursed Zeus. Gk. myth likewise knows of Nereus, the name of Job's brother (see n. b to 51).

i. Job's own words begin here, and the first person is used throughout TJob 1:4b-45:4. The quotation marks appropriate here, and after TJob 45:4, are omitted to ease reading; inclusion also would require initial quotation marks at every intervening paragraph and the introduction of needlessly complicating quotations within quotations.

j. Cf. 1:7. Contrast the similar but future phrase characteristic of apocalypses (e.g. Rev 1:1; 22:6; Dan 2:28; 45; 1En 1:2). Testaments tend to look back, apocalypses ahead.

k. Or patience (hypomone), the virtue celebrated by TJob and that for which Job is remembered at the only place where he is mentioned in the NT, Jas 5:11: "You have heard of the patience of Job . . . ."

1. Job is distinguished by patient endurance, his children by noble ancestry.

m. In canonical Job the first wife is unnamed and the second unmentioned. In TJob the wife of Job's trials is named Sitis (n. b to 25), while the mother of the ten children just named and before whom Job declares this "testament" is Dinah, the daughter of Jacob and Leah (Gen 20:31; 46:15). That makes Job an in-law to the twelve patriarchs and thereby further legitimates a testament from one outside the circle of patriarchal worthies, Abraham, Isaac, Jacob, and the twelve sons of Jacob. Dinah as Job's wife is known elsewhere in the Jewish tradition: Ps-Philo 8:7f.; Targum on Job 2:9; jBB 15b; GenR 57:4; cf. 73:9 and 80:4. While no more is heard of Dinah in TJob, Sitis plays a major role (21-26, 39f.) and is the subject of an extensive lament (25), which is one of several carefully wrought poetic pieces in TJob.
whom I begot you. (My former wife died with the other ten children in a bitter death.)
7 So hear me, children, and I will show you the things which have befallen me. 4

I. Job and the Revealing Angel (2-5)

Job's perplexity over idolatry
1.2 Now I used to be Jobab before the Lord named me Job. *When I was called
1 Jobab, I lived quite near a venerated idol's temple. b *As I constantly saw whole-
burnt offerings being offered up there, I began reasoning within myself saying,
4 "Is this really the God who made heaven and earth, the sea too, c and our very
selves? How shall I know?" 2

3 One night as I was in bed a loud voice came to me in a very bright light saying,
4,5 "Jobab, Jobab!" *And I said, "Yes? Here I am." And he said, "Arise, and I will
3 show you who this is whom you wish to know. *This one whose whole-burnt
offerings they bring and whose drink offerings they pour is not God. Rather, his
is the power of the devil, 6 by whom human nature d is deceived." 3

4.5 When I heard these things, I fell on my bed worshiping and saying, *"My Lord,
6 who came for the salvation of my soul, "I beg you—if this is indeed the place of
Satan e by whom men are deceived—grant me authority to go and purge his place
3 so that I may put an end to the drink offerings being poured for him. Who is there
to forbid me, since I rule this region?" 6

The angel's disclosure of impending calamities
1 4 The light a answered me and said, "You shall be able to purge this place. But
3 I am going to show you all the things which the Lord charged me to tell you."

2 a. TJob here (2-5) blends apocalyptic features
2 into the testament form. A revealing angel responds
2 in a night vision to Job's concern over a nearby
2 idol's shrine. His destruction of it, authorized by
2 the angel, becomes the cause of Satan's attack on
2 Job. The nighttime sleep interrupted by a voice
2 and a light, the perplexity motif, worship of the
2 revealing angel, the call by name, all these are
2 typical features of apocalypses roughly contem­
2 porary with TJob; e.g. 2En 1:2-9A; 4Ezra 3:1-4;
2 4:1f.; 3Bar 1:2-8; Rev 1:9-19. Such features are
2 not common in the T12P, but cf. TLevi 2:4-6.

b. Elsewhere the pagan temples are called "the
2 place of Satan" (3:6; 4:4), "the temple of the idol" (5:2), "the temple of the great god . . . the place
2 of drink offerings . . . the house of god" (17:4). Opposition to idolatry in TJob 2-5 resembles
2 the similar iconoclasm of Abraham (Jub 12:12).

c. Quite nearly a creedal formula at Ps 145
2 (146):6; Acts 4:24; 14:15; Rev 10:6; 14:7, probably
2 arising from Ex 20:11; Neh 9:6 (2Ezra 19:6 LXX).
2 Except for Rev 14:7 (which has "as every water-
2 spring"), these all add "and all that is in them"
2 (or similarly), for which TJob alone reads, "and
2 our very selves." In all cases the order heaven,
2 earth, and sea is retained. Cf. Jub 2:2 (where the
2 addition is "all the spirits" [angels], which are then
2 extensively enumerated); PrMan 2f.; Jdt 13:18.

3 a. Elsewhere "the devil" is called "Satan" (3:6), "the enemy" (47:10; cf. 7:11, Slav addition
to 53:8), and in V only "the evil one" (7:1; 20:2)
3 and "wretched one" (27:1). Belial (or Beliar) does
3 not appear. Satan as enemy: TDan 6:3f.; Mt 13:39;
3 Lk 10:18f. b. The phrase "human nature" occurs in the NT
3 only at Jas 3:7, where various bestial natures are
3 said to have been tamed by it. TJob elsewhere
3 shows sensitivity to the distinction between human
3 and beastly (39:10) or Satanic (7:5; 42:2) natures.
3 Such deception by Satan later in TJob overtakes
3 Job's doormaid (7:6), his wife (23:11), and threat­
3 ens even Job himself (26:6). c. The "place of Satan"
3 is not as strongly po­
3 lemical as the NT expression "synagogue of Satan"
3 (Rev 2:9; 3:9) and "the place where Satan is en­
3 throned" (Rev 2:13). d. Where LXX had already called Job's friends
3 "kings" (Job 2:11), TJob makes Job a king too,
3 most strongly at 28:7. "Jobab, the king of all
3 Egypt." The friends speak of him as their "fellow
3 king" (29:3), and his throne—mentioned at 20:4—
3 becomes the taunting refrain in the lament of Eliphas
3 (32:2-12): "Where then is the splendor of your
4 throne?" Perhaps the canonical Job 19:9 (cf.
4 31:36)—speaking already in the MT of Job's
4 crown—implies he was there too considered a ruler
4 (cf. 29:25, "like a king amid his armies . . .").
And I said, "Whatever he has charged me, his servant, I will hear and do."

Again he said, "Thus says the Lord: *If you attempt to purge the place of Satan, he will rise up against you with wrath for battle. But he will be unable to bring death upon you. He will bring on you many plagues, *he will take away for himself your goods, he will carry off your children. *But if you are patient, I will make your name renowned in all generations of the earth till the consummation of the age.b •And I will return you again to your goods. It will be repaid to you doubly, 44:5 so you may know that the Lord is impartial—rendering good things to each one 43:13
who obeys. *And you shall be raised up in the resurrection." c •For you will be like Job 42:17a

Job's destruction of the idol's shrine

And I, my little children, replied to him, "Till death I will endure: I will not step back at all." *After I had been sealed by the angel when he left me, my little children, then—having arisen the next night—I took fifty youths with me, struck off for the temple of the idol, and leveled it to the ground. *And so I withdrew into my house, having ordered the doors to be secured.a

II. Job and Satan (6–27)a

A. SATAN'S ATTACK AND JOB'S TRAGEDY (6–8)b

Satan disguised as a beggar

Listen, little children, and marvel. •For as soon as I entered into my house and secured my doors, I charged my doormen thus, •"If anyone should seek me today, give no report; but say, 'He has no time, for he is inside concerned with an urgent matter.' "

So while I was inside Satan knocked at the door, having disguised himself as


c. Both syntactically and doctrinally, this verse could qualify as a Christian interpolation: even more V's additional phrase "to eternal life." But LXX Job already taught a future resurrection, even apart from the interesting statement in the appendix (42:17a) "And it is written that he will rise again with those whom the Lord will raise up!" ("... whom the Lord raised up" reads V distinctively at TJob 53:8). Resurrection in 4:9 as well as in 53:8V (and Job 42:17a LXX) seems limited to the righteous, as in 2Mac 7:14. This contrasts with, e.g., TBenj 10:8, where "All shall arise—some to glory, and others to dishonor."

d. This phrase artfully anticipates 27:3–5, where similar athletic imagery marks the end of the episode of Satan and Job.

5 a. According to 6:2 and 9:7f., the doors ordinarily stood open for the benefit of the poor seeking food. The author has the habit of introducing a major section with a brief advance summary: 3:3 brings on 6–8, while 8:3 announces 9–26. Cf. 46:11 for 48–50.

6 a. Chiastic structure marks this section: 6–8 describe Satan's attack issuing in Job's tragedy, while the closing ch. (27) reverses the matter with Job conquering Satan. Where at 6:1–6 Job secludes himself from Satan, by 27:1f. it is Satan who is hiding from Job. The remaining chs. (9–26) appear to be modeled after the temporal contrast characteristic of certain mocking laments: 9–15 tells what Job once was (wealthy, philanthropic, hospitable, musically skilled, pious). Then 16–26 details what he later became (deprived of wealth, family, health).

b. Having just razed the idol's temple (5:2), Job conceals himself in his house shutting doors (5:3; 6:2f.) that usually stand open (9:7f.). Coming in disguise as a beggar—many such beggars came to Job's house to share in his care for the poor (9:8)—Satan first asked an interview (6:5f.), then a loaf of bread (7:2). Denied both, with Job's assertion of his "estrangement" from him (7:4, 10), Satan negotiates authority over Job with God (8:1f.) and discomfits him (8:3). Throughout 6–8, Job is thoroughly insulated from Satan. Job is occupied within his house, all communication with Satan is relayed by the doormaid, who at first was unaware of Satan's true identity.
When the doormaid came and told me these things, she heard me say to report that I had no time just now.

When he heard that, Satan departed and put a yoke\(^a\) on his shoulders. And when he arrived, he spoke to the doormaid saying, •“Say to Job, ‘Give me a loaf of bread from your hands, so I may eat.’ ” •So I gave a burnt loaf of bread to the girl to give to him and said to him, •“Expect to eat my loaves no longer, for you are estranged from me.”

Then the doormaid, ashamed to give him the burnt and ashen loaf of bread (for she did not know he was Satan), took the good loaf of her own and gave it to him. •And when he received it and knew what had occurred he said to the girl, •“Off with you, evil servant. Bring the loaf of bread given you to be given to me.”

The girl wept with deep grief, saying, •“Truly, you well say I am an evil servant. For if I were not, I would have done just as it was assigned to me by my master.”

And when she returned, she brought him the burnt loaf of bread, saying to him, •“Thus says my lord, ‘You shall no longer eat from my loaves at all, for I have been estranged from you. •Yet I have given you this loaf of bread in order that I may not be accused of providing nothing to a begging enemy.’ ”

And when he heard these things, Satan sent the girl back to me saying, •“As this loaf of bread is wholly burnt, so shall I do to your body also. For within the hour, I will depart and devastate you.” •And I replied to him, •“Do what you will. For if you intend to bring anything on me, I am prepared to undergo whatever you inflict.”

Satan implores the Lord for power over Job

After he withdrew from me, when he had gone out under the firmament, •he implored the Lord that he might receive authority over my goods. •And then, when he had received the authority,\(^a\) he came and took away all my wealth.

His philanthropy

So listen, for I will show you all the things which have befallen me, my losses. •For I used to have 130,000 sheep;\(^b\) •of them I designated 7,000 to be sheared for the clothing of orphans and widows, the poor, and the helpless. And I had a pack

\(^a\) The meaning is unclear, since the word (arsalan) is not found elsewhere in the Gk. of any period. Since it goes on the shoulders, it must be something worn or borne. Possibilities: garment, shawl, wallet, basket, wineskin, water bag, shield.

\(^b\) That upon his return with the item Satan asks for bread may suggest it was suited to carrying the bread. Even that might be a garment with roomy folds.

\(^a\) Typical Midrashic embellishment characterizes this section magnifying the pious generosities of Job. Job 29 and 31, both LXX (less so Job 30 LXX), clearly inform the author here, supplying numerous details and actual language and illuminating several textual problems in TJob 9–15.

\(^b\) Cf. 10:5. Job 1:3 lists 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 she-asses, all doubled following his recovery (42:10, 12). TJob,
of 80 dogs guarding my flocks.\(^e\) I also had 200 other dogs guarding the house. Job 30:1
4 And I used to have 9,000 camels; from them I chose 3,000 to work in every city. Job 1:3; 16:3; 32:2
5 After I loaded them with good things, I sent them away into the cities and villages, charging them to go and distribute to the helpless, to the destitute, and to all the widows. \(^f\)And I used to have 140,000 grazing she asses. From these I marked off 500 and gave a standing order for their offspring to be sold and given to the poor and needy.
7 From all regions people began coming to me for a meeting. The four doors\(^d\) of my house stood open. \(^c\)And I gave a standing order to my house servants that these doors should stand open, having this in view: Possibly, some would come asking alms and, because they might see me sitting at the door, would turn back ashamed, getting nothing. Instead, whenever they would see me sitting at one door, they could leave through another and take as much as they needed.

His hospitality

10 And I established in my house thirty\(^e\) tables spread at all hours, for strangers only. \(^b\)I also used to maintain twelve\(^b\) other tables set for the widows. \(^a\)When any stranger approached to ask alms, he was required to be fed at my table before he would receive his need. \(^\ast\)Neither did I allow anyone to go out of my door with an empty pocket.\(^c\)
5 I used to have 3,500 yoke of oxen. And I chose from them 500 yoke and designated them for plowing, which they could do in any field of those who would use them. \(^a\)And I marked off their produce for the poor, for their table. \(^b\)I also used to have fifty bakeries\(^d\) from which I arranged for the ministry of the table for the poor.

His underwritten charities\(^e\)

11 There were also certain strangers\(^b\) who saw my eagerness, and they too desired to assist in this service. \(^a\)And there were still others, at the time without resources and unable to invest a thing, who came and entreated me, saying, "We beg you, may we also engage in this service. We own nothing, however. Show mercy on us and lend us money so we may leave for distant cities on business and be able to do the poor a service."
4 When I heard these things, I would rejoice that they would take anything at all

in true Midrashic style, vastly expands the totals owned by Job, but the net of those specifically designated for the poor agrees exactly with the canonical totals. The figures in P S V all agree in the three places where they are given in TJob (9:2–6:10:5; 16:3; 32:2ff.), except for V's two enlargements at 16:3 ("the multitude" for "the seven thousand") and 32:3 (3,000 for 1,000). The details about the dogs is parenthetical; none of them is said to be marked off for the poor, they do not appear in the lists at 16:3 or 32:2ff.

- **Retain here the reading of S V ("guarding my flocks ... guarding the house.").** P has likely dropped out the line by a characteristic error in copying, the close proximity of the two occurrences of "guarding" in vs. 3. On the dogs, cf. Tob 5:16, 11:4 and see the surprising number of references in L. Ginzberg, Legends of the Jews (Philadelphia, 1967) vol. 7, pp. 115f.
- **A reason for this many doors is offered in the talmudic text, ARN 7:1, "And why did Job make four doors to his house? So that the poor should not have the trouble of going round the entire house. He who came from the north entered straight ahead, and he who came from the south entered straight ahead, and so on all sides. For this reason Job made four doors to his house." Job 31:17, 20—which inform TJob 9–10—are also quoted at ARN 7:1.
- **a. This figure is doubled to sixty at 32:7, except for Slav, which reads fifty. Slav also attributes fifty such tables to Sitis (25:5), where P S V read seven. The wife of Job thus shared in his continuous hospitality.**
- **b. So 13:4; 14:2; 15:1. Probably from such LXX sources as Job 22:9; 29:13b; 31:16b. Cf. NT care (1Tim 5:9–16) and feeding (Acts 6:1) of widows.**
- **c. An LXX connection emerges in the similarity of this sentence to Job 31:34 LXX, which differs considerably from the MT.**
- **d. As with the dogs of 9:3, these are added to the canonically listed property of Job.**

- **11 a. Although parts of Job 29–31 appear in this section (e.g. 11:11f./Job 31:35f.), the Midrashic connection of TJob 11f. with Job 29–31 is not as evident as that of the other chs. in TJob 9–15.**
- **b. The "strangers" are presumably among those whom he fed (10:1).**
from me for the care of the poor. • And receiving their note eagerly, I would give them as much as they wished, • taking no security from them except a written note. So they would go out at my expense.

Sometimes they would succeed in business and give to the poor. • But at other times, they would be robbed. And they would come and entreat me saying, “We beg you, be patient with us. Let us find how we might be able to repay you.”

Without delay, I would bring before them the note and read it granting cancellation as the crowning feature and saying, “Since I trusted you for the benefit of the poor, I will take nothing back from you.” • Nor would I take anything from my debtor.

On occasion a man cheerful at heart would come to me saying, “I am not wealthy enough to help the destitute. Yet I wish to serve the poor today at your table.” • When it was agreed, he would serve and eat. At evening, as he was about to leave for home, he would be compelled to take wages from me as I would say, “I know you are a workingman counting on and looking for your wages. You must accept.” • Nor did I allow the wage earner’s pay to remain at home with me in my house.\[[12]\]

His fabulous wealth in cattle: the buttered mountains

Those who milked the cows grew weary, since milk flowed in the mountains. • Butter spread over my roads, and from its abundance my herds bedded down in the rocks and mountains because of the births. • So the mountains were washed over with milk and became as congealed butter. • And my servants, who prepared the meals for the widows and the poor, grew tired and would curse me in contempt, saying, “Who will give us some of his meat cuts to be satisfied?” • Nevertheless, I was quite kind.

His musical prowess

And I used to have six psalms and a ten-stringed lyre. • I would rouse myself daily after the feeding of the widows, take the lyre, and play for them. And they would chant hymns. • And with the psaltery I would remind them of God so that they might glorify the Lord. • If my maidservants ever began murmuring, I would take up the psaltery and strum as payment in return. • And thus I would make them stop murmuring in contempt.

c. “Granting... feature” tentatively translates the unclear adaptation of Job 31:36 LXX. V characteristically smooths the text: “... And tearing it up, I would free them of the debt,” omitting the vexing LXX word “crown” (stephanos) retained in P S.

d. The phrase again draws on the same LXX source, which radically differs from the MT at this point (Job 31:37).

12 a. The words are reminiscent of Paul’s “cheerful giver” (hilaron...doten, 2Cor 9:7), using the language of Prov 22:8 LXX, which is a line absent from the Heb. text.


13 a. To portray Job’s fabulous wealth in cattle, the author utilizes the LXX version of Job 29:6 (cf. TJob 13:2f.) and 31:31 (cf. 13:5f.) drawn from Job’s final speech in the dialogue (Job 20:1–31:40)—itself a wishful longing for prior days of affluence and status corresponding in mood to the plaintive tone of TJob 9–15.

b. Bountiful milk led to lavish supplies of butter, which is invariably linked with milk (Gen 18:8; Judg 5:25) or honey (2Sam 17:29; Isa 7:15) or both (Deut 32:13f.; Job 17:20) as a token of affluence.

c. While Job 31:31 LXX reports Job never provoked his female servants to this complaint, TJob makes it the content of the male servants’ exasperated curse. In the MT, males likewise are in view.

14 a. Perhaps a repertoire specifically used to quell murmuring among the widows, vs. 5. A Dead Sea Scroll text (1IQPs 27:2–11) speaks of four psalms of David “for making music over the stricken” (trans. of J. A. Sanders, The Dead Sea Psalms Scroll [Ithaca, 1967] p. 137).
15 After the ministry of the service, my children daily took their supper. *They went in to their older brother to dine with him, *taking along with them their three sisters also. The urgent matters were left with the maidservants, *since my sons also sat at table with the male slaves who served.⁵

I therefore early would offer up sacrifices on their behalf according to their number, 300 doves, 50 goat's kids, and 12 sheep. *I issued a standing order for all that remained after the rites to be furnished to the poor.⁴ And I would say to them, "Take these things remaining after the rites, so that you may pray on behalf of my children. *Possibly, my sons may have sinned before the Lord through boasting by saying with disdain, "We are sons of this rich man, and these goods are ours. *Why then do we also serve?" * For pride is an abomination before God. *And again, I offered up a select calf on the altar of God, lest my sons may have thought evil things in their heart toward God.

C. JOB'S LOSSES (16-26)⁶

1. His cattle

16 As I was doing these things during the seven years after the angel had made the disclosure to me, *then Satan—when he had received the authority—came down unmercifully *and torched 7,000⁴ sheep (which had been designated for the clothing of the widows), the 3,000 camels, and the 500 she-asses, and the 500...
yoke of oxen. • All these he destroyed by himself, according to the authority he had received against me.

The rest of my herds were confiscated by my fellow countrymen, who had been well treated by me, but who now rose up against me and took away the remainder of my animals. • They reported to me the destruction of my goods, but I glorified God and did not blaspheme.

2. His children

17 Then the devil, when he had come to know my heart, laid a plot against me. 20:1
Disguising himself as the king of the Persians, he stood in my city gathering together all the rogues in it. • And with a boast he spoke to them saying, "This man Jobab is the one who destroyed all the good things of the earth and left nothing—the one who distributed to the beggars, to the blind, and to the lame—yet the one who destroyed the temple of the great god and leveled the place of drink offerings. Therefore, I also shall repay him according to what he did against the house of god. Come along then and gather spoils for yourselves of all his animals and whatever he has left on the earth."

2 They answered him and said, "He has seven sons and three daughters. Possibly they might flee to other lands and plead against us as though we were tyrants and in the end rise against us and kill us."

5 So he said to them, "Have no fear at all. Most of his possessions I have already destroyed by fire. The others I confiscated. And as for his children, I shall slay them."

18 When he said these things to them, he departed and smashed the house down upon my children and killed them. • My fellow countrymen, when they saw that what was said truly happened, pursued and attacked me and began to snatch up everything in my house. • My eyes witnessed cheap and worthless men at my tables and couches.

I was unable to utter a thing; for I was exhausted—as a woman numbed in her pelvic region by the magnitude of birth pangs—remem­bering most of all the battle foretold by the Lord through his angel and the songs of victory which had been told to me.

4 And I became as one wishing to enter a certain city to discover its wealth and survival as the angel promised (4:6–11). It is tempting to wonder if the author of TJob may have intended a connection with the promise of 4:9, "You shall be raised up in the resurrection," in a mood similar to Heb 11:8–16 (cf. 12:21ff.). Although the notion of a heavenly citizenship—with earthbound living thought of as a sojourn—emerges strongly in Christian circles (Phil 3:20; Eph 2:19; Rev 21:2; later Augustine, De civitate dei), Philo speaks similarly (Agr 65). In yet another Alexandrian piece (4Mac 7:1–3), marine imagery very similar to TJob 18:6–8 occurs. It may be merely coincidental that the same three figures used in TJob 18:4–8 (parturient woman, valued city, beleaguered ship) likewise describe personal distress in one of the Qumran hymns: "And they made my soul like a ship on the depths of the sea, and like a fortified city before them that besiege it. And I was confined like the woman about to bring forth at the time of her first child-bearing" (1QH 3.6f.). The other-worldliness motif implied in the parable—relin­quish any worldly goods necessary to reach the destined port—also characterizes Job's psalm of affirmation (33:2–4) and the "changed hearts" of his daughters when they were in ecstasy (48:2; 49:1; 50:2).
7 gain a portion of its splendor, *and as one embarked with cargo in a seagoing ship. 4Mac 7:1-3

Seeing at mid-ocean the third wave* and the opposition of the wind, he threw the cargo into the sea, saying, "I am willing to lose everything in order to enter this city so that I might gain both the ship and things better than the payload." *Thus, I also considered my goods as nothing compared to the city about which the angel spoke to me.

8 In great trouble and distress / job 7:5

4

3

19 When the final messengera came and showed me the loss of my children, I was deeply disturbed. *And I tore my garments, b saying to the one who brought the report, "How were you spared?" *And then when I understood what had happened I cried aloud, saying, *"The Lord gave, the Lord took away. As it seemed

Job 1:21b

good to the Lord, so it has happened. Blessed be the name of the Lord!"

3. His health

20 So when all my goods were gone, Satan concluded that he was unable to provoke me to contempt. *When he left he asked my body from the Lord so he might inflict the plague on me. *Then the Lord gave me over into his hands to be used as he wished with respect to the body; but he did not give him authority over my soul.

4 Then he came to me while I was sitting on my throne mourning the loss of my children. *And he became like a great whirlwind and overturned my throne. For 64 three hours* I was beneath my thronec unable to escape. *And he struck me with a severe plague from head to toe.d

Job 2:7f.

7,8 In great trouble and distress I left the city, *and I sat on a dung heap *worm-ridden* in body. Discharges from my body wet the ground with moisture. Many worms were in my body, *and if a worm ever sprang off, I would take it up and

 pueda

19 a. The only messenger mentioned in TJob, while LXX describes four such envoys of disaster (1:14, 16, 17, 18).

b. As a sign of grief: See n. d to 28. The scene parallels Job 1:18-21 LXX, but there shaving of the head is included.

20 a. See n. e to 15.

b. Similar three-hour periods at 30:2; 31:4 V; cf. three days at 23:7; 24:9; 31:4 P S and three years at 27:6 P S.

c. P. followed by Slav, has Satan on the throne;

V puts Job on the ground; S is followed in this translation as giving the necessary sense.

d. Lit. "From feet to head" P; "from pate to the toenails of my feet." S V Slav. Note reversal of order.

e. TJob follows LXX (Job 2:8) in locating Job outside the city; no such statement is made in the MT. The crucifixion of Jesus, in line with common practice, was effected outside the city (Jn 19:20). Cf. Heb 13:9-14.

f. Cf. 24:3. This detail of Job's illness seems to be worked into the narrative of TJob (perhaps from there to the LXX interpolation at Job 2:9) from the more poetic plaint of Job at Job 7:5. Worms, which were said to accompany certain cases of illness (Herodotus 4.205; 2Mac 9:9; Josephus, Ant 17.169 = 16.6.5; Acts 12:23; Eusebius, HE 2.10.1; Lucian, Alexander 59), became a Jewish, then Christian, eschatological forecast for the ungodly (Isa 66:24; Jdt 16:17; Eccl 7:17; Mk 9:48). It is boils that afflict Job according to the LXX (helkos, Job 2:7) and the MT (98hin). But TJob speaks of Job as worm-ridden (skole kobrotho to soma). A similar feature appears in Visio Pauli 49 (M. R. James, ed., Aporcypb Anecvota [T&S 2.3; Cambridge, 1893] p. xx). A similar reference appears in ARN, where the relevant passage may be translated, "And worms would crawl down him and worms would make holes, holes in his flesh, until one of the worms made a strife with its fellow. What did Job do? He took up one and laid it down upon its hole. And the other he laid down on its hole." (S. Schechter, ed., Aboth de Rabbi Nathan [New York, 1945] p. 164, II. 26-28.) Even more significant, however, is the similar tradition in Tertullian, De patientia 14.2-7 (J. Borleffs, ed., pp. 42f.). In this work—written before he became a Montanist—Tertullian clearly reflects TJob 20:8f. in a vivid, if vulgar, passage: "How God laughed! How what was already lacerated was the more mangled when, with laughter, he would call the little beasts breaking forth back into the pits and pastures of his furrowed flesh!" (De patientia, 14.5). So much resembles the passage in ARN just listed; but De patientia shows other parallels to features of the Job story not found in LXX (De patientia 14.2/TJob 1:5; De patientia 14.4/TJob 24:4; 25.10c). It appears warranted to conclude Tertullian utilized a Jewish testament praising patience as a source for his own treatment of the same theme.
return it to its original place, saying, "Stay in the same place where you were put until you are directed otherwise by your commander."  

4. His wife

Sitis enslaved

21 I spent forty-eight years on the dung heap outside the city under the plague so that I saw, with my own eyes, my children, my first wife carrying water into the house of a certain nobleman as a maidservant so she might get bread and bring it to me. I was stunned. And I said, "The gall of these city fathers! How can they treat my wife like a female slave?" After this I regained my senses. 

22 After eleven years they kept even bread itself from me, barely allowing her to have her own food. And as she did get it, she would divide it between herself and me, saying with pain, "Woe is me! Soon he will not even get enough bread!"

Sitis sells her hair to Satan

She would not hesitate to go out into the market to beg bread from the bread sellers so she might bring it to me so I could eat.

23 When Satan knew this, he disguised himself as a bread seller. It happened by chance that my wife went to him and begged bread, thinking he was a man. But she answered him and said, "Where would I get money? Are you unaware of the evils that have befallen us? If you have any pity on me, show mercy; but if not, you shall see!"

And he answered her, saying, "Unless you deserved the evils, you would not have received them in return. Now then if you have no money at hand, offer me..."
the hair of your head and take three loaves of bread. Perhaps you will be able to live for three more days." • Then she said to herself, "What good is the hair of my head compared to my hungry husband?" • And so, showing disdain for her hair, she said to him, "Go ahead, take it."

Then he took scissors, sheared off the hair of her head, and gave her three loaves, while all were looking on. • When she got the loaves, she came and brought them to me. Satan followed her along the road, walking stealthily, and leading her astray.

The speech of Sitis: begun

24 At once my wife drew near. Crying out with tears she said to me, "Job, Job! How long will you sit on the dung heap outside the city thinking, 'Only a little longer?' and awaiting the hope of your salvation? • As for me, I am a vagabond and a maidservant going round from place to place. Your memorial has been wiped away from the earth—my sons and the daughters of my womb for whom I toiled with hardships in vain. • And here you sit in worm-infested rottenness, passing the night in the open air. • And I for my part am a wretch immersed in labor by day and in pain by night, just so I might provide a loaf of bread and bring it to you. • Any more I barely receive my own food, and I divide that between you and me—wondering in my heart that it is not bad enough for you to be ill, but neither do you get your fill of bread.

"So I ventured unashamedly to go into the market, even if I was pierced in my heart to do so. And the bread seller said, 'Give money, and you shall receive.' But I also showed him our straits and then heard from him, 'If you have no money, woman, pay with the hair of your head and take three loaves. Perhaps you will live for three more days.' • Being remiss, I said to him, 'Go ahead, cut my hair.' So he arose and cut my hair disgracefully in the market, while the crowd stood by and marveled.'"

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e. No mention was made at TJob 19:2 of Job's own head-shaving, listed among the grief reactions at Job 1:20. Shaving of the head in TJob is not a sign of grief but of disgrace (23:10; 24:10), as it is also at 1Cor 11:6: "In fact, a woman who will not wear a veil ought to have her hair cut off. If a woman is ashamed to have her hair cut off or shaved, she ought to wear a veil." The disgrace might arise from cropped hair as (1) a mode of humiliating punishment (Aristophanes, *Thesmophoriazusae* 838: for rearing a cowardly son; or, Tacitus, *Germania* 19: for adultery) or (2) the practice of female homosexuals (Lucian, *Dialogi meretricii* 290 = 5.3).

24 a. A sample of the high interest of TJob in lamentation.

b. The double vocative is repeated near the end of Sitis' speech (25:9) but appears in neither the LXX nor the MT.
c. The very close agreement between TJob 24:1-3 and the longer LXX form of Job 2:9 (cf. Job 2:8b-9e LXX) does not clearly settle the uncertain textual relation between the two.
d. See n. f to 20.
e. This paragraph repeats information in 23:2-10.
f. TJob 24:8 is textually unclear. V smooths the text, "And the bread seller said to me . . ." Translation is conjectural.
A lament for Sitis

Who is not amazed that this is Sitis, the wife of Job? Now she exchanges her hair for loaves! Whose camels, loaded with good things, used to go off into the regions of the poor: Now she gives her hair in return for loaves! Look at her who used to keep seven tables reserved at her house, at which the poor and alien used to eat: Now she sells outright her hair for loaves! See one who used to have a foot basin of gold and silver, and now she goes along by foot: Even her hair she gives in exchange for loaves! Observe, this is she who used to have clothing woven from linen with gold: But now she bears rags and gives her hair in exchange for loaves! See her who used to own couches of gold and silver: But now she sells her hair for loaves!

The speech of Sitis: concluded

"Job, Job! Although many things have been said in general, I speak to you in brief: In the weakness of my heart, my bones are crushed. Rise, take the loaves, be satisfied. And then speak some word against the Lord and die. Then I too shall be freed from weariness that issues from the pain of your body."

25 a. Possibly an interpolation, inserted at a logical point, just following the report of the reaction of the crowd to the cutting of her hair (24:10). Omission of the lament for Sitis (25:1-8) leaves undisturbed the continuity of the narrative. Inclusion of poetic pieces appropriate to narrative context but abruptly inserted without introduction is paralleled at 1Mac 1:24-28; 3:3-9, 45; 14:4-15; and Lk 1:14-17, 32f. This lament for Sitis contrasts her former wealth and charity with her present state in a way very similar to the description of Job's pious generosity (TJob 9-15), followed by the recital of his losses (TJob 16-26), and corresponding exactly in form to the lament for Job (TJob 32:2-12). As Job commissioned charitable missions to the poor (9:4f.) and set up free food centers in his own home (10:1-4), Sitis did likewise (25:4f.). While Job's wealth is described in terms of cattle (9:1-6; 10:5; 13:1-3), bakeries (10:7), and jewels (28:5f.), more feminine objects figure in the wealth of Sitis: draperies (25:2), a gold and silver foot basin (25:6), expensive clothing and furniture (25:7f.). Such connections between the descriptions of Sitis and Job argue against viewing 25:1-8 as an interpolation, a point strengthened by the fact that the similar lament for Job (32:2-12) is carefully worked into the prose context (see especially 31:5-32:1; 33:1). The abc'de ... pattern, which also characterizes the lament for Job, appears elsewhere in Jewish poetry: most clearly, Ps 136. While the repetition of a line is found in the pure lament form (e.g. 2Sam 1:19, 25, 27; cf. 1Mac 9:21), the taunting quality of the refrain in the lament for Sitis (25:3-8) more closely parallels the prophetic mocking songs sampled in Rev 18, with its thrice-repeated (18:10, 16-17a, 19) refrain of doom for Babylon. The form of the lament for Sitis thus represents none of the earlier, purer forms of funeral dirges. In fact, the lament is occasioned not by death but by disgrace (as that for Job was occasioned by privation). Since laments were recorded and passed on traditionally (TJob 40:14; 2Sam 1:18; Jer 9:19 [20]; 2Chr 35:35), the appearance of the lament for Sitis at this point in the TJob is not surprising. TJob's own term is a "royal lament" (bastilikos threnos, 31:7), in which the refrain served for antiphonal response (31:8; 33:1; 43:3). The sharp temporal contrast between what one was and what one has become (in a tragic direction) is used at Ezek 27:32-36. What amounts to an inverse lament—contrasting a former disparaged with a present blessed state—appears in Christian literature (1Cor 6:9-11; Tit 3:3-7).

b. Variously spelled in P S V and everywhere omitted by Slav. Apparently derived from Ausitis, the LXX translation (Job 1:1; 42:17b, e LXX [A]) for Job's home city, called Uz (אָצָעַ זָעַ'א) in the MT. LXX, but not MT, links Elihu with the same region (Job 32:2 LXX). c. Reflecting TJob's characteristic interest in lexical variety, a different word for "exchange" is used in the six references (25:3, 4, 5, 6, 8; vs. 7 uses the same term as vs. 6). V omits variety by omitting the refrain ("Even ... loaves") from vs. 6.

d. Or read, with S V, "... in brief: The weakness of my heart crushed my bones."

e. "Speak ... and die," Job 2:9e LXX (A). The wording is a Heb. euphemism, actually inviting Job to curse God.
Job’s response

26 So I answered her, “Look, I have lived seventeen years in these plagues submitting to the worms in my body, and my soul has never been depressed by my pains so much as by your statement, ‘Speak some word against the Lord and die.’ I do indeed suffer these things, and you suffer them too: the loss both of our children and our goods. Do you suggest that we should say something against the Lord, and thus be alienated from the truly great wealth? Why have you not remembered those many good things we used to have? If we have received good things from the hand of the Lord, should we not in turn endure evil things? Rather let us be patient till the Lord, in pity, shows us mercy.

27 Again turning to Satan, who was behind my wife, I said, “Come up front! Stop hiding yourself! Does a lion show his strength in a cage? Does a fledgling take flight when it is in a basket? Come out and fight!”

Then he came out from behind my wife. And as he stood, he wept, saying, “Look, Job, I am weary and I withdraw from you, even though you are flesh and I a spirit. You suffer a plague, but I am in deep distress. I became like one athlete wrestling another, and one pinned the other. The upper one silenced the lower one, by filling his mouth with sand and bruising his limbs. But because he showed endurance and did not grow weary, at the end the upper one cried out in defeat. So you also, Job, were the one below and in a plague, but you conquered my wrestling tactics which I brought on you.”

Then Satan, ashamed, left me for three years. Now then, my children, you also must be patient in everything that happens to you. For patience is better than anything.

D. JOB’S TRIUMPH AND SATAN’S DEFEAT (27)

26 a. V Slav have “seven years.” On chronology, see n. c to 16.
   b. The text is corrupt at this point, the translation tentative.
   c. Doubtless to be identified with Job’s eternal and supercosmic splendor and majesty celebrated in Job’s psalm of affirmation at 33:2-9.
   d. The phrase with a similar ring at Mk 8:33 (cf. Mt 4:10; 16:23; Lk 4:8) wishes the devil out of sight. Here, inspiration for the speech of Sitis is attributed to Satan (going beyond LXX), who by his location behind Sitis continues to be hidden from Job. See n. a to 23.
   e. Developed from a line in Job 2:10 LXX, the same source as that used for the quotation at T Job 26:4.

27 a. Only here does Job meet Satan directly.
III. Job and the Three Kings (28-45)

A. JOB RECOGNIZED AND THE KINGS ASTONISHED (28-30)

28 After I had spent twenty years under the plague, the kings also heard about what happened to me. They arose and came to me, each from his own country, so that they might encourage me by a visit. But as they approached from a distance, they did not recognize me. And they cried out and wept, tearing their garments and throwing dust. They sat beside me for seven days and nights. And not one of them spoke to me. It was not due to their patience that they were silent, but because they knew me before these evils when I lived in lavish wealth.

29 When they heard that, they left the city together with the citizens. And my fellow citizens showed me to them, but they remonstrated, saying I was not Jobab.

29 a. This second major section of the TJob retains the order of the canonical Job in bringing on the three friends only after the incident with Job’s wife. The “friends” of MT (Job 2:11) in LXX already became kings (see n. d to 3), a shift shared by TJob. A bit of suspense characterizes this as the preceding and following sections: Only after a series of disguises does Satan meet Job head on (27:1f.); only after seven days of silence (28:4), extensive fumigation (31:2-4), and interrogation (31:1; 38:6) are the fellow kings convinced that the tragic figure before them is indeed Job in his right mind; only after donning the charismatic sashes do the daughters—and they alone—get to witness Job’s ascent to heaven (47:11; 52:9). The sequence of the appearance of the kings follows that of the discourses in the biblical Job: Eliphas, Baldad, Sophar, Elihu.

b. See nn. d to 3 and a to 28.

c. See n. a to 29.

d. A customary symbol of grief, here done by the three friends, later by Job himself (29:4f). The language in both places parallels Job 2:13 LXX, where, however, LXX omitted “toward heaven” of MT (cf. Acts 22:23). The custom of throwing the earth “toward heaven” or on one’s head (TJob 29:4; cf. 2Mac 10:25; Jdt 9:1; Rev 18:19) may have originated with the conveyance in baskets carried on the head of earth used by grieving relatives to bury a deceased member of the family.

e. V adds here the names of the four kings. which contrasts with its omission of the names of the ten children at 1:3f., but agrees in both instances with LXX.

f. Job’s patience is contrasted with the absence of that virtue in his friends.

g. Such as characterized Job’s throne (32:5); cf. the disclaimer that he put his trust in them (Job 31:24 LXX). Josephus (War 2.8.136 = 7.137) reports that the Essenes cherished among their esoteric interests “the works of the ancients” wherein “they study the healing of diseases, the roots offering protection, and the properties of stones.” BB 16b preserves a tradition that “Abraham had a precious stone hung about his neck which brought immediate healing to any sick person who looked on it.” But it is not such medicinal values of stones but their proof of wealth which is in view here. Collections of gems (daktuliothekē) existed after Alexander, and the elder Pliny (Historia naturalis 37.5.11) names the first Roman gem collector (Scaurus). Is Job here portrayed as such a gem collector? Theophrastus (De lapidibus 24.55) refers, with some hesitation, to unspecified records which mention unusually large gems sent to Egyptian kings as gifts from Babylonian kings (24) and that describe royal Egyptian synthetic gem manufacture (55). If gemology was a feature of hellenistic Egyptian royalty, the argument for an Alexandrian provenance for TJob may thereby be strengthened.

h. “You are more noble” S V.

i. This phase may suggest an Egyptian origin for TJob. V’s longer reading adds to Job’s Egyptian kingdom “all this territory,” suggesting V may have known that Ausitis was not to be located in Egypt. The reference to Egypt might also have arisen from the frequent appearance of the word in the T12P, probably well known to the author of TJob.

29 a. Only for Eliphas is the homeland of any of the kings identified in TJob. The ethnic references for the other kings given at Job 2:11 LXX may have been omitted in TJob because Teman was much better known than the other sites (Ezek 25:13; Amos 1:12) and was renowned for its wisdom (Jer 49:7; Obad 8, 9; 1Bar 3:22f.).
1 When they saw me shaking my head, they dropped to the ground in a faint.
2 And their troops were disturbed at seeing their three kings collapsed on the ground as if dead, for three hours. Then they arose and began saying to one another, "We do not believe that this is he!" Then they sat for seven days reviewing my affairs, recalling my herds and goods and saying, "Have we not known about the many good things sent out by him into the cities and the surrounding villages to be distributed to the poor, besides those established at his house? How then has he now fallen into such a deathly state?"

B. ELIPHAS: LAMENTS JOB'S LOSSES (31-34)

Eliphas confirms Job's identity

1 And after seven days of such considerations, Eliphas spoke up and said to his fellow kings, "Let us approach him and question him carefully to see if it is really he himself or not."
2 But since they were about a half stadion distant from me because of the stench of my body, they arose and approached me with perfumes in their hands, while their soldiers accompanied them scattering incense around me so they would be able to approach me. And they spent three days furnishing the incense.
3 And when they had come near me, Eliphas spoke up and said to me, "Are you Jobab, our fellow king? Are you the one who once had vast splendor? Are you the one who was like the sun by day in all the land? Are you the one who was like the moon and the stars that shine at midnight?"
4 And I said to him, "I am indeed."

A lament of Eliphas for Job

7 And so, after he had wept with a loud wailing, he called out a royal lament while both the other kings and their troops sang in response.

b. In both LXX (Job 16:14; Lam 2:15) and NT (Mt 27:39) references to shaking the head refer to scornful derision mounted by others; Job here in pained grief heaps scorn on himself.

c. Same language (ego eimi) as used of Jesus in the Gospels.

30 a. P reads "villages and the surrounding cities." The translation follows S V.

31 a. Confusion exists in the textual witnesses between the names of Elihu and Eliphas. P S V have all read Elious. At 29:3 Eliphas appears as the first of the royal interviewers, corresponding with the biblical order. Eliphas should dominate through TJob 34, after which Baldad appears. Indeed Eliphas is named at 34:2, 5 by P S V. Yet the same witnesses all read Elious at 31:1, 5; 32:1 (also 33:1 P S). Possibly, Elious (Elihu probably is intended) is a sort of pseudo-Satan figure standing behind and inspiring Eliphas (cf. 41:5; 42:2) so that either may be said to be the originator of the insulting words. This translation adopts the conjecture of Riessler (p. 1334) reading Eliphas for Elihu at 31:1, 5; 32:1; 33:1, thereby unifying 29-34 as an Eliphas section. Elihus at 31:1, at least, appears in the recently discovered 5th cent. A.D. Cop. translation of the TJob, Papyrus Colon 3221.

d. But without magical connotations of fumigation such as appear with the apotropaic effects of a smoke contrived from the heart and liver of a fish; cf. Tob 6:8.

e. V has "three hours."

f. The questions anticipate the poetic lament in ch. 32.

g. Antiphonal singing also at TJob 43:3; 44:1, but the references are absent in V at 31:8; 44:1. The refrains of the hymns at TJob 25, 32, 33, 43:4, 17 suit remarkably Philo's remark that the Therapeutae use traditional as well as newly composed hymns, at times joining in on "the last lines or the refrains" (Vita cont 80).
32 Hear then the lament of Eliphas as he celebrates for all the wealth of Job:

**Are you the one who appointed 7,000 sheep for the clothing of the poor?**
Where then is the splendor of your throne?

Are you the one who appointed 3,000 camels for the transport of goods to the needy?
Where then is the splendor of your throne?

Are you the one who appointed the thousand cattle for the needy to use when plowing?
Where then is the splendor of your throne?

Are you the one who had golden couches but now sits on a dung heap?
Now where is the splendor of your throne?

Are you the one who had a throne of precious stones, but now sits in ashes?
Where then is the splendor of your throne?

Who opposed you when you were in the midst of your children? For you were blooming as a sprout of a fragrant fruit tree!
Now where is the splendor of your throne?

Are you the one who had established the sixty tables set for the poor?
Now where is the splendor of your throne?

Are you the one who had the censers of the fragrant assembly, now you live amid a foul stench?
Are you the one who had golden lamps on silver stands, but now you await the light of the moon?
Where then is the splendor of your throne?

Are you the one who had the ointment of frankincense, but now you await the light of the moon?
Where then is the splendor of your throne?

Are you the one who jeered at the unjust and the sinners, but now you too have become a joke?
Now where is the splendor of your throne?
Job's psalm of affirmation

33 After Eliphas finished mourning while his fellow kings responded to him all in a great commotion, "when the uproar died down, I said, 'Quiet! Now I will show you my throne with the splendor of its majesty, which is among the holy ones."

"My throne is in the upper world, and its splendor and majesty come to them, "Quiet! Now rejoice at the discomfiture of Elihu (43:15; cf. 8.20), so may "the holy ones" (e.g. LXX or Mt) use this term (hyperkosmios), which first appears in 5th cent. Christian (Cyril of Alexandria) or pagan (Iamblichus) mystical authors.

f. Neither LXX nor MT uses this term (hyperkosmios), which first appears in 5th cent. Christian (Cyril of Alexandria) or pagan (Iamblichus) mystical authors.

g. Only P reads "Father" here. S has "God" and V reads "Savior." S V speak of "the Father in the heavens." S V Slav add the line "My throne is eternal." Surprisingly, the phrase "from the Father's right hand" is not readily paralleled in the biblical tradition (MT, LXX, NT) though the tendency apparent at Acts 2:33 and Eph 1:17, 20 emerges clearly in later Christian examples, including exactly this phrase in a variant reading for Mk 16:19 (quoting Ps 109 [110]:1). The wide NT use of Ps 109 (110:1) regularly appears with "Lord" (as LXX), "God," or a circumlocution such as "power" (Mt 26:64; but note conflation at Lk 22:69: "at the right hand of the Power of God") or "majesty" (Heb 1:3; 8:1). "Father" is used of God nationally already at such places as Isa 63:16; 64:8; Mal 1:6; 2:10, and of God as the Father of individuals at least since Eccl 23:4 (cf. 23:1): "Lord Father and God of my life . . ."

h. Both NT parallels (1Cor 7:31; Jn 2:17) use the present tense. Cf. Did 10:6: "Let grace come and this world pass on."

i. "The holy land" as early as Zech 2:16; WisSol 12:3; 2Mac 1:8 refers to the promised land. But it is apparently not until Origen (Contra Celsum 7:29) that the term is used metaphorically of heaven, though the meaning might be anticipated in such places as Mt 5:5: "The gentle . . . shall have the earth for their heritage." One motif in intertestamental literature is the special privilege that attaches to those who live in Palestine (Joel 2:32; 4Eza 13:48f.; 2Bar 29:3; 40:2). Charles, in a note to 2Bar 29:2 (Apocalypse of Baruch [London, 1896] pp. 51f.), summarizes rabbinic notions that (1) of three who will inherit the coming world, one is he who lives in Israel (Pes 113a); (2) leaving Israel forfeits the accumulated merit of the fathers (BB 91a); (3) he who dies in the Holy Land will rise first in the resurrection, would have to roll through underground passageways to Palestine (Ket 111a).

j. V have "the unchangeable world." Parallelism with "Father" in 33:3, 9 suggests "the changeless one" here is a title for God, but there seems no firm reason to associate the title with a similar expression for an eon ("endless and unchangeable one") in V.
3:6  TESTAMENT OF JOB  856

6  •Rivers will dry up,
   and the arrogance of their waves goes down into the depths of the abyss.
7  But the rivers of my land, where my throne is, do not dry up nor will they
   disappear, but they will exist forever.°
8  •These kings will pass away, and rulers come and go; but their splendor
   and boast shall be as in a mirror.°
9  But my kingdom is forever and ever, and its splendor and majesty are in
   the chariots of the Father.”"m

52:6,8,10

Eliphas’ rejoinder

1.2 34 As I was saying these things to them so they would be quiet, •Eliphas° became
enraged and said to the other friends, “What good has it done that we have come
here with our armies to comfort him? •Look, now he accuses us! Let us then go
back to our own countries. •Here he sits in the misery of worms and foul odors:
and yet he is piqued at us. ‘Kingdoms pass away and so do their sovereigns.° But
as for my kingdom,’ he says, ‘it shall last forever.’ ” •So Eliphas, arising with
great consternation, turned away from them in deep sadness and said, “I am
leaving: We came to cheer him, and yet he demeans us in the presence of our
troops.”

C. BALDAD TESTS JOB’S SANITY (35:1–38:5)

1 35 Then Baldad seized him° and said, “One should not speak that way to a man
who not only is in mourning but also is beset by many plagues. •Take note:
Although we are quite healthy, we were not strong enough to approach him because
of the foul stench, except by the use of much perfume. •You there, Eliphas, do
you forget how you were when you fell ill° for two days? •Now then, let us be
patient in order that we may discover his true condition. Perhaps he is emotionally
disturbed.° Perhaps he recalls his former prosperity and has become mentally
deranged. •For who would not be driven senseless and imbalanced when he is
sick? •But allow me to approach him, and I will determine his condition.”°

31:2-4

changing power”) in Simonian Gnosticism (Hippolytus, Ref 6.17.7; cf. 6.12.4; 6.14.6).
° The term “forever” (eis to dienèkes)—found
in Heb 7:3; 10:1, 12, 14—is not elsewhere used
in NT or LXX, but the 2nd-cent. A.D. historian
Appian uses it to say Julius Caesar was made
dictator “forever” (Bella civilia 1.4).
° i.e. transient. The same feature (not opacity)
characterizes the mirrors of 1Cor 13:12 and Jas
1:23.
m. This remarkable phrase, “the chariots of the
Father,” is attested in P S V, while “Father” is
used elsewhere of God only by P (33:3; 40:2; 47:11
[possibly of God here also]; 52:12). The textual
validity of “Father” at 33:3 draws some strength
from its appearance here; for the result then has
the term “Father” artfully arranged in the first and
last units of the poem, in each of which Job says
his splendor and majesty are associated with
the “Father.” The passage is commonly connected
with the so-called Merkabah mysticism (mystical
speculation about the “chariots” [m̱kwb/*] of God
thriving on the fringe of hellenistic Judaism through
and beyond NT times). Such speculations appear
in a minor sectarian document from Qumran. Called
the “Angelic Liturgy” (4QSirSabb 37–40), these
fragmentary texts suggest an order of worship
merging angelic cultic actions with the liturgy of
the Qumran covenanters. But in contrast with these
Qumran fragments, TJob has no sevenfold heaven
nor is it even concerned with ecstatic descriptions
of the throne or chariot as 4QSirSabb 40. In fact,
TJob 33:9 asserts yet again the supramundane
permanence of Job’s own throne—not God’s—by
locating it with “the chariots of the Father.”°
Perhaps an Alexandrianized early Merkabah tra­
dition lies behind this unusual phrase.
34 a. Here, as not since 29:3, triply attested in P
S V. See n. a to 31.
b. P has “administrations.”
35 a. Seized Eliphas, that is, who according to
34:5 was about to leave. S V Slav add “by the
hand.”°
b. There is no canonical reference to the illness
of Eliphas, which may have been occasioned by
the stench of Job’s sickness.
c. The Gk. of chs. 35–38 shows a rich vocab­
ulary for mental (in)stability which taxes the trans­
lator’s ingenuity. The section may have been in­
formed by Job 36:28b LXX: “In all these things
your understanding was not deranged nor was your
mind disturbed in your body.”°
Then Baldad, when he had arisen, approached me and said, "Are you Job?"

And I said to him, "Yes."

And he said, "Is your heart untroubled?"

And I said to him, "My heart is not fixed on earthly concerns, since the earth and those who dwell in it are unstable. But my heart is fixed on heavenly concerns, for there is no upset in heaven."

And Baldad replied and said, "We know the earth is unstable, since of course it changes from time to time. Sometimes it steers an even course and is at peace; there are also times of war. But as for heaven, we hear that it stays calm. But if you are truly sound of mind, I will ask you about something. And if you answer me sensibly regarding the first query, I will ask you about a second matter. And if you answer me calmly, it will be clear that you are not emotionally disturbed."

So he said, "In whom do you hope?"

And I said, "In the God who lives."

And again he said to me, "Who destroyed your goods or inflicted you with these plagues?"

And I said, "God."

And again he replied and said, "Do you hope upon God? Then how do you reckon him to be unfair by inflicting you with all these plagues or destroying your goods? If he were to give and then take away, it would actually be better for him not to have given anything. At no time does a king dishonor his own soldier who bears arms well for him. Or who will ever understand the deep things of the Lord and his wisdom? Who dares to ascribe to the Lord an injustice? Answer me this, Job."

And again I say to you, if you are sound of mind and have your wits about you, tell me why we see the sun on the one hand rising in the east and setting in the west, and again when we get up early we find it rising again in the east? Explain these things to me if you are the servant of God."

And to all this I said, "I do have my wits about me, and my mind is sound. Why then should I not speak out the magnificent things of the Lord? Or should

a. The gist of Job's response—his alliance with the stable "heavenly concerns"—accords with the central theme of his psalm of affirmation (TJob 33). There it was his throne, here it is his mind (kardial pseuche). There it was the supramundane (hyper-kosmios), here it is the "heavenlies" (epourania). With this relate the glossolalic participation of Job's daughters in the same upper world (TJob 48:3; 49:2; 50:2). The whole motif, furthermore, may be compared to the postresurrectional understanding of Christian existence implied in Col 3:1f.: "Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth."


c. The text is corrupt. P reads "How then can he be unfair by inflicting . . .?" Kraft conjectures, "How then does he act unjustly when he judges, inflicting . . .?"

d. This phrase is closer to NT expressions (1Cor 2:10) than to anything in LXX (but cf. Dan 2:22 LXX, "the deep and dark things").

e. In LXX (e.g. 1:8; 2:3), Job is frequently called the "servant" (ho therapon) of God. S V Slav omit the "if clause.

a. The question—now sincere, not rhetorical—may arise from Job 17:15 LXX: "Where then is my hope?" The longer recension of Tob—reflected in the Vulgate as well as in the Heb. and Aram. fragments of Tob from Qumran—says Tobit's misfortune happened "so that the example of his patience might be given to posterity, just as was also that of saintly Job" (Tob 2:12 Vulgate; cf. Jas 5:11: "You have heard of the patience of Job"). The same passage (not paralleled in the shorter Gk. recension) also shows very high similarities with certain elements in the TJob: "For just as the kings would mock blessed Job, so also those who were subject to him and his kin would laugh at his way of life, saying, 'Where is your hope? To what end did you give alms and perform burial rites?' " (Tob 2:15f. Vulgate).

b. God here, but Satan at 4:3-5.

c. The text is corrupt. P reads "How then can he be unfair by inflicting . . .?" Kraft conjectures, "How then does he act unjustly when he judges, inflicting . . .?"

d. This phrase is closer to NT expressions (1Cor 2:10) than to anything in LXX (but cf. Dan 2:22 LXX, "the deep and dark things").

e. In LXX (e.g. 1:8; 2:3), Job is frequently called the "servant" (ho therapon) of God. S V Slav omit the "if clause.

a. The phrase "the magnificent things (ta me-galeia) of the Lord" has been suggested as the title of a collection of angelic hymns. If so, Job appears here (38:1f.) to say that recital of angelic hymns, while entirely open to him in full possession of his mental powers, is inappropriate as a demonstration of sanity. Rather, he will show mental acuity in a way that will not offend the Lord, by
my mouth utterly blunder regarding the Master? Never! • Who are we to be busying ourselves with heavenly matters, seeing that we are fleshly, having our lot in dust and ashes? 5 Job 30:19

"Now then, so you may know that my heart is sound, here is my question for you: Food enters the mouth, then water is drunk through the same mouth and sent into the same throat. But whenever the two reach the latrine, they are separated from each other. Who divides them?"

And Baldad said, "I do not know."

Again I replied and said to him, "If you do not understand the functions of the body, how can you understand heavenly matters?"

D. SOPHAR: OFFERS THE ROYAL PHYSICIANS (38:6–8)

Then Sophar replied and said, "We are not inquiring after things beyond us, but we have sought to know if you are of sound mind. And now we truly know that your intelligence has been unaffected. • What then do you wish us to do for you? Look, since we are traveling we have brought along with us the physicians of our three kingdoms. Do you wish to be treated by them? Perhaps you will find relief."

But I answered and said, "My healing and my treatment are from the Lord, who also created the physicians."

E. SITIS: LAMENTS HER CHILDREN, DIES, AND IS BURIED (39–40)*

39 While I was saying these things to them, my wife Sitis arrived in tattered garments, fleeing from the servitude of the official she served, since he had forbidden her to leave lest the fellow kings see her and seize her. • When she came, she threw herself at their feet and said weeping, "Do you remember me, Eliphas—you and your two friends—what sort of person I used to be among you and how I used to dress? • But now look at my debut and my attire!"

asking a counterriddle—which baffles Baldad (38:3f.). "The great things" refers, in LXX, to the mighty deeds of God, chiefly those displayed at the Exodus (Deut 11:2; Ps 105 [106]:21). They were to be recited widely (Ps 70 [71]:19; Eccl 36:7). So the "mighty deeds" became a praiseful recital of the acts of God. Luke uses the same phrase to describe the content of glossolalia heard on the Day of Pentecost (Acts 2:11; cf. 10:46, "Since they could hear them speaking strange languages and proclaiming the greatness [megalu-nouton] of God"). As the companion of Paul, who himself knew of tongues of angels (1Cor 13:1), Luke, with Paul, may have been aware of some tradition linking the glossolalic praise of God with angelic hymnody. While there is not sufficient evidence to say either Luke or Paul knew of the TJob, the concern of all three with prophetic experience at once ecstatic and angelic brings them closer together on this point than any other contemporaneous texts.

b. "Master" (despotes) appears only here in the TJob. Cf. Job 5:8 LXX: "Lord and Master of all."

c. This view of the "nothingness" of mankind, which permits neither ability nor right to meddle in heavenly matters, is frequently expressed; it constitutes the thrust of the God speeches in Job 38:1–41:25 (cf. especially Job's response at 42:3b, "I have been holding forth on matters I cannot understand, on marvels beyond me and my knowledge"). See further the conversations concluded by 4Ezra 4:10f., 21 and Jn 3:12. TJob sees no conflict between this anthropological abnegation—reflected here in Job's own words—and Job's earlier claim that he sides with the "heavenlies" (36:3).

d. Neither P, S, nor V adopts a euphemism for "latrine" as Codex Bezae does for Mk 7:19 (= Mt 15:17, only here in NT) by reading ("sewer, drain," ochetos).

e. "Foresight" in S.

f. Sophar's denial that he and his friends were exploring inscrutables shows that the gist of Job's remarks (38:1–5) was a caution against such speculation.

g. The text is uncertain.

h. In the ongoing narrative, Job's healing is not detailed, though it must have occurred during the appearance of God to Job "through a hurricane and clouds" (42:1). Later (47:4–9), the effects of the healing and the role of Job's charismatic phylactery are recalled.
Then, when they had made a great lamentation\(^c\) and were doubly exhausted, 53:2 they fell silent • so that Eliphas seized his purple robe,\(^d\) tore it off, and threw it about my wife.

But she began to beg them, saying, "I plead with you, order your soldiers to dig through the ruins of the house that fell on my children so that at least their bones might be preserved as a memorial • since we cannot because of the expense.

Let us see them, even if it is only their bones. • Have I the womb of cattle or of a wild animal that my ten children have died and I have not arranged the burial of a single one of them?"

And they left to dig, but I forbade it, saying, "Do not trouble yourselves in vain. • For you will not find my children, since they were taken up into heaven\(^e\) by the Creator their King.\(^f\)"

Then again they answered me and said, "Who then will not say you are demented and mad when you say, • 'My children have been taken up into heaven!' Tell us the truth now!"

40 And I replied to them and said, "Lift me up so I can stand erect." And they lifted me up, supporting my arms on each side. • And then when I had stood up, I sang praises to the Father.\(^g\) • And after the prayer I said to them, "Look up with

\(^{c}\) Jewish funereal interests apparent here are illustrated at Tob 1:17-19 and Eccl 38:16-23. Here, as also TJob 19:2; 20:4; 53:1-4, it is a question of sincere and traditional laments (even if, fantastic, the animals share in the lamentation, 40:10), and not the mocking laments of TJob 25:1-8 and 32:1-12. See also n. d to 28.

\(^{d}\) This sign of royalty was placed even about idols (Letter 6:11, 71; cf. Jn 19:2, 5).

\(^{e}\) Body and soul, apparently, since (1) the search for bones would be fruitless (39:11) and (2) it is the children, not their souls, or spirits, merely, that have been taken to heaven (39:12f.; 40:3). Yet this seems to contradict the account of Job's demise, where although his soul was borne off in a chariot to the east (42:10), his body was at once prepared to the east (53:11) and buried after three days "in a beautiful sleep" (53:7). At the outset of the story, the angel had promised Job would be raised up in the resurrection (4:9; see n. c to 4), an echo (or source?) of Job 42:17a LXX. Though direct evidence is said of the future of the wicked in the TJob, the hymn against Elihu (TJob 43) speaks more of banishment, of separation from the "holy ones," than it does of extinction or of consignment to any special abode of the wicked dead, either with or without a resurrection. (See 43:5, 6, 10.) Except for the assumption of the children, the view of life after death expressed in these passages in TJob is not unlike that of Jub 23:28-31; 1En 91:10; 92:5; 103:3f.; Tab B 7, in which the bones and the bodies rest in the earth but the spirits rise in conscious joy. If the ascent to heaven of the children (leaving no bones behind!) seems inconsistent with the other references, it is only because TJob reflects a stage in the development of Jewish eschatology where considerable diversity appeared. Compared to Qumran thought, TJob openly asserts (as 4:9) the resurrection of the righteous, where Qumran (e.g. IQH 3:19) tacitly assumes it, or, by virtue of intense eschatological immediacy, obviates it. TJob never reaches (at best, 43) the execratory vocabulary of damnation for the wicked characteristic of the Qumran texts (e.g. 1QS 4.11-14). Finally, Qumran knows nothing comparable to the bodily assumption into heaven, following death, of Job's deceased children. While ancient worthies such as Elijah (without death, 2Kgs 2:9 LXX), Abraham (Tab B 7), Paul (before death, 2Cor 12:2, 4) were said to have been "taken up" (analambein/analempsis; for 2Cor, harpazein), the ascension of Jesus (Acts 1:11) should not be overlooked in this case. With Jesus, there was no discussion about body and/or soul, whereas Paul twice (2Cor 12:2f.) wondered if he were "in the body" during the ascent. The model of Jesus—ascension after death, consequent to resurrection—may betray a Christian hand somewhere in the editorial history of TJob.

\(^{f}\) TJob employs some unusual divine titles: "the great God" (17:4); "Master" (despotes) (38:1); • the Master of virtues" (50:2); • "the Creator" (demiourgos) and "King" here at 39:12. "Creator" (demiourgos) is used in NT only at Heb 11:10. None of the later gnostic contempt for the term "creator" appears here.

\(^{g}\) V reads for the quotation, "for when we were about to recover the bones of your children, you forbade us, saying, 'They have been gathered up and are kept by their Creator.' "

40 a. So P; • "I sang praises first to the Lord and to God" ; • '... to God first!' V. Kraft conjectures • 'I first gave thanks to the Lord.' • On "Father" in TJob, see n. g to 33. Cf. singing praises to the Father with a similar line in the speculative hellenistic theosophic tract Poimandres 1.26, which says of the climax of the ascended soul upon its arrival at the eighth sphere, • 'And it sings (hymnel) to the Father with those who are there.'"
your eyes to the east\(^b\) and see\(^c\) my children crowned\(^d\) with the splendor of the heavenly one.\(^e\)

4 And when she saw that, Sitis my wife fell to the ground worshiping and said, 21:2

"Now I know that I have a memorial with the Lord. So I shall arise\(^j\) and return to the city and nap awhile and then refresh myself before the duties of my servitude."\(^*\) And when she left for the city she went to the cow shed of her oxen, which had been confiscated by the rulers whom she served. \(^*\) And she lay down near a certain manger and died in good spirits.\(^g\)

7.8 When her domineering ruler sought her but could not find her, \(^*\) he went when it was evening into the folds of the herds and found her sprawled out dead. \(^*\) And all who saw\(^h\) cried out in an uproar of lament over her, and the sound reached through the whole city. \(^*\) When they rushed in to discover what had happened, they found her dead and the living animals standing about weeping\(^i\) over her.

12 And so bearing her in procession, they attended to her burial, locating her near the house that had collapsed on her children. \(^*\) And the poor of the city made a lament made for her. 43:10

14 So then you will find in "The Miscellanies" the house that had collapsed on her children. «And the poor of the city made a lament made for her. 41:6; 48:3; 49:3; 50:3, 51:4

F. JOB’S RECOVERY AND VINDICATION (41–45)

Elihu’s insult

1 41 Eliphas and the rest sat beside me after these things arguing and talking big against me. \(^*\) After twenty-seven days, they were about to arise and go to their own countries, \(^*\) when they were implored by Elihu, saying, "Stay here till I clarify this issue for him. You held on quite some time while Job boastied himself to be a just man. \(^*\) But I will not hold on. From the start I too made lamentation for him, 32:1 remembering his former prosperity. \(^b\) And here now he speaks out in boastful 35:4

\(^a\) S V Slav have "when they looked, they saw." \(^b\) The anticipated future of the sons of truth, according to 1QS 4.7, includes "the glorious crown" (\(k\)\(b\)\(b\)\(b\)\(b\)\(b\)\(b\)).
\(^c\) The expression is not strong enough to suggest that Sitis shares Job’s hope of resurrection (TJob 4:9).
\(^d\) Literally, "the heavenly king.")
\(^e\) S has twice written the words "and the living animals . . . over her." V places vs. 9 after vs. 11.
\(^f\) The minuscule lament shows the same contrastive form as the longer laments of TJob 25, 32 (see n. a to 25).
\(^g\) Literally, "things omitted." Used in LXX as Gk. title for the two books commonly called 1 and 2 Chr. So called, because the books of "Chronicles" were to supply additional events omitted from 1 and 2 Kgs. TJob shows high interest in fabulous "books." Besides these unidentified "Miscellanies," also mentioned are "The Miscellanies of Eliphas" (41:6), the "Hymns of Kasia" (49:3), and the "Prayers of Amaltheia’s Horn" (50:3). Parallels at 49:3 and 50:3 suggest "The Spirit" as a title at 48:4. "The Great Things" (51:3; cf. 38:1; 51:4) could be yet another such title (see n. a to 38). The principle is anticipated by numerous "lost" books mentioned in the canonical literature (Num 21:14; Josh 10:13 MT; 2Sam 1:18; 1Kgs 11:14; 14:19, 29; 15:7; 1Chr 29:29; 2Chr 9:29; 12:15; 20:34; 26:22; 33:18f.; 35:25. Cf. 1Mac 16:24).

41 a. V has a lengthy restyling of vss. 1–3, showing dramatic literary improvement: "... against me, saying for 27 days that I had suffered this justly due to many sins and that there was no hope left for me. But I vigorously remonstrated. Filled with anger, they arose to leave in a rage. Then Elihu implored them..."

b. P adds here "And suddenly he has undertaken to exalt himself."
The kings forgiven through Job's intercession

After Elihu ended his arrogant speech, the Lord—having appeared plainly to me through a hurricane and clouds—spoke and censured Elihu, showing me that the one who spoke in him was not a human but a beast. And when the Lord spoke to me through the cloud, the four kings also heard the voice of him who spoke.

A hymn against Elihu

Then when Eliphas, Baldad, and Sophar knew that the Lord had showed them favor regarding their sin—but had not considered Elihu worthy—Eliphas replied and spoke up with a hymn while the other friends and their troops sang to him in response near the altar. Eliphas spoke in this manner:

c. In the canonical Job, Elihu makes a very graphic and explicit claim to inspiration: “For I am filled with words, choked by the rush of them within me. I have a feeling in my heart like new wine seeking a vent, and bursting a brand-new wineskin. Nothing will bring relief but speech, I will open my mouth and give my answer” (Job 32:18–20; cf. 32:8, “But now I know that it is a breath in man, the inspiration of Shaddai, that gives discernment”). While the biblical book attributes the inspiration to God (Job 32:8), TJob ascribes it to Satan (41:5; cf. 42:2).

d. See n. 1 to 40. The words of Elihu are preserved in the records of Eliphas perhaps because Elihu is the subject of exegesis (TJob 43) and any invitation to consult his own records would be inappropriate.

a. A less restrained apocryphon may well have easily or fabulously amplified this event mentioned at Job 38:1.

b. Beyond his speech, nothing is heard of Elihu in the canonical book.

c. Cf. 23:2; 27:2, all of which attest a developed yet restrained view of Satan not unlike that of NT (e.g. Eph 2:2).

d. V omits the whole verse. S reads “... the cloud, they heard.”

e. TJob 42:4–8 slightly compresses Job 42:7–9 LXX, with the following differences: (1) LXX (42:7) says the kings did not speak the truth as Job did—TJob (42:5) says they did not speak truly regarding k(r)aua) Job; (2) LXX (42:8) speaks of seven bullocks and seven rams, TJob (42:6) merely of “sacrifices”; (3) the names of the kings (42:9) in LXX are omitted in TJob (42:9; but cf. 28:4 V, where V has the names); (4) unusually, TJob in one or two cases does not follow the Alexandrian text of LXX.

43 a. P reads “Eliphas received a spirit . . . .” (or “the Spirit”) P here omits “holy” before “spirit,” but includes it at §1:2. The activity of the spirit here is associated with speaking (or singing) the hymn (cf. 1Cor 14:15; Eph 5:18f.), but not with the inspiration of composing the hymn. Describing the hymn composition of the Therapeutes, Philo mentions no “spirit” (Vita cont 29.80). On the other hand, the Holy Spirit (according to 51:2 P; S has “holy angel,” V omits) is present in Nereus’ recording of the hymns (51:2 P). “Spirit” as inspiring agent is clear in such Jewish literature as 1En 91:1; Martls 1:7; 5:14; TAB A 4; and 4Ezra 14:22. But in none of these examples is it a matter of hymn composition. But cf. Job’s query of Baldad, found at Job 26:4 LXX: “Whose breath is it that has come forth from you?”

b. See n. g to 31. Philo (Vita cont 80) identifies among the hymns of the Therapeutes those that were sung at the altar, as here and at 44:1, where in view is the altar where the sacrifices had just been offered by Job for his fellow kings.

c. Eliphas, as the leading one of the visiting kings, gives the hymn. He also is the only one identified as to homeland (29:3); was first to speak upon the kings’ discovery of Job (29:3); and was first to be addressed by Sitis (39:4).

d. This hymn (42:4–17) is an imprecatory exegesis text given, according to TJob, at the altar when it became clear Elihu did not share in the forgiveness just mediated through Job’s sacrificial offices (42:5–43:3). Something like a refrain appears as the opening and closing lines (43:4, 17); it is not impossible the refrain originally appeared in alternation with the remaining verses so as to approximate the form of the laments in TJob 25, 32 (see n. g to 25). Some parallels with other material in TJob appear: e.g. cf. 43:10 with 33:2
"Our sins were stripped off, and our lawlessness buried.

Elihu, Elihu—the only evil one—will have no memorial among the living.

His quenched lamp lost its luster,

and the splendor of his lantern will flee from him into condemnation.

For this one is the one of darkness and not of light.

And the doorkeepers of darkness shall inherit his splendor and majesty.

His kingdom is gone, his throne is rotted.

And the honor of his tent lies in Hades.

He loved the beauty of the snake and the scales of the dragon.

Its venom and poison shall be his food.

He did not take to himself the Lord, nor did he fear him.

But even his honored ones he provoked to anger.

The Lord has forgotten him, and the holy ones abandoned him.

But wrath and anger shall be his tent.

He has no hope in his heart, nor peace in his body.

He had the poison of asps in his tongue.

Righteous is the Lord, true are his judgments.

With him there is no favoritism. He will judge us all together.

Behold the Lord has come! Behold his holy ones are prepared, while crowns lead the way with praises.

(for use of Job 18 LXX, see n. g to 43). Yet much of the language of the psalm is distinctive and its affinities with Qumran hymnody have been noted by Philonenko (“Le Testament de Job,” Sem 18 [1968] 52f.). Even though it belongs to a considerably later period (5th to 6th cent. A.D.), a striking parallel is afforded by the Cop. gnostic apocryphon entitled Book of the Resurrection of Jesus Christ by Bartholomew the Apostle (ResBart). This text contains an execration against Judas Iscariot said to have been pronounced by Jesus in "Amente," an Egyptian mythological term for hell, where Jesus went following death and prior to resurrection and where he found Judas Iscariot. Both the Elihu hymn and the Judas invective (1) are poetic in form, (2) appear in the third person, (3) amount to an excommunicative curse, and (4) are uttered against a named individual. Striking conceptual similarities appear in the following paired excerpts (utilizing the present translation of TJob and, for ResBart, that of E. Budge, Coptic Apocrypha [London, 1913] p. 185; Cop. text, pp. 7–9 with plates VII–IX; excerpts from TJob are in textual sequence, those from ResBart are not):

TJob 43:5 Elihu... will have no memorial among the living.

ResBart His mouth was filled with thirty snakes so that they might devour him

Job 18:5

Job 20:14

Job 9:32

Job 40:3

The Elihu hymn shows more literary finesse; it begins and ends with a similar couplet, for example. But both hymns must arise from the same literary stock, the roots of which reach through Job 18 LXX as far back as the "mocking dirges" in Isa 14 and Ezek 28.


f. The frequency of the expression "no memorial" in TJob (24:2; 39:8; 40:4; 43:5, 17) was anticipated by its occurrence at Job 18:17 LXX as far back as the "mocking dirges" in Isa 14 and Ezek 28.

With whom the "memorial" occurs varies: the earth (24:2; Job 2:9b), the living (43:5, 17), the Lord (40:4), or no such reference (39:8).

g. The themes and the language of 43:5f. appear in the LXX poem of Job: the vanished memorial (Job 18:17); the quenched lamp (Job 18:5f.; 21:17; 29:3); light/darkness motifs (Job 12:25; 17:12; 18:6, 18; 23:11; 26:10). Baldad’s derisive description of the ungodly (Job 18:2–21 LXX), in particular, seems to inform TJob 43:5f.

h. The ill end of Elihu’s "splendor and majesty" (vs. 6) and of his "throne" (vs. 7) contrast with the heavenly, supramundane character of Job’s kingdom and throne (33:2, 3, 5, 9).

i. S V have "stationality."


k. The second member of a parallelism, first part of which is 43:9. Banishment, or excommunication, seems to be implied.

l. S V have "for emptiness."

m. S V Slav have "an asp."

n. Possibly angels.
Let the holy ones rejoice, let them leap for joy in their hearts, for they have received the splendor they awaited.

Gone is our sin, cleansed is our lawlessness. And the evil one Elihu has no memorial among the living."

Job's restoration

After Eliphas ended the hymn, while all were singing in response to him and encircling the altar, we arose and entered the city where we now make our home. We held great festivities in the delight of the Lord. Once again I sought to do good works for the poor. And all my friends and those who had known me as a benefactor came to me.

And they queried me, saying, "What do you ask of us now?" And remembering the poor again to do them good, I asked them, saying, "Let each one give me a lamb for the clothing of the poor who are naked." So then every single one brought a lamb and a gold coin. And the Lord blessed all the goods I owned, and he doubled my estate.

Job's final counsels and the division of the inheritance

And now, my children, behold I am dying. Above all, do not forget the Lord. Do good to the poor. Do not overlook the helpless. Do not take to yourselves wives from strangers. Look, my children, I am dividing among you everything that is mine, so each one may have unrestricted control over his own share.

Vs. 15 appears to describe, in poetic form, the more prosaic conclusion of 43:17, which virtually repeats 43:5. S V Slav read "Let their hearts leap for joy."

Eliphas, Baldad, and Sophar are thus forgiven and they may, with the "holy men," rejoice (43:15). But Elihu now stands under divine judgment, excluded from the group; he is not again heard of in TJob.

Job 44:3-5 restyles Job 42:10-12 so as to reflect Job's charitable deeds detailed earlier at TJob 9:1-15:9; 45:2. LXX B, "a tetradrachma of uncoined gold."

V completes the verse with a characteristic and lengthy reading: "and within a few days I abounded in goods and cattle and the remaining things which I had lost. And I gained others in double quantity. And I took a wife, your mother, and I fathered the ten of you in lieu of my ten children who had died."

This final sentence serves as a transition to the following (fourth and final) major section of TJob, 46-53. Here end Job's testamentary words to his children begun in the first person at 1:4b (see n. i to 1).
IV. Job and His Three Daughters (46–50)

The daughters' inheritance: their father's phylactery

And they brought forth the estate for distribution among the seven males only. For he did not present any of the goods to the females. They were grieved and said to their father, "Our father, sir, are we not also your children? Why then did you not give us some of your goods?"

But Job said to the females, "Do not be troubled, my daughters: I have not forgotten you. I have already designated for you an inheritance better than that of your seven brothers." So she left and brought them back.

Then when he had called his daughter who was named Hemera he said to her, "Take the signet ring, go to the vault, and bring the three golden boxes, so that I may give you your inheritance." So he opened them and brought out three multicolored cords whose appearance was such that no man could describe, since they were not from earth but from heaven, shimmering with fiery sparks like the rays of the sun. And he gave each one a cord, saying, "Place these about your breast, so it may go well with you all the days of your life."

Then the other daughter, named Kasia, said to him, "Father, is this the inheritance which you said was better than that of our brothers? Who has any use for these unusual cords? We cannot gain a living from them, can we?"

And their father said to them, "Not only shall you gain a living from these, but these cords will lead you into the better world, to live in the heavens. Are you then ignorant, my children, of the value of these strings? The Lord considered

b. A similar interest in males occurs at 15:4. It may be possible to detect here rudimentary protognostic interests, such as the process of "becoming male" as an expression for saving enlightenment.

c. The whole of TJob may be considered as a Midrashic development from Job 42:15b: "And their father gave them inheritance rights like their brothers." The daughters each receive as their portion one cord of the tri-stranded belt, or girdle, by which Job was miraculously cured (47:4-8). Now each of the three daughters is given as her inheritance one of the three cordlike strands, which she is to don as a sash. These "cords" are possibly a magical device for fending off evil; see n. i to 47:11.

e. In accord with the earth/heaven bifurcation of TJob 33:2-9; 36:3.

d. As Job affirmed in his psalm (33:2-9) and asserted during his interrogation (36:3), the daughters too will now be enabled to share in the heavenly world, specifically by ecstatic utilization of the language of heavenly beings (48:3; 49:2; 50:2).

e. The account of Job's miraculous cure (vss. 4-9) occurs neither in the canonical book nor after TJob 42:3 or 43:17, where it might logically appear. From God's challenge to Job to arise and gird himself for divine questioning (Job 38:3; 40:7; cf. 42:4), TJob in Midrashic style fashions the very "girdle" that now becomes the heritage of the daughters.
me worthy of these in the day in which he wished to show me mercy and to rid my body of the plagues and the worms.

5 "So I took them and put them on. And immediately from that time the worms disappeared from my body and the plagues, too. And then my body got strength through the Lord as if I actually had not suffered a thing." I also forgot the pains in my heart. And the Lord spoke to me in power, showing me things present and things to come.

10 "Now then, my children, since you have these objects you will not have to face the enemy at all, but neither will you have worries of him in your mind, since it is a protective amulet of the Father. Rise then, gird yourselves with them before I die in order that you may be able to see those who are coming for my soul, in order that you may marvel over the creatures of God."

The charismatic sashes

48 Thus, when the one called Hemera arose, she wrapped around her own string just as her father said. And she took on another heart—no longer minded toward the enemy at all, but neither will you have worries of him in your mind, since it is a protective amulet of the Father. Rise then, gird yourselves with them before I die in order that you may be able to see those who are coming for my soul, in order that you may marvel over the creatures of God."

f. See n. d to 1.

g. Probably this refers to the event described in TJob 42:1-3 and Job 38:1 LXX. The scene is taken as the origin of an apocalyptic vision disclosing "things present and impending," a typical apocalyptic agenda (cf. Rev 1:1; see n. j to 1). Such apocalyptic visions—precisely the claims based on them made by his opponents—led Paul to his statement in Rom 8:38: "no angel, no prince, nothing that exists, nothing still to come." Yet he allowed even at Corinth a "revelation" (apocalypse) among the components of an ordered Christian service (1Cor 14:26).

h. Cf. 7:11 and n. a to 3.

i. Lit. "phylactery" (phylaktēron). In view of its therapeutic and evil-averting effects, this phylactery appears to stem from the sphere of magic. No hint is given that this phylactery corresponds to the usual arm and head cases for miniature Scripture portions, examples of which (with slight differences) have been found at Qumran. In common with the traditional Jewish phylacteries, those of Job's daughters were to be tied on, or at least donned (47:11; 48:1; 49:1; 50:1; 52:1). But it is striking that they wore them at all, since talmudic tradition exempted from the use of phylacteries slaves, mourners, and females (Kid 34a; MK 15a; Tefillin 3). Yet neither is it a pure magical amulet (a written prescription for magically fending off evil). It is thus a case of restrained Jewish magic, resulting in a wearable "charm." Midrashic in origin and capable of effects including those (1) therapeutic (47:5-7; 52:1); (2) economic (47:2); (3) evil-averting (47:10); (4) glossolalic (48:3; 49:2; 50:2); and (5) apocalyptic-visionary (47:2, 9, 11; 52:9).

j. Job, or God? The text is ambiguous. S V Slav read "the Lord," understanding the term as a divine title, as they also did at 40:2, where according to P, Job "sang praises to the Father." "Father" is a frequent title for Job in the immediate context: 47:1, 2; 48:1 (cf. 52:9, 12). The "father" here seems to be Job, whose own phylactery he is about to grant his daughters as their inheritance.

k. V has "wonders."
earthly things—she spoke ecstatically in the angelic dialect, sending up a hymn to God in accord with the hymnic style of the angels. As she spoke ecstatically, she allowed "The Spirit" to be inscribed on her garment.  

49 Then Kasia bound hers on and had her heart changed so that she no longer regarded worldly things. *And her mouth took on the dialect of the archons and she praised God for the creation of the heights. *So, if anyone wishes to know "The Creation of the Heavens," he will be able to find it in "The Hymns of Kasia."  

50 Then the other one also, named Amaltheia's Horn, bound on her cord. And her mouth spoke ecstatically in the dialect of those on high, since her heart also was changed, keeping aloof from worldly things. For she spoke in the dialect of the cherubim, glorifying the Master of virtues by exhibiting their splendor. "And she praised God for the creation of the heights. 'So, if anyone wishes to know "The Creation of the Heavens," he will be able to find it in "The Hymns of Amaltheia's Horn.""

"...as the notion of the "Chariot of the Father"—is already realized (Heb 12:22-24, in community; 2Clem 5:6)...."
Nereus' literary activity

1.2 51 After the three had stopped singing hymns, a while the Lord was present as was I, Nereus, b the brother of Job, and while the holy angel c also was present, I sat near Job on the couch. And I heard the magnificent things, d while each one made explanation to e the other. And I wrote out f a complete book of most of the contents of hymns that issued from the three daughters of my brother, so that these things would be preserved. For these are the magnificent things of God.

Job's death, soul ascent, and burial

1 52 After three days, as Job fell ill a on his bed (without suffering or pain, however, 47:7 since suffering could no longer touch him on account of the omen of the sash he wore), a after those three days he saw those who had come for his soul. b And rising immediately he took a lyre c and gave it to his daughter Hemera. d To Kasia he gave a censer, d and to Amaltheia's Horn he gave a kettle drum, e so that they might bless those who had come for his soul. And when they took them, they saw the gleaming chariots f which had come for his soul. g And they h blessed and glorified God each one in her own distinctive dialect.

8 After these things the one who sat in the great chariot got off and greeted Job 33:9 and n. 2 as the three daughters and their father i himself looked on, though certain others

51 a. Here and at 51:4, as well as 52:12 (cf. 18:2: songs of victory taught by the angel), the products of the daughters' glossolalic speeches are described as hymns, although they are called "prayers" at 50:3. What singing angels sound like, which presumably those using their language would resemble, can be gauged from 2En 17:1 J: "In the middle of the heaven, I saw armed troops, worshiping the LORD with tympani and pipes, and unceasing voices, and pleasant voices and pleasant and unceasing and various songs which it is impossible to describe. And every mind would be quite astonished, so marvelous and wonderful is the singing of these angels. And I was delighted listening to them."

b. The shift back to first person (as TJob 1:4-45:4—but now to Nereus—ffects at least 51:1-4 and 53:1-4. See nn. i to 1 and a to 46. The name "Nereus" is a Gk. mythological deity. Nereus, sometimes said to be the oldest of the gods, was an apt choice for the name of an oracular recorder, since this god himself was said to have had the gift of prophecy (Horace, Carmina 1.15). Like Job, the god Nereus had daughters, the fifty (number varies) Nereids, whose names were recorded. Like Satan, Nereus could transform himself into many shapes (fire, water, etc., Apollodorus 2.5.11). Paul knew a Christian of this name at Rome (Rom 16:15). Nereus is called Nahor (Naor) at TJob 1:6 S V Slav, where he is made a brother to Esau by S and a brother to Job by V. c. Perhaps the same angel as the one who met Job earlier, TJob 5:2 (cf. 18:5). P speaks here of "the Holy Spirit," while V omits the whole phrase.

d. See n. a to 38. V adds so as to read "the magnificent things of the three daughters of my brother."

e. The translation is uncertain; possibly, "made signs to each other," or "noted things down for each other" (so Kraft).

f. 2En knows of books written by angels (22:11) and—at the angel's dictation—by Enoch (23:6; cf. Rev 2:1 and Rom 16:22). 4Ezra 14:42, on the other hand, has five men writing in unfamiliar letters what Ezra himself uttered under inspiration. In TJob, however, it is Nereus himself who takes the literary initiative, even though both the Lord and the "holy angel" (or, "Holy Spirit"?) were present.

52 a. See n. d to 1.

b. Regularly called angels by V (52:5, 6; 47:11).

c. According to 14:1f., Job had a ten-stringed lyre with which he entertained the widows after dinner.

d. A censer as Job had in earlier days of glory (32:8).

e. The ascent of Job's soul is not unlike that said of Enoch, where, however, there is no death involved and no soul/body separation: 3En 6:1, "When the Holy One, blessed be he, desired to lift me up on high, he first sent Anaphiel H [H = tetragrammaton], the Prince, and he took me from their midst in their sight and carried me in great glory upon a fiery chariot with fiery horses, servants of glory. And he lifted me up to the high heavens together with the Shekinah" (trans. H. Odeberg, 3 Enoch [Cambridge, 1928] p. 19). Biblical accounts of the ascensions of Enoch (Gen 5:24) and Elijah (2Kgs 2:11) no doubt inform such descriptions. Similar also is Abraham's death, ascent, and burial as told in TAB 20A.

f. S omits "they saw the gleaming chariots which had come for his soul."

3. g. S has Job himself blessing God "in the distinctive dialect," cf. TJob 40:2: "I [Job] sang praises to the Father."

h. Only S reads "God."

i. Or, Father? Presumably Job, but see 52:12 and n. j to 47.
53 And I Nereus, his brother, with the seven male children accompanied by the poor and the orphans and all the helpless, we were weeping and saying:

"Woe to us today! A double woe!
Gone today is the strength of the helpless!
Gone is the light of the blind!
Gone is the father of the orphans!
Gone is the host of strangers!
Gone is the clothing of widows!
Who then will not weep over the man of God?"

And as soon as they brought the body to the tomb, all the widows and orphans circled about forbidding it to be brought into the tomb. But after three days they laid him in the tomb in a beautiful sleep, since he received a name renowned in all generations forever. AMEN.

j. It was a property of the charismatic sash (47:11) that gave the daughters access to the vision. Restriction of the vision of the assumption also appears in an earlier, Gk. form of the AsMos (in Clement of Alexandria, Strom 6.15), where only Joshua and Caleb witness the sight. In the finally edited form, Moses’ assumption is not mentioned and he dies in the presence of all the people, AsMos 1:15. Cf. 2Kgs 2:10-12; 6:17.

k. Where his former ten children already were. See n. b to 40.

l. S V Slav have "to God." P reads "hymns of the(ir) father."

53 a. S Slav omit.

b. The poor also made lamentation for Sitis (40:13). The mourners included those aided by Job’s philanthropy (TJob 9–15; e.g. 9:3).

c. Cf. the lament for Sitis at 40:13f. The language of Job 29:15 LXX informs this lament: "I was the eye of the blind, the feet of the lame. I was a father to the weak. I tracked out a cause not my own." The lament contains numerous echoes of the earlier celebration of Job’s philanthropy (TJob 9–15).

d. The texts read variously, including or combining such ll. as "Gone is the way of the heart," "Gone is the shelter/clothing of the naked," "Gone is the protector of widows."

e. The angel’s promise is fulfilled.

f. In place of the "Amen" with which P ends, S V provide longer endings close in content to Job 42:16 LXX. Noteworthy is the contrast between the future tense of Job 42:17a LXX ("And it is written that he will again rise with those whom the Lord raises up") and the past tense of TJob 53:8 V ("And it is written that he was raised with those whom the Lord raised up"). Slav has a distinctive ending: "And Job lived after his plague and his sufferings 170 years. And the whole span of his life was 248 years. And he saw his sons and grandsons and great-grandsons, to the third generation. Do not believe his enemies forever, for just as honey makes wine bitter, so is his deceitfulness. And if he humbles himself before you and bows, make firm your heart and beware of him and guide him over yourself. Do not place him higher than yourself, lest he seek out your seat. And when you announce your thoughts to him with your own lips, your enemy will call you blessed, but in his heart he thinks of throwing you into a ditch. Your enemy sheds tears before you, but in his heart he thinks of drinking your blood. Glory be to our God forever. Amen." (Translation kindly supplied by J. Kolsti.)