

lived at Ophrah, where he was buried. He must have been a man of importance, because an altar of Baal was in his house, and he had more than ten servants (Judges vi. 25, 27); and he alone was able to check the fury of the people against his son (*ib.* 30-31). See GIDEON.

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4. Son of Ahab. When the latter was about to set out to meet the Syrians in battle at Ramoth-gilead, he entrusted the prophet Micaiah, whose prophecy had been against him, to Amon, the governor of Samaria, and to Joash, the king's son, saying, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace" (I Kings xxii. 26, 27). It may be that Joash was an under-officer of Samaria; or, as Rawlinson suggests, the word translated "king's son" may refer to a state officer, such as is found in Jer. xxxvi. 26. There is no other mention of this Joash.

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5. A descendant of Shelah, the son of Judah; one of the men "who had the dominion in Moab" (I Chron. iv. 22). 6. Son of Shemaah the Gibeathite; one of David's warriors (*ib.* xii. 3). 7. (שׁוּבָה) Son of Becher, the son of Benjamin (*ib.* vii. 8). 8. Overseer of David's cellars of oil (*ib.* xxvii. 28).

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M. SEL.

JOB (אִיּוֹב).—**Biblical Data:** Titular hero of the Book of Job. He was a native of Uz, rich, very pious, and upright, and he had seven sons and three daughters. His sons used to make a feast in their houses, one each day; and at the end of the week Job would bring seven holocausts, according to the number of his sons, thinking perhaps that the latter, while feasting, had committed sins (Job i. 1-5).

One day in the heavenly council, in consequence of a question asked by God, Job's piety was discussed by the accuser Satan, who maintained that if Job should be stricken with calamity he would certainly sin. Satan, having received permission to deal with Job as he pleased, first brought poverty on him by causing all his cattle to be stolen; then he caused the death of all Job's children. But Job did not sin. On the contrary, he declared God's act to be just, saying, "The Lord gave, and the Lord hath taken away" (*ib.* i. 6-22).

At a second gathering of the "sons of God" Satan obtained permission to afflict Job's own person. He accordingly smote him with a most painful disease (elephantiasis?); still Job did not complain. Even when his wife advised him to curse God and die, he replied that he had to accept evil at His hands, just as he had received good (*ib.* ii. 1-10). Three friends came to condole with him, and stayed with him seven days and seven nights in silence (*ib.* ii. 11-13), after which began the colloquies between him and his friends that form the text of the Book of Job.

Finally, God restored Job to his former state, giving him twice as much as he had before, even fourteen sons. The daughters, however, born to him after his restoration were only three in number. Job lived 140 years after this and saw four generations (*ib.* xlii. 10-17). He is mentioned by Ezekiel (Ezek. xiv. 14, 20) with Noah and Daniel as among the three most righteous men. See JOB, BOOK OF.

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—**In Rabbinical Literature:** Owing to the importance of the Book of Job, the Talmudists occupied themselves frequently with its chief character. One of the amoraim expressed his opinion in the presence of Samuel b. Nahmani that Job never existed and that the whole story was a fable (B. B. 15a). An opinion couched in similar words and pronounced by Simeon ben Lakish was interpreted to mean that such a person as Job existed, but that the narratives in the drama are inventions (Gen. R. lvii.). Apart from these utterances all of the rabbis took it for granted that Job existed, but they differed widely as to the epoch in which he lived and as to his nationality, two points of discussion closely connected. Every one of the Talmudists inferred Job's epoch and nationality from an analogy between two Biblical words or sentences. According to Bar Kappara, Job lived in the time of Abraham; according to Abba b. Kahana, in the time of Jacob, he having married Dinah, Jacob's daughter (*ib.*; B. B. 15b; comp. additions in Targ. Yer. to Job ii. 9). R. Levi said that Job lived in the time of Jacob's sons; and he also said, in the name of Jose b. Halaftha, that Job was born when Jacob and his children entered Egypt and that he died when the Israelites left that country. Job consequently lived 210 years (comp. Rashi on Ex. xii. 40). When Satan came to accuse the Israelites of being idolaters, God set him against Job, whence Job's misfortunes (Gen. R. l.c.). This opinion

Opinions is supported by the statement that Job **as to Date.** with Jethro and Balaam was consulted

by Pharaoh as to the means of reducing the number of the children of Israel and that Job was stricken with calamity because he had remained silent (Sanh. 106a; Soṭah 11a). It may be mentioned that this legend is narrated differently in the "Sefer ha-Yashar" (section "Shemot," p. 110a, ed. Leghorn, 1870) as follows: At first Job, who was one of Pharaoh's eunuchs and counselors, advised Pharaoh to have every male child murdered (Ex. i. 16). Afterward Pharaoh, having had a dream which prognosticated the birth of a helper, again consulted Job. The latter answered evasively: "Let the king do as he pleases" ("Sefer ha-Yashar," l.c. p. 111a). Levi b. Lahma also held that Job lived in the time of Moses, by whom the Book of Job was written. Some of the rabbis even declare that the one servant of Pharaoh who feared the word of God (Ex. ix. 20) was Job (Ex. R. xii. 3). Raba, specifying the time more accurately, said Job lived in the time of the spies who were sent by Moses to explore the land of Canaan (B. B. 15a). According to these rabbis, Job was a Gentile—an opinion which is elsewhere expressed more fully, in that Job is said to have been a pious Gentile or one of the prophets of the Gentiles (*ib.* 15b; Seder 'Olam R. xxi.). Other tannaim place Job variously in the reign of Saba, in that of the Chaldees, and in that of Ahasuerus. R. Johanan and R. Eleazar both declared that Job was one of those who returned from the Captivity and that his bet ha-midrash was at Tiberias (Yer. Soṭah v. 8; B. B. l.c.; Gen. R. l.c.). It is said in B. B. (*ib.*) that these tannaim necessarily considered Job an Israelite; but R. Hananeel (*ad loc.*) has in his text, "All the Tannaim and Amoraim, with the exception of

the one who placed Job in the time of Jacob, were of opinion that Job was an Israelite" (comp. also Gen. R. l.c.).

Job is prominent in haggadic legends. His prosperity is thus described: Samuel b. Isaac said: "He who received a 'perutah' from Job prospered in his affairs." Jose b. Hanina inferred from Job i. 10 that Job's goats could kill wolves; and R. Johanan inferred from Job i. 14 that God gave Job a foretaste of the bliss of paradise (B. B. 15b). Satan, seeing Job's extraordinary prosperity, was filled with envy and therefore began in the councils of heaven to disparage Job's piety.

According to the Targum Yerushalmi (Job i. 6, ii. 1) the two councils of heaven took place respectively on Rosh ha-Shanah and Yom Kippur. When the messenger told Job that the Sabaeans had seized his oxen, he armed his men and prepared to make war upon them. But the second messenger came, telling him that a fire from heaven had destroyed his sheep, and he then said: "Now I can do nothing" (Lev. R. xvii. 4). The wind that blew down his house was one of the three great winds whose power was sufficient to destroy the world (Gen. R. xxiv. 4). Job was stricken by Satan with fifty different plagues (Ex. R. xxiii. 10). His house was filled with a bad smell, and Job sat down on a dunghill. His flesh was filled with worms which made holes in his body and began to quarrel with one another. Job thereupon placed every worm in a hole, saying: "It is my flesh, yet you quarrel about it" (Ab. R. N., ed. Schechter, p. 164; comp. Kohler, Testament of Job, v. 6-8, in Kohut Memorial Volume, pp. 264-295). Job's sufferings lasted twelve months ('Eduy. ii. 10; comp. Testament of Job, v. 9, where the number of years is given as seven); then God, yielding to the prayer of the angels, healed him and restored to him twofold what he had before (Ab. R. N. l.c.). Only the number of Job's daughters was not doubled. Nevertheless their beauty was doubled, and therefore their names (Job xlii. 14), indicating their extraordinary charms, are given (B. B. 16b). The legendary accounts of Job extend also to his three friends. These entered his house simultaneously, though they lived 300 miles apart. Each had a crown or, according to another statement, a tree on which the images of the three friends were carved; and when a misfortune befell any one of them his image was altered (*ib.*; comp. Targ. to Job ii. 11). It has been said that Job lived 210 years; this is inferred from Job xlii. 16, where it is said that he lived 140 years after his recovery (Gen. R. lviii. 3, lxi. 4; comp. Yalk., Kings, 243, and Testament of Job, xii. 8). It is said also that the whole world mourned Job's death (Soṭah 35a).

But it was chiefly Job's character and piety that concerned the Talmudists. He is particularly represented as a most generous man. Like Abraham, he built an inn at the cross-roads, with four doors opening respectively to the four cardinal points, in order that wayfarers **Generosity.** might have no trouble in finding an entrance, and his name was praised by all who knew him. His time was entirely occupied with works of charity, as visiting the sick and the

like (Ab. R. N., ed. Schechter, pp. 33-34, 164; Midrash Ma'yan Gaunim, ed. Buber, p. 92; comp. Gen. R. xxx. 9). Still more characteristic is the conclusion of Raba that Job used to take away, ostensibly by force, a field which belonged to orphans, and after making it ready for sowing would return it to the owners (B. B. l.c.). Job was also of exemplary piety. Like Abraham he recognized God by intuition (Num. R. xiv. 7). Nothing in his possession had been acquired by rapacity, and therefore his prayer was pure (Ex. R. xii. 4). He, Melchizedek, and Enoch were as spotless as Abraham (Midr. Teh. to Ps. xxxvii.). He took the greatest care to keep himself aloof from every unseemly deed (Ab. R. N. ch. ii., Recension B, ed. Schechter, p. 8). According to Targ. Sheni to Esth. i. Job's name was one of the seven engraved on the seven branches of the golden candlestick.

But these features of Job's character made the Rabbis apprehend that he might eclipse Abraham; and some of them therefore depreciated Job's piety. Johanan b. Zakkai used to say that Job's piety was only the result of his fear of punishment (Soṭah 27a; Yer. Soṭah v. 5). In Ab. R. N., Recension A, p. 34, where the generosity of Job is so much praised, it is concluded that when he, after having been afflicted, complained that he was inadequately rewarded, God said to him: "Thy generosity has not yet attained to the half of that of Abraham." R. Levi even went as far as to exculpate Satan, declaring that he had the same apprehension that God might forget the piety of Abraham (B. B. 16a). Still even among the Tannaim Job had his defenders, *e.g.*, Joshua b. Hyrcanus, whose opinion was that Job worshipped God out of pure love (Soṭah l.c.). This difference of opinion existed with regard to Job's attitude at the time of his misfortune. R. Eliezer said that Job blasphemed God (the Talmudic expression being "he desired to upset the dish"), but R. Joshua considered that Job spoke harsh words against Satan only (B. B. 16a). This discussion was continued by Abaye and Raba, of whom the former pleaded for Job, while Raba followed R. Eliezer's opinion. Raba's (according to another text, Rab's) expression was "dust into the mouth of Job." He inferred from the passage "and yet Job sinned not with his lips" (Job ii. 10) that Job sinned in his heart (*ib.*).

In the Talmudic literature it is generally assumed that Job sinned or, as the expression is, "he rebelled" ("ba'at?"; Midr. Teh. xxvi.). It is further said that if Job had not sinned people would recite in prayer "and the God of Job," just as they recite "the God of Abraham, Isaac, and Jacob," but he rebelled (Pesik. R. Aḥare Mot, ed. Friedmann, p. 190a; comp. Ex. R. xxx. 8). Job's chief complaint was, according to Raba, that although man is driven to sin by the seducer ("yezer ha-ra'"), whom God Himself has created, yet he is punished (comp. Job x. 7). But Eliphaz answered him: "Thou castest off fear" (*ib.* xv. 4), meaning, if God created the seducer, He also created the Torah, by which a man can subdue the seducer (B. B. l.c.). Raba concluded also that Job denied resurrection (*ib.*).

A more picturesque treatment of Job's bitterness

against God is recorded by Rabbah (according to B. B. 16a), or Raba (according to Niddah 52a): Job blasphemed God by using the term "tempest" when he said, "For he breaketh me with a tempest" (Job ix. 17), which passage is interpreted by the Rabbis to mean, "Perhaps a tempest passed before Thee which caused the confusion between **אֵיבֹב** [= "Job"] and **אֵיבֹיב** [= "enemy"]" (comp. also Ecclus. [Sirach] xlix. 9, the Hebrew, Greek, and Syriac versions, and the commentaries *ad loc.*). God therefore answered him out of the tempest (*ib.* xxxviii.-xxxix., which are interpreted as a refutation of Job's charge). Still, Rabbi's opinion was that Job spoke in praise of God more than Elihu did (Ex. R. xxxiv. 1).

It has already been said that the Book of Job was ascribed by the Rabbis to Moses. Its place in the canon is between Psalms and Proverbs (B. B. 14b). The high priest read the Book of Job for diversion before Yom Kippur (Yoma i. 4 [18b]). According to the Talmudists, he who sees the Book of Job in a dream may anticipate a misfortune (Ber. 57b). There was an ancient Targum to Job which was regarded by the Talmudists as a dangerous work (comp. Tosef., Shab. xiv.).

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S. S.

M. SEL.

—**Critical View:** The hero whose name has furnished the title of the Book of Job appears only as a legendary figure. It is idle to inquire whether the story has any historical basis, since nothing definite relating to Job can be ascertained. The story originated in the land of Edom—a background that has been retained in the Hebrew poem. The names of Job and his three friends have been partly Hebraized. "Iyyob," the Hebrew form of "Job," is either passive, meaning "the person attacked [by Satan]" (comp. "yillod" = "the born one"; Ex. i. 22; Josh. v. 5; "shilloah" in Job ix. 7 = ἀπεισταλμένος), or active, meaning "the attacker [*i.e.*, of the ancient doctrine of retribution]" (comp. Merx, "Das Gedicht von Hiob," 1871, pp. xvii., xxxv.), like "yissor," Job xl. 2 = "the reprover"; the Arabic etymologies given in Ewald, "Das Buch Ijob" (2d ed., 1854, pp. 19 *et seq.*: "the returning, repenting"), and in Hitzig, "Das Buch Hiob" (1874, pp. xix. *et seq.*: from the Arabic tribe "banu Awwab" = "sons of the evening star," *i.e.*, "of the returning one"), are doubtful.

Eliphaz the Temanite (Job ii. 11) appears also in Gen. xxxvi. 4, 11, 15, as Esau's eldest son. Bildad the Shuhite is mentioned only in the Book of Job. According to Nöldeke (in "Z. D. M. G." xlii. 479), the name means "Bel has loved" (comp. "Eldad"). In Gen. xxv. 2 "Shuah" is the name of a tribe, not of a place. "Zophar" also occurs only in the Book of Job. His home, Naamah, is mentioned in Josh. xv. 41 as a city within the Judaic "shefelah." Job's home, Uz (ὤζα Αὐσίς in the Septuagint), is mentioned in Lam. iv. 21 as being in Edom; according to Wetzstein (in Delitzsch, "Hiob," pp. 576 *et seq.*) it was in Hauran, east of the Jordan. For other opinions see Budde, "Das Buch Hiob," 1896, pp. x. *et seq.*

The poem of Job as found in the Old Testament

is a combination from two sources. The earlier of these, a folk-book, comprises the prologue (Job i. and ii.) and the epilogue (*ib.* xlii. 7-17).

Composite According to this source Job was a rich Edomite sheik, of irreproachable **Nature of** piety (*ib.* i. 1, 3, 8), as is shown especially by his punctiliousness in ritual observances (*ib.* i. 5) according to the customs of the time. The accusing angel Satan (*ib.* i. 6) in the presence of God casts reflections on the causes of Job's piety (*ib.* i. 9-11), and, in agreement with the conceit that the evil upon earth is not caused by God directly, but is brought by one or many intermediary angels, receives permission to test Job by misfortune (Gen. xix.; II Sam. xxiv. 16 *et seq.*; Ezek. ix. 4 *et seq.*; comp. κολαστική δύναμις in Philo, "Quis Rerum Divinarum Heres Sit," § 34 [ed. Mangey, i. 496]; "middat ha-din" in the Jewish midrash, Gen. R. xii.).

The first trial consists in the destruction of Job's possessions (Job i. 12-19), in which he is the victor through his resignation (*ib.* i. 20-22). Satan declares this trial to have been insufficient, and demands another to consist in personal bodily suffering. This also is granted, and Job is again victorious (*ib.* ii. 1-10). Job's wife (*ib.* ii. 9, 10) here shows how great in such cases is the temptation to do wrong. That the friends of Job, who come to comfort him (*ib.* ii. 11-13), also sin on this occasion is evidenced in Job xlii. 7-10a, where Job, who alone remains guiltless, has to intercede for them when they bring the burnt offerings. The nature of their sin does not appear, since the folk-book is interrupted at this point by the interpolation of the poem of Job (*ib.* iii. 1-xlii. 6).

The folk-book is further differentiated from the poem by its employment of the name of ὙΩΗ, which it naively puts into the mouth of the Edomites (*ib.* i. 7, 21b; xlii. 7). Here again Job refrains from sinning with his lips (*ib.* ii. 10), even in his deepest suffering, and says to ὙΩΗ only what is just ("mekouah"; *ib.* xlii. 7b, 8b), whereas in the poem he utters the most offensive sentiments against God, beginning by cursing the day of his birth.

In the folk-book the sins consist mainly in unseemly speeches to and about God (*ib.* i. 10; xlii. 7, 8; comp. *ib.* i. 22, "natan tiflah"). He who refrains, like Job, is "sar me-ra" (= "one who escheweth evil") and "yere Elohim" (= "who feareth God") (*ib.* i. 1). In other respects piety here, as among the Patriarchs (Gen. xxii. 3), is a matter of ritual, consisting in burnt offerings (Job i. 5). Job's dress is that worn by the Patriarchs; his flocks are reminiscent of Gen. xii. 16, xxxii. 5; his servants ("abuddah"), of Gen. xxvi. 14. According to Duham ("Das Buch Hiob," 1897, p. viii.) Ezek. xiv. 14 *et seq.* indicates that the writer of that passage knew the folk-book.

E. G. II.

C. S.

JOB, THE BOOK OF.—**Biblical Data:** A dramatic poem in forty-two chapters, the characters in which are Job, his wife (mentioned only once, ii. 9), his three friends—Eliphaz, Bildad, and Zophar—Elihu, and God (see **DRAMA, HEBREW**). **Ch. 1.-ii.:** Prologue, describing Job's prosperity, its disap-