

JISEONG JAMES KWON

Scribal Culture and Intertextuality

*Forschungen
zum Alten Testament 2. Reihe*
85

Mohr Siebeck

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JiSeong James Kwon

Scribal Culture and Intertextuality

Literary and Historical Relationships
between Job and Deutero-Isaiah

Mohr Siebeck

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Printed in Germany.

To my family

Preface

This book is a revised version of my thesis which was written at the Department of Theology and Religion, Durham University and which was finally completed in 2015. First of all, I am especially grateful to Prof. Stuart Weeks who first suggested that I consider Judean scribal culture in the Hebrew Bible in this doctoral research. I would like to express my thanks to my secondary supervisor Prof. Robert Hayward whose comments made up for many deficiencies in the entire argument. I am grateful to the members of the oral-examination committee Prof. Walter Moberly and Dr. Katharine Dell. It was a great privilege to encounter Prof. John Sawyer in the Old Testament seminar, and he kindly read my thesis and provided valuable feedback. Lastly, I wish to specifically thank Prof. Konrad Schmid, who kindly read my word and pointed out significant errors and offered to publish this research.

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Abbreviations

Biblical Texts, Translations, and Versions

For biblical texts and general ancient texts, I use the abbreviations in “The SBL Handbook of Style” (§8.1–3).

Aq	Aquila
ESV	English Standard Version
JPS	Jewish Publication Society: <i>Tanakh</i> 1985 (English)
LXX	Septuagint (Greek version of the Old Testament)
LXE	English Translation of the Septuagint Version
MT	Masoretic Text of the Old Testament
NAB	New American Bible
NIV	New International Version
NRSV	New Revised Standard Version
RSV	Revised Standard Version
Syr	Syriac Peshitto
Tg	Targum
Vg	Vulgate
11QtgJob	Targum of Job from Qumran, Cave 11

Monographs, Journals, Periodicals, Major Reference Works, and Series

AB	Anchor Bible
ABD	<i>The Anchor Bible Dictionary</i> . Ed. D. N. Freedman. New York: Doubleday, 1992.
ABRL	The Anchor Bible Reference Library
ABS	Archaeology and Biblical Studies
AEI	M. Lichtheim, <i>Ancient Egyptian Literature: A Book of Readings</i> , 3 vols. Berkeley: Univ. of California Press, 1973–1980.
ANET	<i>Ancient Near Eastern Texts Relating to the Old Testament</i> . Ed. J. B. Pritchard. 3rd ed. with supplement. Princeton: Princeton UP, 1969.
AOAT	Alter Orient und Altes Testament
AOS	<i>American Oriental Society</i>
ASTI	<i>Annual of the Swedish Theological Institute</i>
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
BA	<i>The Biblical Archaeologist</i>
Balentine	S. E. Balentine. <i>Job</i> . Smyth & Helwys Bible commentaries 10. Macon: Smyth & Helwys, 2006.
BCOTWP	Baker Commentary on the Old Testament Wisdom and Psalms
BI	<i>Biblical Interpretation</i>

<i>BI:AJCA</i>	<i>BI: A Journal of Contemporary Approaches</i>
BLS	Bible and Literature Series
<i>BM</i>	<i>Before the Muses: An Anthology of Akkadian Literature</i> . Ed. B. R. Foster. 3rd ed. Bethesda: CDL Press, 2005.
<i>BN</i>	<i>Biblische Notizen</i>
BO	Biblica et Orientalia
<i>BR</i>	<i>Biblical Research</i>
<i>BS</i>	<i>Bibliotheca Sacra</i>
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
<i>BWL</i>	W. G. Lambert, <i>Babylonian Wisdom Literature</i> . Oxford: Clarendon Press, 1960.
BZAW	Beihefte zur ZAW
CANE	<i>Civilizations of the Ancient Near East</i> . Ed. J. M. Sasson. 4 vols. New York: Charles Scribner's Sons, 1995.
CB	Coniectanea Biblica
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CBR</i>	<i>Currents in Biblical Research</i>
Cheyne	T. K. Cheyne. <i>Job and Solomon: Or the Wisdom of the Old Testament</i> . London: Kegan Paul, Trench & Co., 1887.
Clines	D. J. A. Clines <i>Job 1–20</i> . WBC 17. Dallas: Word Books, 1989; <i>Job 21–37</i> . WBC 18A. Nashville: Nelson, 2006; <i>Job 38–42</i> . WBC 18B. Nashville: Nelson, 2011.
<i>COS</i>	<i>The Context of Scripture</i> . Eds. W. Hallo and K. L. Younger. 3 vols. Leiden; New York: Brill, 1996–2002.
<i>CQR</i>	<i>Church Quarterly Review</i>
<i>CR</i>	<i>Currents in Research</i>
Crenshaw	J. L. Crenshaw. <i>Reading Job</i> . Macon: Smyth & Helwys, 2011.
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum
<i>CTJ</i>	<i>Calvin Theological Journal</i>
<i>CTR</i>	<i>Criswell Theological Review</i>
CTSSR	College Theology Society Studies in Religion
DBCI	<i>Dictionary of Biblical Criticism and Interpretation</i> . Ed. S. E. Porter. London: Routledge, 2006.
<i>DCH</i>	<i>The Dictionary of Classical Hebrew</i> . Ed. D. J. A. Clines. 8 vols. Sheffield: Sheffield Academic, 1993.
Dhorme	E. A. Dhorme. <i>Commentary on the Book of Job</i> . Trans. H. Knight. London: Nelson, 1967.
<i>DOTWPW</i>	<i>Dictionary of the Old Testament: Wisdom, Poetry & Writings</i> . Eds. T. Longman III and P. Enns. Downers Grove: IVP, 2008.
Driver-Gray	S. R. Driver and G. B. Gray. <i>A Critical and Exegetical Commentary on the Book of Job together with a New Translation</i> . ICC. Edinburgh: T&T Clark, 1921.
DTS	Dallas Theological Seminar
ECC	Early Christianity in Context
EJ	<i>Encyclopaedia Judaica</i> . Eds. F. Skolnik and M. Berenbaum. 2nd ed. 26 vols. Detroit: Macmillan & Keter, 2007.
<i>ET</i>	<i>Expository Times</i>
FAT	Forschungen zum Alten Testament
FIOTL	Formation and Interpretation of Old Testament Literature

FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GBSOTS	Guides to Biblical Scholarship; Old Testament Series
Good	E. M. Good. <i>In Turns of Tempest: Reading of Job, with a Translation</i> . Stanford: Stanford UP, 1998.
Goldingay	J. Goldingay. <i>A Critical and Exegetical Commentary on Isaiah 40–55</i> . Ed. D. Payne. ICC 2 vols. London: T&T Clark, 2006
Gordis	R. Gordis. <i>The Book of Job: Commentary, New Translation and Special Studies</i> . New York: JTSA, 1978.
Gray	J. Gray. <i>The Book of Job</i> . Ed. D. J. A. Clines. Sheffield: Sheffield Phoenix Press, 2010.
GTJ	<i>Grace Theological Journal</i>
Habel	N. C. Habel. <i>The Book of Job</i> . OTL. London: SCM, 1985.
HALOT	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Ed. L. Köhler. Leiden; New York: Brill, 1994.
Hartley	J. E. Hartley. <i>The Book of Job</i> . Grand Rapids: Eerdmans, 1988.
HBIS	History of Biblical Interpretation Series
HBt	Horizons in Biblical Theology
HCOT	Historical Commentary on the Old Testament
HS	<i>Hebrew Studies</i>
HSM	Harvard Semitic Monographs
HSS	Harvard Semitic Studies
HTR	<i>Harvard Theological Review</i>
HUCA	<i>Hebrew Union College Annual</i>
IB	Interpreter's Bible Commentary
ICC	International Critical Commentary on the Holy Scriptures of the Old and New Testaments
IRT	Issues in Religion and Theology
ITQ	<i>Irish Theological Quarterly</i>
IVP	Inter-Varsity Press
JANER	<i>Journal of Ancient Near Eastern Religions</i>
JAOS	<i>Journal of the American Oriental Society</i>
JBL	<i>Journal of Biblical Literature</i>
JBQ	<i>Jewish Bible Quarterly</i>
JCS	<i>Journal of Cuneiform Studies</i>
JEOL	<i>Jaarbericht van het Vooraziatisch - Egyptisch Gezelschap Ex Oriente Lux</i>
JHS	<i>Journal of Hebrew Scriptures</i>
JJS	<i>Journal of Jewish Studies</i>
JLCR	Jordan Lectures in Comparative Religion
JNES	<i>Journal of Near Eastern Studies</i>
JP	<i>Journal for Preachers</i>
JQR	<i>Jewish Quarterly Review</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	JSOT, Supplement Series
JTS	<i>Journal of Theological Studies</i>
JTSA	Jewish Theological Seminary of America
KAT	Kommentar zum Alten Testament
LAI	Library of Ancient Israel

LBS	The Library of Biblical Studies
Longman III	T. Longman III, <i>Job</i> . Baker Commentary on the Old Testament Wisdom and Psalms. Grand Rapids: Baker Academic, 2012.
LHB/OTS	Library of Hebrew Bible/Old Testament Studies
LSTS	Library of Second Temple Studies
MDOG	<i>Mitteilungen der deutschen Orient-Gesellschaft</i>
MP	Modern Philology
NCB	New Century Bible
NCBC	New Century Bible Commentary
NCoBC	New Collegeville Bible commentary
NERTOT	<i>Near Eastern Religious Texts Relating to the Old Testament</i> . Ed. W. Beyerlin. London: SCM, 1978.
NIB	New Interpreter's Bible Commentary
NICOT	New International Commentary on the Old Testament
NIDOTTE	<i>New International Dictionary of Old Testament Theology and Exegesis</i> . Ed. W. VanGemeren. Carlisle: Paternoster, 1997.
NODE	<i>The New Oxford Dictionary of English</i> . Ed. J. Pearsall. Oxford: Clarendon Press, 1998.
NTT	<i>Nederlands Theologisch Tijdschrift</i>
NTIC	New Translation with Introduction and Commentary
OAC	Orientis Antiqui Collectio
OBO	Orbis Biblicus et Orientalis
OBT	Overtures to Biblical Theology
OCD	<i>The Oxford Classical Dictionary</i> . Eds. S. Hornblower, A. Spawforth, and E. Eidinow. Oxford: Oxford UP, 2012.
ODCC	<i>The Oxford Dictionary of the Christian Church</i> . Eds. F. L. Cross and E. A. Livingstone. Oxford: Oxford UP, 1997
OTL	Old Testament Library
OTM	Old Testament Message
OTMs	Oxford Theological Monographs
OTP	<i>Old Testament Parallels: Laws and Stories from the Ancient Near East</i> . Eds. V. H. Matthews and D. C. Benjamin. New York: Paulist Press, 1991.
Pope	M. Pope. <i>Job</i> . AB 15. New York: Doubleday, 1965.
PRS	<i>Perspectives in Religious Studies</i>
PUP	Publications of the University of Pretoria
RB	<i>Revue Biblique</i>
RBS	Resources for Biblical Study
RE	<i>Review & Expositor</i>
SAA	State Archives of Assyria
SAA 3	Alasdair Livingstone, <i>Court Poetry and Literary Miscellanea</i> . SAA v. 3. Helsinki: Helsinki UP, 1989.
SAA 9	Simo Parpola, <i>Assyrian Prophecies</i> . SAA v. 9. Helsinki: Helsinki UP, 1997.
SAACT	State Archives of Assyria Cuneiform Texts
SAK	Studien zur Altägyptischen Kultur
SB	Studia Biblica
SBL	Society of Biblical Literature
SBLDS	Society of Biblical Literature Dissertation Series

SBLSS	Society of Biblical Literature Symposium Series
SBT	Studies in Biblical Theology
SEÅ	<i>Svensk Exegetisk Årsbok</i>
Seow	C. L. Seow. <i>Job 1–21: Interpretation and Commentary</i> . Grand Rapids: Eerdmans, 2013.
SGKA	Studien zur Geschichte und Kultur des Altertums
SHBC	Smyth & Helwys Bible Commentaries
SHR	Studies in the History of Religions
SHS	Scripture and Hermeneutics Series
SJT	<i>Scottish Journal of Theology</i>
SOTS	Society for Old Testament Study
SOTSMS	Society for Old Testament Study Monograph Series
SPCK	Society for Promoting Christian Knowledge
SPOT	Studies on Personalities of the Old Testament
STDJ	Studies on the Texts of the Desert of Judah
SVT	Supplements to Vetus Testamentum
TA	Theologische Arbeiten
TB	<i>Tyndale Bulletin</i>
TDOT	<i>Theological Dictionary of the Old Testament</i> . Eds. G. J. Botterweck, H. Ringgren, and H.-J. Fabry. Trans. J. T. Willis, G. W. Bromiley, and D. E. Green. 15 vols. Grand Rapids: Eerdmans, 1974–2006.
Terrien	S. L. Terrien. <i>Job</i> . Commentaire de l'Ancien Testament 13. Geneve: Labor et Fides, 2005.
TLOT	<i>Theological Lexicon of the Old Testament</i> . Eds. E. Jenni and C. Westermann. Trans. M. E. Biddle. 3 vols. Peabody: Hendrickson Publishers, 1997.
TS	<i>Theological Studies</i>
Tur-Sinai	N. H. Tur-Sinai. <i>The Book of Job: A New Commentary</i> . Jerusalem: Kiryath Sepher, 1967.
TVZ	Theologischer Verlag Zürich,
UCOP	University of Cambridge Oriental Publications
USQR	<i>Union Seminary Quarterly Review</i>
VT	<i>Vetus Testamentum</i>
VTSup	Supplements to <i>VT</i>
Watts	J. D. W. Watts. <i>Isaiah 34–66</i> . WBC 25. Nashville: Nelson, 2005.
WAW	Writings from the Ancient World
WBC	Word Biblical Commentary
ZAW	<i>Zeitschrift für die Alttestamentliche Wissenschaft</i>
<i>Miscellaneous</i>	
BH	Biblical Hebrew
DI	Deutero-Isaiah
hpx	<i>hapax legomenon</i> (lit. 'being spoken once')
K	Kethib
MSS	manuscripts
Q	Qere
UP	University Press

Introduction

The book of Job and the section of Isaiah known as Deutero-Isaiah (Isa 40–55) have traditionally been considered in the context of different traditions, wisdom and prophecy respectively. Although they belong to different literary genres, most biblical scholars have pointed out that there is no question about the fact that the two books have a distinctive literary and historical relationship. To establish the relationship between the two books, they have focused on presenting reasonable links based on vocabularies, expressions, forms, genres, motifs, and themes, and have concluded that Job was influenced by Deutero-Isaiah or Deutero-Isaiah depended on texts from Job. In these claims, linguistic similarities have convincingly sustained the possibility of the literary dependence between biblical texts, assuming historical dates and places in which the two books were written.

A. The Scope of the Text

Before reviewing comparative studies between Job and Deutero-Isaiah, mentioning the extent of the two texts will provide sufficient grounds to support further discussion and argument.¹

I. The Book of Job

It has been widely accepted that literary components such as prose tale (Job 1–2; 42:7–17), dialogue (3–31), Elihu’s speech (32–37), and Yahweh’s speech (38:1–42:6) in Job were not written at once, but went through a number of redactions by authors for a long duration;² this often led interpreters to

¹ The dating of Job and Deutero-Isaiah and the problem of linguistic dating will be discussed in Chapter 1.

² Refer to following commentators; Marvin H. Pope, *Job*, AB 15 (New York: Doubleday, 1965), xxi–xxviii; Edouard Dhorme, *A Commentary on the Book of Job*, trans. Harold Knight (London: Nelson, 1967), lviii–cxi; John Gray, *The Book of Job*, ed. David J. A. Clines (Sheffield: Sheffield Phoenix, 2010), 56–75; John E. Hartley, *The Book of Job* (Grand Rapids: Eerdmans, 1988), 20–33; David J. A. Clines, *Job 1–20*, WBC 17 (Dallas: Word Books, 1989), lvii–lix; Choon-Leong Seow, *Job 1–21: Interpretation and Commentary* (Grand Rapids: Eerdmans, 2013), 26–39.

compare selected passages in Job with the text of Isa 40–55. There are major issues of literary integrity and unity to be explained.

Firstly, it is common to assume that the prologue and epilogue of Job was already circulated before the composition of the present form, although whether the prose tale was simply attached, was modified, or was newly composed, has produced no consensus. Marvin Pope points out that there are “inconsistencies” between the prose tale and the dialogue, and supports different authorships between them; from several disparities (1) in the characteristic of Job (pious or argumentative); (2) in dogmas about retribution; (3) in divine names.³ Secondly, Elihu’s speech (Job 32–37) has been treated as a secondary addition, because Elihu is not addressed anywhere before Job 32 and his name is not found in Yahweh’s speech and the epilogue. Some critics have argued that the style of Elihu’s speech is very different with the rest of the book.⁴ The secondary addition of Elihu’s speech is widely accepted, but also some present persuasive reasons for its integrity with the main part of the book.⁵ Thirdly, many have proposed ways of rearranging the dialogues in the third cycle of dialogue (Job 27:13–23).⁶ Reconstructions of the material of this cycle have been done by adding Zophar’s speech and increasing Bildad’s speech, in order to make a completely symmetric structure in each cycle. Clines, for instance, rearranges Job’s speech of 26:1–14 into the part of Bildad’s third speech, and relocates Job’s speeches into those of Zophar (27:7–10, 13–17; 24:18–24; 27:18–23).⁷ Even John Hartley, one of the conservative interpreters, proposes the necessity of reconstruction by adding Job 27:13–23 into Bildad’s third speech in 25:1–6.⁸ In whatever way, the part of the third cycle seems to need rearrangement. Fourthly, the text of Job 28 has been considered as a secondary addition, because the content of Job 28 as a well-constructed poem is quite different from the general features of Job’s speeches. However, the text of Job 28 is the personal reflection of how hard it is for humans to achieve God’s wisdom and how powerless they are in the exploration of divine wisdom. This may possibly match Job’s miserable experience, so that it would not be necessary to shift this part into Elihu’s speech nor to regard it as a sort of “interlude”.

While acknowledging complicated theories which identify the possibilities of alterations and the secondary additions of this book over the centuries,⁹ I

³ Pope, *Job*, xxi–xxv.

⁴ Dhorme, *Job*, ciii–cx; Samuel R. Driver, *A Critical and Exegetical Commentary on the Book of Job*, ed. George B. Gray, ICC (Edinburgh: T&T Clark, 1964), xl–xlviii.

⁵ Hartley, *Job*, 28–30; Clines, *Job 1–20*, lviii–lix; Seow, *Job*, 31–7.

⁶ Pope, *Job*, xxv–xxvi; Hartley, *Job*, 25–6.

⁷ David J. A. Clines, *Job 21–37*, WBC 18A (Nashville: Thomas Nelson, 2006), 661–3.

⁸ Hartley, *Job*, 25–6.

⁹ For the recent research with regard to the compositional history of the book of Job, see the following references. Wolf-Dieter Syring, *Hiob und sein Anwalt: Die Prosatexte des*

generally focus on the literary coherence of entire composition of this book rather than attempt to break it into different redactional layers; taking a specific stance regarding the composition history of this book is unnecessary in this research since I will deal with the broader period of its compositional date than a specific period. Again this neither means that the results of historical critical interpretation should be renounced at some distance nor that I would exclusively read this text as a final-form reading, without resolving existent incoherence for the harmonization between texts. However, as I suppose, if it is hard to predicate unambiguous and objective factors by which the book has been redacted and modified, we must be cautious to give convenient emendations.¹⁰

II. Deutero-Isaiah

For the discussion of this research, I divide the book of Isaiah into three parts by a classical definition of Bernhard Duhm; First Isaiah (Isa 1–39), Deutero-Isaiah (40–55), and Third Isaiah (56–66).¹¹ So, in this research Deutero-Isaiah refers to Isa 40–55. The position of Deutero-Isaiah in the book of Isaiah might be much closer to Blenkinsopp's view which sees Deutero-Isaiah as a

Hiobbuches und ihre Rolle in seiner Redaktions - und Rezeptionsgeschichte, BZAW 336 (Berlin; New York: de Gruyter, 2004); Jürgen van Oorschot, "Die Entstehung des Hiobbuches," in *Das Buch Hiob und seine Interpretationen: Beiträge zum Hiob – Symposium auf dem Monte Verità vom 14.–19. August 2005*, ed. Thomas Krüger et al., ATANT 88 (Zürich: TVZ, 2007); Carol A. Newsom, "Re-Considering Job," *CBR* 5 (2007): 155–82.

¹⁰ In this sense, I more or less agree with Seow, saying that "instead of performing textual surgeries to suit modern preconditions of coherence, it is necessary to give the ancient narrator-poet benefit of the doubt and to grapple with those dissonances and asymmetry that may well be part of how the book means"; Seow, *Job*, 38. Clines suppose that "the author of the prologue and the epilogue is also the poet of the dialogues, and wrote the prose framework deliberately for its present place in the book". Literary incoherence and differences between prose-tale and dialogue are designed as intentional and reasonable by a final editor. He makes several points: (1) "Job should change from his initial acceptance of his suffering to a violent questioning of it"; (2) "since the friends of Job are not represented as Yahweh-worshippers, it is only natural that in the dialogues the name of Yahweh should be avoided"; (3) "the dialogues should proceed in ignorance of the events in heaven which have brought about Job's misery, for if the ultimate cause had been known, there would have been no problem for the friends to discuss". Finally, he highlights the literary coherence between dialogue to be filled by friends' rigorous words and the two passages of Job 2:11–13, where Job's friends arrive and console Job, and of 42:7–8 where Yahweh rebukes words of Job's friends and commands their atonement. See Clines, *Job 1–20*, lviii.

¹¹ The view of a conservative minority in which the entire book of Isaiah is attributed to the prophet Isaiah in Jerusalem should not be overlooked, if the canonical approach is cautiously taken. Refer to John N. Oswalt, *The Book of Isaiah: Chapters 40–66* (Grand Rapids: Eerdmans, 1998), 3–6.

discrete unit.¹² However, this is neither meant to present Deutero-Isaiah as a completely separate book from the first and third part of Isaiah,¹³ nor to see Deutero-Isaiah only in the framework of the final form of Isaiah.¹⁴ Nor is it my intention to work on the assumption that the later redactional layers in Isa 1–39 – as many assume there are secondary additions by later redactors in First Isaiah, e.g., Isa 34–35 – are undoubtedly not attributed to Deutero-Isaiah and that the entire section of Isa 1–55 is not rewritten by a single author of Deutero-Isaiah; I suppose that these theories are highly probable.¹⁵

In a nutshell, what is necessary for the purpose of this research is to examine previous and contemporary studies in terms of the literary and historical relationships between the book of Job and Deutero-Isaiah where scholars in their comparative works exclusively have restricted into the whole text of Isa 40–55. Thus I use this term “Deutero-Isaiah” as the scholarly well-defined partition. In the limit of our concern, I do not include Isa 34–35 and Isa 56–66 in the text of Deutero-Isaiah, and accordingly when it comes to examples dealing with textual connections between Isa 40–66 and other biblical texts, I limit them with affinities of Isa 40–55.¹⁶

B. Literature Review

In fact, the resemblances between Job and Deutero-Isaiah have been considered for several centuries in the figure of Yahweh’s servant which has numerous parallels with an innocent sufferer, Job.¹⁷ This, in the modern era of biblical criticism, began with the commentary of Thomas K. Cheyne who

¹² Joseph Blenkinsopp, *Isaiah 40–55: A New Translation with Introduction and Commentary*, AB 19A (New York: Doubleday, 2000), 54–5.

¹³ Claus Westermann, *Isaiah 40–66: A Commentary*, OTL (London: SCM, 1969), 28 says that “chs. 40–55 go back in their entirety to Deutero-Isaiah himself, and that their contents represent what he himself preached”.

¹⁴ Brevard S. Childs, *Isaiah* (Louisville: Westminster John Knox, 2001), 1–5.

¹⁵ Hugh G. M. Williamson, *The Book Called Isaiah: Deutero-Isaiah’s Role in Composition and Redaction* (Oxford: Clarendon Press, 2005); also see Christopher R. Seitz, *Zion’s Final Destiny: The Development of the Book of Isaiah: A Reassessment of Isaiah 36–39* (Minneapolis: Fortress, 1991).

¹⁶ In Chapter 3, I will deal with the interconnections between Deutero-Isaiah and First/Third Isaiah.

¹⁷ Thomas K. Cheyne, *The Prophecies of Isaiah: A New Translation with Commentary and Appendices*, vol. 2 (London: Kegan Paul & Co., 1884), 259–68; Jean C. Bastiaens, “The Language of Suffering in Job 16–19 and in the Suffering Servant Passages in Deutero-Isaiah,” in *Studies in the Book of Isaiah*, ed. Jacques van Ruiten and Marc Vervenne (Leuven: Peeters, 1997), 421–32; Alan Cooper, “The Suffering Servant and Job: A View from the Sixteenth Century,” in *As Those Who Are Taught*, ed. Claire M. McGinnis and Patricia K. Tull (Atlanta: SBL, 2006), 189–200.

argued that the sufferings and rewards that Job received “as an individual and as a type”¹⁸ have significant parallels with those of the Servant of Yahweh in Deutero-Isaiah, and that these two characters, who are recognised by Yahweh after going through calamities and hardships, have the possibility of mutual dependence. From a different perspective, Robert Pfeiffer asserted that Deutero-Isaiah combines two disparate ideas of a deity; the historical God of Israel and the “Edomitic” God who is presented as the Creator of the physical universe as in the book of Job.¹⁹

The most comprehensive research into the association between Job and Deutero-Isaiah was conducted by Ralph Elliott, who in his PhD thesis²⁰ argued that, except in the Elihu speeches (Job 32–37) and the passages about the two beasts (Job 40:15–41:26), the author of Job either deliberately used materials from Deutero-Isaiah or unintentionally employed the linguistic and thematic patterns of others as “a disciple of the school which continued Deutero-Isaiah’s emphases”.²¹ To support the view of the literary dependence of Job on Deutero-Isaiah, he suggested philological aspects of commonality in “rhythmic and metric structures”, “vocabulary”, “syntax”, “style”, and “the peculiar usage of divine names”, and further theological aspects in common themes of God, man, evil, suffering, and the world.²² Following the method in determining the direction of the literary dependence which Pfeiffer used, Samuel Terrien, who takes far greater account of verbal resemblances, reached the same conclusion and maintained that Job did not borrow texts from Deutero-Isaiah, but instead *vice versa*.²³ However, according to Terrien, this does not mean that the manuscript of Job would have been known to Deutero-Isaiah in a written form but that it would be well-known through the process of the oral transmission of Job’s texts.

Differing from the aforementioned scholars who insisted on the authorial intentionality in using an earlier text, J. Gerald Janzen suggested that Job and

¹⁸ Cheyne, *Prophecies*, 2:264.

¹⁹ Robert H. Pfeiffer, “The Dual Origin of Hebrew Monotheism,” *JBL* 46 (1927): 194.

²⁰ Ralph Elliott, “A Comparative Study of Deutero Isaiah and Job” (PhD, Louisville: The Southern Baptist Theological Seminary, 1956).

²¹ *Ibid.*, 287–90.

²² See *ibid.*, 158–290.

²³ He addresses that “the Second Isaiah seems to offer an answer to the questions of existence raised by Job”. See Samuel L. Terrien, “Quelques Remarques sur les Affinités de Job avec le Deutéro-Esaïe,” in *Volume du Congrès, Genève, 1965*, VTSup 15 (Leiden: Brill, 1966), 309; Samuel L. Terrien, *Job*, Commentaire de l’Ancien Testament 13 (Geneve: Labor et Fides, 2005), 72–4; Samuel L. Terrien, “The Book of Job: Introduction and Exegesis,” in *IB*, III (New York: Abingdon Press, 1951), 889–90; Terrien argues that the book of Job is not answering the question concerning theodicy which sages of Mesopotamia or Egypt usually discuss, but makes “a contribution to the theology of presence”. See Samuel L. Terrien, *The Elusive Presence: Toward a New Biblical Theology*, RP 26 (San Francisco: Harper and Row, 1978), 362.

Deutero-Isaiah have in common the motif of cosmic creation which is firmly associated with mythological images in Mesopotamian and Canaanite literature (cf. Gen 1; Ps 74, 89).²⁴ According to Janzen, thematic issues of “monotheism, power, and justice” in the trial speeches, in the Cyrus poem, and in the servant poems of Deutero-Isaiah appear to present the supremacy of God’s power.²⁵ In recent times, interpreters have been moving actively to challenge the previous researches and to adopt the sophisticated method of biblical intertextuality into the comparative study. Two interpreters, Christina L. Brinks and Will Kynes take Job’s text to be a parody of Deutero-Isaiah and consider that there were literary allusions in Job to Deutero-Isaiah, rather than direct quotations or borrowings between the two texts.²⁶

C. Assumptions and Methods

Although there are significant insights in those comparative studies, one of the most frequent limits is that they make external comparisons between texts based on linguistic similarities and use them in determining the direction of literary reference. Most explanations of why the two literatures resemble each other are entirely limited to the literary dependence between the two texts, or are narrowed down to the literary influence of a particular literary tradition. Further, for the purpose of investigating commonalities in both texts, it is necessary to designate the cultural and historical background from which the two books originated, and in particular, I propose the idea of scribal culture.

In this research, a consideration of the relationship between Job and Deutero-Isaiah will be undertaken by presenting the work in two substantial parts. The first part will scrutinise the validity of the researches concerning the distinctive connection between the two books; from Chapter 1 to 3 (Part I), I will investigate in detail scholarly claims that allege a distinctive literary and historical relationship between Job and Deutero-Isaiah. Chapter 1 will examine types of resemblances between the two books and ways of explaining the

²⁴ See John G. Janzen, “On the Moral Nature of God’s Power: Yahweh and the Sea in Job and Deutero-Isaiah,” *CBQ* 56 (1994): 458–78; “Creation and the Human Predicament in Job,” *Ex Auditu* 3 (1987): 45–53.

²⁵ Janzen, “Nature”; also see “Another Look at God’s Watch over Job (7:12),” *JBL* 108 (1989): 109–14. Janzen uses Lind’s claim that Deutero-Isaiah implies the concept of monotheism, that Yahweh alone is God in the cosmos and history. Millard C. Lind, “Monotheism, Power, and Justice: A Study in Isaiah 40–55,” *CBQ* 46 (1984): 432–46.

²⁶ See Christina L. Brinks, “The Thematic, Stylistic, and Verbal Similarities between Isaiah 40–55 and the Book of Job” (PhD, Notre Dame: Univ. of Notre Dame, 2010); Will Kynes, “Job and Isaiah 40–55: Intertextualities in Dialogue,” in *Reading Job Intertextually*, ed. Katharine J. Dell and Will Kynes, LHB/OTS 574 (New York: T&T Clark, 2013), 94–105.

historical background of similarities, and will present several weaknesses and limits indicated in the comparative studies of the two books. Chapter 2 will examine whether the assertion of the mutual dependence between the two books can be substantially supported by evidence of general subject-matter and a series of verbal parallels. Chapter 3 will present many comparative studies between Job/Deutero-Isaiah and other biblical texts, and from this survey will assess whether it can be claimed that those resemblances between the two books are distinctive from any other books in the Hebrew Bible.

The second part from Chapter 4 to 6 (Part II) will consider the social and historical background in which the two books originated, and will concentrate mainly on why these verbal and thematic overlaps occur between the two books. Then, scribes as literate experts and their cultural knowledge will be proposed as the broad context in which biblical materials were composed. This thesis submits that, before the final stage of the canonization in the Hellenistic period, many of the present forms of biblical materials were in general produced in the Second Temple period. This does not mean that in the pre-exilic and exilic periods the biblical texts were not written, but there is much evidence that the authoritative prototype of biblical books had been preserved, copied, interpreted, and composed from the pre-exilic period. What I propose here is the broad context of scribes who had memorised their spoken/written texts and had educated the next generations from their inherited collections. In Chapter 4, I will present the scribal culture which has significance in understanding the intellectual environment in the pre-canonical stage of the Hebrew Bible and will further consider why this concept of scribal culture is not employed by a majority of biblical interpreters. In order to view the intellectual milieu around scribes, Chapter 5 will present non-Israelite sources that are supposed by scholars to be similar to the texts of Job and Deutero-Isaiah, and will evaluate the arguments about the literary relationship with foreign texts. Finally, Chapter 6 will present shared ideas between two scribal texts and will examine diverse thoughts among scribes by comparing them with other biblical texts. The similarities and differences within scribal texts provide significant insights into understanding the literature and the history of contributions to the composition of Job and Deutero-Isaiah.

Specifically, in my argument, the meaning of “intertextuality” by means of a heuristic approach will be reconsidered and reassessed through the example of the link between Job and Deutero-Isaiah, and various interconnections with Israelite and non-Israelite sources will be searched for in the broad context of scribal culture in the Second Temple period. Recently there has been an outpouring of intertextual criticism in Old Testament study. “Scribalism” and “scribal culture”, I believe, could shed fresh light on the present chronic problems of this intertextual study. It could frame more appropriate questions in

order to produce a comprehensive survey of the context behind the Hebrew Bible.

Part I

The Distinctive Relationship between Job
and Deutero-Isaiah