

Introduction:

III. Orientation to Books about Job

This is intended to be a reasonably comprehensive bibliography. It does not contain only items I have read or seen, though I think I have seen most that are in Sheffield University Library, Cambridge University Library or the British Library in the British Museum, London. It does not usually include works in languages with which I have no familiarity. Other remarks about the intentions lying behind this bibliography may be found in the first part of the introduction, Orientation to this Book.

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Little account has been taken in this bibliography of studies of Job that form part of larger works. For example, all introductions to the Old Testament contain treatments of the book, as do commentaries on the whole Bible and works on the Wisdom literature. Thus, quite apart from errors of omission, this bibliography, for all its length, is far from an exhaustive list of what has been written about the Book of Job. It may be regarded, however, as richly representative of the writing which the Book of Job has generated over the centuries.

1. BIBLIOGRAPHIES OF WORKS ON JOB

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2. COMMENTARIES AND TRANSLATIONS

Commentaries and translations in this section of the Bibliography have been arranged principally by period: Patristic; Jewish before the nineteenth century; Christian, medieval; Christian, sixteenth to eighteenth centuries; Jewish and Christian, nineteenth to twentieth centuries.

Before the Renaissance, the Book of Job was given less attention than the more obviously Christological parts of the Old Testament. It may be that the remarkable interest in the book since the sixteenth century is related to the growth of humanism, and the comparative freeing of biblical study from ecclesiastical constraints. The Book of Job, with its presentation of divergent theological views, has obviously not been entirely congenial to the proponents of dogmatic theology.

Much of the greatness of the Book of Job has been its adaptability to the needs and interests of various ages. In the Renaissance, as in the Middle Ages, Job was often seen as an ethical model, an exemplar of fortitude and patience. In the Enlightenment, he became rational man, struggling on the side of reason and experience against dogma. The Job of Romanticism is a figure weighed down with human sadness, full of restless longings for the infinite. In the twentieth century, Job becomes rather a representative of a humanity condemned to an existence of absurdity. None of these readings of the book and of its central character is a misreading; rather, the convictions and concerns of different ages have revealed a dimension in the work that was not previously well recognized. It would be an error to suppose that the history of the interpretation of the book only teaches us that we all see in the Bible only what we want to see. It would be better to think of writings on the Book of Job as comments in a visitors' book at a historic monument, as transcriptions of an orchestral suite for the piano or flute or cello, or as gossip about a well-loved, but awkward, character of our acquaintance.

A. PATRISTIC

In the patristic period, it was apparently the Greek writers who favored the Book of Job. Besides the fragments of the commentaries of Chrysostom, Athanasius and others, there is also the Greek Catena, a collection of comments from twenty-four Greek fathers, most of whose commentaries have not otherwise survived. The Latins seem to have been overwhelmed by the *Moralia* of Gregory the Great which exercised a vast influence in the Middle Ages not only on biblical study but on Christian ethics and theology generally.

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i. Greek

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D. CHRISTIAN, SIXTEENTH TO EIGHTEENTH CENTURIES

Among this surprisingly extensive list of books on Job (over 150 items, that is, a new book on Job every eighteen months, on average), two points stand out. First, the quantity of translations, professing to be translations from the original Hebrew. Very many of these are in verse (English and French especially, but also German, Greek, Italian; such a translation could be done in a month, as Hugh Broughton’s title testifies: *Job. To the King. A Colon-Agrippina studie of one moneth, for the metricall translation: but of many yeres, for Ebrew difficulties*, 1610). For sheer nerve the tour de force by John Duport, one of the translators of the Authorized Version, who turned Job into epic verse in the dialect of Homer, deserves mention (QRHNOQRIAMBOS. *Sive Liber Job Graeco carmine redditus*, 1637). The publication of so many versions is a testimony to the wide knowledge of Hebrew among the learned classes generally, and gives cause for wonder concerning the apparently insatiable appetite of the reading public for such works. Second, the number of “critical” commentaries, i.e., with detailed philological comments, often expressly based on Jewish authors, and commonly with ample evidence of knowledge of Arabic.

To look simply at the earliest entries in the British Library catalogue of sixteenth-century books of Job is both fascinating and instructive of how the book was used in this period. One is even tempted to discern reflections of national characteristics in the titles that first appear. The earliest work in English is not an independent work, but a translation of the commentary of the reformer Theodore Beza. The first work published in Scotland was the daunting series of no fewer than 316 lectures on Job given by George Hutcheson to his indefatigable congregation in Edinburgh: *An Exposition of the Book of Job: Being the sum of cccxvi lectures preached in the City of Edinburgh*, 1669). The earliest work in French is a translation from the Hebrew, with a brief commentary by the author, Jean Pélerin, who signs himself only by the rather transparent pseudonym Le Viateur; the second item is another translation (see d’Albiac), this time into “French-poetry,” that is, the Alexandrine verses beloved of Racine and his age. The earliest work in German is a collection of sermons, *The History of Job expounded as useful Christian Preaching* (J. Wildt, *Iobi historia Christlich und nützlich Predig weyss aussgelegt ... Durch Johan Wildt ... geprediget ... 1552, 1558*).

As in all periods of interpretation, there was a lot of derivative writing, often acknowledged in the copious title pages. But the dominant impression is rather of vigorous and technically expert scholarship. The period precedes the rise of critical *historical* scholarship; but it abounded in fine examples of linguistically and critical studies, in which dogma, allegory and ecclesiastical influence are refreshingly absent. The work of J. J. Duguet and J. V. Bidel d’Asfeld, *Explication du livre de Job où, selon la méthode des saints Pères, l’on s’attache à découvrir les mystères de Jésus-Christ et les règles des moeurs renfermées dans la lettre même de l’Écriture* (1732), i.e., *Explanation of the Book of Job in which, according to the method of the Fathers, the concern is to discover the mysteries of Christ and the moral principles contained in the very letter of Scripture*, is something of an exception that proves the rule.

A prize for the most optimistically entitled book on Job should be awarded to John Brentius, the Wittenberg theologian, for his *Hiob cum piis et eruditissimis Iohannis Brentii commentariis ad Hebraicam veritatem ita translatus, ut nulla porro obscuritas lectorem possit offendere* (1527), i.e., *Job so translated according to the true Hebrew original, with the pious and learned comments of John Brentz, that no obscurity should any further cause the reader to stumble*. For such hybris, he should be sentenced to a posthumous compilation of a bibliography of books published on Job since 1527.

Finally, a consolation prize is justly deserved by C. Peters for his *A Critical Dissertation on the Book of Job, wherein the account given of that book by the author of The Divine Legation of Moses Demonstrated, & c. is particularly considered; the antiquity of the book vindicated; the great text (Chap. xix.25—) explained; and a future state shewn to have been the popular belief of the ancient Jews or Hebrews* (2d ed., 1757). The course of subsequent scholarship has declared him wrong on each of his primary assertions.

Among the most important scholarly commentaries of this period may be mentioned, in chronological order:

1527
Brentius
1600
Pineda
1720
Michaelis, J. H.
1528
Bucer
1612
Piscator
1734
Hoffmann
1528
Titelmann
1625
Sanctius
1737
Schultens
1573
Mercerus
1629
Bolducius
1753
Houbigant
1582
Huerga
1644
Cocceius
1779
Reiske
1584
Zúñiga

1663
Terentius
1779
Döderlein
1599
Merlin
1670
Schmidt
1789
Dathe

Abbott, G. *The whole booke of Job paraphrased, or made easie for any to understand.* London, 1640. **Anon.** *Hijr begynt dat boeck Iob.* Augsburg, 1480. ———. *Büchlein von dem heiligen Job.* Argentorati, 1498. ———. *Liber beati Job. Si patientiam, si modestiam, si constantiam in tribulationibus, infirmitatibus et adversis, si denique celibem ac beatam vitam ducere cupis librum beati Job ydumie sive μ Arabia legito.* Paris, 1508. [The Lat. text preceded by Jerome's prologue.] ———. *Das Buch Hiob, nach der Hebreischen Grundsprache gottsfürchtiger und gelehrter Lehrer Auslegung: In zwölf vnd dreyzehen silbige deutsche Reime gesetzt, Sampt ... einer kurtzen erzehlung wer dieser heilige Mann gewesen und zu welcher Zeitt ere gelebet.* Wittenberg, 1638. ———. *Jesu Christi Festum Natalitium ... Insunt observationes ad librum Jobi.* Tübingen, 1826. ———. *Job, un drama engiadinais del 16. secul. Nouvamaing publicho da Jakob Ulrich.* Chur, 1896. **Aurelius, A.** *Iobus, sive de patientia liber, poetica metaphrasi explicatus.* London, 1632.

Barbould, Anna Laetitia. *Devotional pieces, compiled from the Psalms and the Book of Job: to which are prefixed, thoughts on the devotional taste, on sects, and on establishments.* London, 1775. **Bellamy, D.** *A Paraphrase on the sacred history, or Book of Job, with observations from various authors.* London, 1748. **Belleau, R.** *Traduction en vers du livre de Job.* 1576. **Benserradde, I. de.** *Paraphrases sur les IX. leçons de Iob.* Paris, 1637. **Beza, T. de.** *Jobus commentario et paraphrasi illustratus.* Geneva, 1583. ———. *Iob expounded by Theodore Beza, partly in manner of a commentary, partly in manner of a paraphrase. Faithfully translated out of Latine into English.* Cambridge, 1589 (?). See also **Raitt, J.** "Beza, Guide for the Faithful Life (Lectures on Job, Sermons on Song of Songs, 1587)." *SJT* 39 (1986) 83–107. **Blackmore, R.** *A Paraphrase on the Book of Job: as likewise on the Songs of Moses, Deborah, David: on four select Psalms: some chapters of Isaiah, and the third chapter of Habakkuk.* [In verse.] London, 1700. **Bolducius [Bolduc], P.** *Commentaria in librum Job.* 2 vol(s). Paris, 1629, 1637. **Boullier, D. R.** *Observationes miscellaneae in librum Job.* Amsterdam, 1758. **Bravi, B. A.** *Parafraasi del sacro libro di Giobbe fatta in versi italiani.* Verona, 1763. **Brentius [Brentz], J.** *Hiob cum piis et eruditis Iohannis Brentii commentariis ad Hebraicam veritatem ita translatus, ut nulla porto obscuritas lectorem possit offendere.* Haganoae, 1527. **Brett, A.** *Patientia Victrix: or, the Book of Job, in lyrick verse.* London, 1661. **Broughton, H.** *Iob. To the King. A Colon-Agrippina studie of one moneth, for the metrical translation: but of many yeres, for Ebrew difficulties.* In his *The Works of the Great Albionean Divine, renown'd in many nations for rare skill in Salems and Athens tongues, and familiar acquaintance with all rabbinical learning.* London, 1662. 2:247–94. **Brucioli, A.** *Il libro di Iob, tradotto dalla ebraica verita, in lingua italiana, & con nuovo commento dichiarato.* Vinegia, 1534. **Bucer, M.** *Commentarii in librum Jobi.* Strasbourg, 1528. **Bugenhagen, J.** *Adnotationes in Joburn.* Strasbourg, 1526.

Cajetan, T. de V. *In librum Iob commentarii.* Rome, 1535. **Calmet, A.** *Commentaire littéral sur le livre de Job.* 1722. **Calvin, J.** *Sermons sur le livre de Job, recueillis fidèlement de sa bouche selon qu'il les preschoit.* 1554. Eds.: *Calvini Opera.* Ed. G. Baum, E. Cunitz, and E. Reuss. Vol(s). 33–34. Braunschweig, 1887. ———. *Sermons upon the booke of Job,*

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E. CHRISTIAN AND JEWISH, NINETEENTH AND TWENTIETH CENTURIES

The great majority of the works included here are commentaries of the conventional kind. There are also some other works, such as chapter by chapter expositions, which also treat the Book of Job in the order of its contents. Since most of the commentaries include a new translation by the commentator, those few translations of Job that have not been accompanied by commentary are also mentioned here. No account of course is taken of translations of Job that form part of a version of the whole Bible or some large part of it.

There follows, arranged by year of publication, a personal selection of the commentaries that may be judged to have had the greatest survival value—which does not necessarily imply that they are the most important.

1851
Schlottmann
1897
Duhm
1963
Terrien
1864
Delitzsch
1904
Peake
1965
Pope
1871
Merx
1921
Driver and Gray
1970
Rowley
1874
Hitzig
1926
Dhorme
1976
Andersen
1884
Davidson

1937
Hölscher
1978
Gordis
1891
Dillmann (3d ed.)
1960–63
Horst
1981
De Wilde
1896
Budde
1963
Fohrer
1985
Habel

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3. THE BOOK AS A WHOLE

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7. MOTIFS, THEOLOGICAL ELEMENTS

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8. JOB AND ITS INFLUENCE

This section of the bibliography surveys the influence of the Book of Job on later thinking and writing. It should not be imagined that the study of the "history of interpretation," as it is often called, is merely an interesting or optional addition to the study of the book itself. For all study of the book, including the present commentary, is itself part of the history of interpretation; every item in the whole of this bibliography could equally well be registered under the heading of "Job and Its Influence." The present section, however, is focused upon the influence of the Book of Job on writers and thinkers who were not necessarily intent on interpreting the book, but who nevertheless have been affected by its theme and its imagination. Inevitably there is some overlap with other sections of the bibliography, but on the whole the attempt has been made to focus the present section on the effects the Book of Job has had upon other literatures, especially upon philosophy and imaginative writing.

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Job Mocked by His Friends. *12th cent.* Capital from the cloister of La Daurade, Musée des Augustins, Toulouse. *13th cent.* Bas-relief in doorway representing the Last Judgment, Notre Dame, Paris. *15th cent.* Misericord in church of Champeaux, Seine-et-Marne; Jean Fouquet, Heures d'Étienne Chevalier, Musée Condé, Chantilly. *16th cent.* Hieronymus Bosch, Douai Museum. *17th cent.* II Calabrese, Antwerp: J. Bendt, St Job's Hospital, Utrecht. *19th cent.* A. Decamps, Institute of Arts, Minneapolis.

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11. THE ANCIENT LITERARY CONTEXT, INCLUDING THE HEBREW BIBLE

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