

Anchor Bible Job

The Book of Job has held a central role in defining the project of modernity from the age of Enlightenment until today. The Book of Job: Aesthetics, Ethics and Hermeneutics offers new perspectives on the ways in which Job's response to disaster has become an aesthetic and ethical touchstone for modern reflections on catastrophic events. This volume begins with an exploration of questions such as the tragic and ironic bent of the Book of Job, Job as mourner, and the Joban body in pain, and ends with a consideration of Joban works by notable writers – from Melville and Kafka, through Joseph Roth, Zach, Levin, and Philip Roth.

The Stob Lectures, sponsored annually by Calvin College and Calvin Theological Seminary, have drawn some of today's most celebrated Christian thinkers in the fields of ethics, apologetics, and philosophical theology. This volume collects under one cover each of the Stob Lectures delivered from 1986 to 1998. Comprised of thirteen learned, relevant, and well-crafted addresses, Seeking Understanding presents a diverse range of significant topics, illumined in engaging ways by the scholars who know them best. Lewis B. Smedes's inaugural lecture examines the subject of commitment. James M. Gustafson follows with a look at moral discourse, while Peter Kreeft speaks on immortality. Alvin Plantinga explores the nature of Christian scholarship, and Marty E. Marty surveys the denominational landscape. Allen D. Verhey probes key issues in medical ethics, while Nicholas P. Wolterstorff compares neo-Calvinism and "Yale theology." Other lectures feature Dewey J. Houtenga Jr. on happiness, John Feikens on conflict, George I. Mavrodes on philosophy, Arthur F. Holmes on Christian education, and J. Harold Ellens on dysfunction. Eleanore Stump rounds out the volume with an insightful discussion of the problem of evil. Illustrative of the same depth of thinking, scholarly passion, and clarity of expression that characterized the work of the man whom these lectures honor, Henry J. Stob, Seeking Understanding is both a valuable omnibus and a superb introduction to a rich and influential tradition of Christian scholarship.

The Cornerstone Biblical Commentary provides students, pastors, and laypeople with up-to-date, evangelical scholarship on the Old and New Testaments. It's designed to equip pastors and Christian leaders with exegetical and theological knowledge to better understand and apply God's Word by presenting the message of each passage as well as an overview of other issues surrounding the text. - Publisher.

The Book of Job is one of the great works of world literature. The story is well-known - a prosperous and happy man, distinguished for rectitude and piety, falls victim to a series of catastrophes. And the occasion (if not the reason) for these undeserved calamities - Satan's challenge to God to test Job's faith.

Habel selects the method, materials to be covered, and scholars to be cited, in his humbling task of writing a commentary on such a classic work as The Book of Job--a text that is complex and unclear at many points. (Biblical Studies)

The New International Biblical Commentary offers the best of contemporary scholarship in a format that both general readers and serious students can use with profit. Based on the widely used New International Version translation, the NIBC presents careful section-by-section exposition with key terms and phrases highlighted and all Hebrew transliterated. A separate section of notes at the close of each chapter provides additional textual and technical comments. Each commentary also includes a selected bibliography as well as Scripture and subject indexes.

Includes bibliographical references and index.

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The Book of Job has been a rich source of truth and comfort for its readers throughout the ages, but the crowning glory of this book is the prophetic testimony it bears to the sufferings that Jesus Christ would endure as the savior of his people. The Shadow of Christ in the Book of Job examines the historical character of Job as a typological figure, whose experience of suffering leading to glory was meant to portray the work of Christ, and provide assurance and comfort to all who bear affliction in faith.

The title character of the book of Job suffers terribly, but we should not mistakenly think that this book is just about Job. It is about all of us, and ultimately about God. Many have thought that the book simply restates the perennial questions that plague humankind in a world full of suffering. But often our questions are too limited, and we must learn to ask better questions so that we might find more significant answers. The book of Job answers our original questions obliquely, letting these answers prompt deeper questions, and leading us to discover the wealth that the book has to offer. Most people assume that the book of Job deals with the question of why righteous people suffer. Instead, John Walton suggests that the book is about the nature of righteousness, not the nature of suffering. As we learn to deepen our questions, God will transform how we think about his work in the world and about our responses in times of suffering.

First Published in 1996. Routledge is an imprint of Taylor & Francis, an informa company.

The Eerdmans Commentary on the Bible presents, in nontechnical language, the best of modern scholarship on each book of the Bible, including the Apocrypha. Reader-friendly commentary compliments succinct summaries of each section of the text and will be valuable to scholars, students, and general readers. Rather than attempt a verse-by-verse analysis, these volumes work from larger sense units, highlighting the place of each passage within the overarching biblical story. Commentators focus on the genre of each text—parable, prophetic oracle, legal code, and so on—interpreting within the historical and literary context. The volumes also address major issues within each biblical book—including the range of possible interpretations—and refer readers to the best resources for further discussions.

Only the most naïve or tendentious among us would deny the extent and intensity of suffering in the world. Can one hold, consistently with the common view of suffering in the world, that there is an omniscient, omnipotent, perfectly good God? This book argues that one can. Wandering in Darkness first presents the moral psychology and value theory within which one typical traditional theodicy, namely, that of Thomas Aquinas, is embedded. It explicates Aquinas's account of the good for human beings, including the nature of love and union among persons.

Eleanore Stump also makes use of developments in neurobiology and developmental psychology to illuminate the nature of such union. Stump then turns to an examination of narratives. In a methodological section focused on epistemological issues, the book uses recent research involving autism spectrum disorder to argue that some philosophical problems are best considered in the context of narratives. Using the methodology argued for, the book gives detailed, innovative exegeses of the stories of Job, Samson, Abraham and Isaac, and Mary of Bethany. In the context of these stories and against the backdrop of Aquinas's other views, Stump presents Aquinas's own theodicy, and shows that Aquinas's theodicy gives a powerful explanation for God's allowing suffering. She concludes by arguing that this explanation constitutes a consistent and cogent defense for the problem of suffering.

The Book of Job contains the only sustained, through-composed work in verse in the Hebrew Bible. This makes it very suitable as a testing area for the rules of verse structure and all other

aspects of prosody that were developed in Major Poems of the Hebrew Bible Vol. II and are now also available in Reading Biblical Poetry. This fourth and last volume completes the study that in Vol. I started with Job 3 (curses and complaint), and continued with the first round of the debate (chs.4-14) in Vol. II. Again, the analysis follows two separate circuits: on the one hand that of language, style and structure, on the other hand that of measuring proportions on at least five textual levels. The poetry section of the Book of Job contains 412 strophes, of which the protagonist Job speaks exactly half. His portion of 206 strophes is also divided into equal halves: in 103 short and 103 long strophes. Even more than in the Psalms, the norm figures 7, 8 and 9 play an essential part in the composition of the poems and their average number of syllables per colon. The forty poems of the book exhibit various forms of numerical perfection, and the correct demarcation of strophes and stanzas is found to considerably improve and expand our understanding of its contents.

This volume deals with the song of wisdom in Job 28 as it is analysed by scholars in biblical exegesis, Hebrew lexicography and cognitive linguistics and shows that exploring the common ground is worthwhile

A clear and comprehensive introduction to the content, growth, context, and interpretation of the Old Testament.

Near the beginning of the Joban Dialogues, Job's friend Eliphaz is attributed a remarkably subversive vision (Job 4:12-21). Laced with images of divine judgment and deception, this vision undermines the very foundation of the friends' theology, and closely conforms to Job's. In particular, the vision's distinctive corporeal imagery and its conclusion that anyone can suddenly perish reflect Job's characteristic style, and form the basis for his accusations of divine injustice. In this study, Ken Brown argues that the tensions between the vision's present attribution to Eliphaz and its role in the dialogue run much deeper than is generally perceived, and can only be resolved through a reassessment of the book's development, both synchronic and diachronic. Brown suggests that the present order of Job 3-4 and 25-27 is neither original nor accidental, but reflects an intentional reframing of the dialogue, and anticipates similar moves across the earliest reception of the book. This work was awarded the Manfred Lautenschlaeger Award for Theological Promise 2016.

"This is a complete revision of the Gold Medallion-winning commentary series. It is up to date in its discussion of theological and critical issues and thoroughly evangelical in its viewpoint."--Publisher description.

In this volume, J. Gerald Janzen examines the text of the book of Job as a literary text within the context of the history of the religion of Israel and within the broader context of the universal human condition. He approaches the basic character of the book from a literary perspective which enables him to identify human existence as exemplified in Job and to expound on the mystery of good and evil, which gives human existence its experiential texture and which together drive humans to ask the same kind of questions asked by Job. This is the first full-length commentary to present Job systematically and literarily.

The life and times of this iconic and enduring biblical book The book of Job raises stark questions about the meaning of innocent suffering and the relationship of the human to the divine, yet it is also one of the Bible's most obscure and paradoxical books. Mark Larrimore provides a panoramic history of this remarkable book, traversing centuries and traditions to examine how Job's trials and his challenge to God have been used and understood in diverse contexts, from commentary and liturgy to philosophy and art. Larrimore traces Job's reception by figures such as Gregory the Great, William Blake, and Elie Wiesel, and reveals how Job has come to be viewed as the Bible's answer to the problem of evil and the perennial question of why a God who supposedly loves justice permits bad things to happen to good people.

In this brilliant new study, Carol Newsom illuminates the relation between the aesthetic forms of the book of Job and the claims made by its various characters. Her innovative approach makes possible a new understanding of the unity of the book; she rejects the dismantling of the book by historical criticism and the flattening of the text that characterizes certain final form readings.

We often turn to the book of Job when we encounter suffering. We look for an explanation for the questions "Why me?" or "Why her?" But what if it turns out that although Job does suffer, the book is not really about his suffering? If ever a book needed a "How to Read" instruction manual, it is the book of Job. And when two respected Old Testament scholars team up—both of whom have written commentaries on Job—we have a matchless guide to reading and appreciating the book. From their analysis of its place in the wisdom literature of the Bible and the ancient Near East to their discussions of its literary features and relationship to history, Walton and Longman give us the best of their expertise. They explore the theology of Job, placing it within Israelite religion and Old Testament theology. And they coach us in how to read Job as Christians. When it turns out the book is not what we thought it was, our reading is richly layered and more satisfying. Whether you are preparing for preaching, teaching, leading a Bible study, studying for a class or for personal enrichment, How to Read Job is your starting point.

The Song of Songs has been compared to a lock for which the key was lost. Traditionally ascribed to King Solomon, the book has a sensuous imagery that has been the subject of various allegorical interpretations, chiefly as relating to Yahweh's love for Israel or Christ's love for the Church. Marvin H. Pope suggests that the poem is what it seems, an unabashed celebration of sexual love, both human and divine, rooted in the fertility religions of the ancient Near East, the sacred marriage rite, and the funeral feast. A distinctive feature of his interpretation is the correlation between Love and Death. Also discussed are parallel literatures, possible Indian influences, and the significance of the Song for women's liberation. Samples of traditional Jewish and Christian allegorical interpretations are cited for each verse. Numerous photographs and drawings of ancient Near East origin illustrate and authenticate this provocative and controversial interpretation of Solomon's sublime song.

Ancient cultures, such as that of the Hebrews, commonly associated wisdom with advanced years. In A Biblical Theology of Gerassapience, the author investigates the validity of this correlation through an eclectic approach---including linguistic semantic, tradition-historical, and socio-anthropological methods---to pertinent biblical and extra-biblical texts.

There are significant variations in the estimation of gerassapience (or "old-age wisdom") in each period of ancient Israel's life---that is, in pre-monarchical, monarchical, and post-monarchical Israel. Throughout this study, appropriate cross-cultural parallels are drawn from the cultures of ancient Israel's neighbors and of modern societies, such as the West African Yoruba tribe. The overall results are bi-dimensional. On the one hand, there are semantic elements of gerassapience, such as the elusiveness of "wisdom" and the mild fluidity of "old age." Both terms have strong contextual affinity with minimal exceptions. Thus, the attribution of wisdom to old age is evident but not absolute in the Hebrew Bible (Old Testament). On the other hand, gerassapience is depicted as primarily didactic, through direct and indirect instructions and counsels of the elderly, fostering the saging fear-of-Yahweh legacies. On the whole, socio-anthropocentric tendencies of gerassapience (that is, of making old age a repertoire of wisdom) are checked by theological warrants of theosapience (Yahwistic wisdom). Therefore, in the Hebrew Bible, the fear of Yahweh is also the beginning of growing old and wise. "Joel A. A. Ajayi has done us all a great service by bringing together the Old Testament understanding of wisdom and the Old Testament understanding of old age. He treats this Old Testament thematic pair with linguistic, tradition-historical and socio-anthropological approaches in three historical periods: pre-monarchy, monarchy, and post-monarchy. With this approach, he is able to articulate the diversity of Old Testament views of the wisdom of old age. In a society already grappling with issues tied to aging, this probing biblical study will richly repay its readers." W. H. Bellinger Jr., Chair, Department of Religion, and W. Marshall and Lulie Craig Professor of Bible, Baylor University, Waco, Texas

Drawing on the theory of language developed by the Soviet critic Mikhail Bakhtin, this book argues that the historically diverse writings of the Bible have been organized according to a concept of dialogue. The overriding concern with an ongoing communication between God and his people has been formally embodied, Reed shows, in the continuous conversation between one part of the Bible and another. Reed looks beyond the close readings of recent accounts of the Bible as literature to larger paradigms of communication in the Hebrew Bible and the Christian New Testament. He considers the Bible in its different canonical states, distinguishing the genres of law, prophecy, and wisdom in the Hebrew Bible and describing how these earlier forms of divine and human communication are appropriated and answered by the New Testament genre of gospel. The dialogic character of the Bible is also discovered within individual books: patriarchal answers to primeval failures in Genesis, cross-talk between justice and providence in Job, and orchestration of judgment and worship in Revelation. Throughout this wide-ranging study, Reed demonstrates the surprising relevance of Bakhtin's ideas of literature and language to the biblical writings as they assume formal coherence within the canon.

From epic to limerick, novel to anecdote, literary narratives engage and entertain us. From autobiography and biography to accounts of familial generations, narratives define communities. Myths and histories loom large in religious traditions as well. Recently, the importance of narrative to ethics and religion has become a pervasive theme in several scholarly disciplines. In the essays presented here, a distinguished roster of scholars addresses a range of issues associated with this theme, focusing especially on questions concerning narrative's contribution to knowledge.

Designed for readers who have no familiarity with the Old Testament or Hebrew Bible, this introduction provides a complete overview of its development and its continuing interpretation. Each chapter follows the same four-part format: "Content" summarizes the biblical book being treated; "Growth" explains the process behind the book's composition according to the most up-to-date scholarship; "Context" describes the historical, literary, and social settings that were at work in the book's production; and "Interpretation" explores the various ways in which the book has been and continues to be understood in scholarly and religious communities. The Old Testament: Its Background, Growth, and Content is an ideal classroom resource because, even though it presents the biblical books in their canonical order, it can be read in any sequence to meet the needs and aims of a given course.

In recent decades, scholars have tended to interpret what Job says about death in one of two ways. They interpret it either as part of the broader reading of death in the Old Testament, or by imposing Ancient Near Eastern mythological concepts upon the text disregarding its nature as part of the Old Testament's wisdom tradition. Varunaj Churnai attempts to redress the latter interpretation and treats the book of Job, and its development and understanding of death, contextually. Churnai specifically looks at how Job presents the two faces of God: God's wrathful face and God's gracious face. Beyond Justice demonstrates that the retribution principle allows humans to know the hidden God as it illuminates the relationship between individual and Creator. Through Job's experiences and heartfelt outpouring of his soul before both God's wrathful face and God's gracious face we can know God more fully. Churnai shows how these faces of God are reconciled in the two divine speeches of YHWH, which invite both Job and the reader to move beyond retribution theology to trust in the graciousness of God.

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