

Ch. 18 – Job

Theology by Experience Confronts Dogmatic Fundamentalism

The book of Job, a literary masterpiece of the wisdom movement in Israel, is a crowning work of universal poetry. Job does not indicate who the author was, but as James Crenshaw says, “Nothing that has survived from the ancient world achieves such sublimity of thought and expression, a combination that explains the singular influence of this work to the present day.”¹ It would appear to come from the post-exilic period (539-400 B.C.), when Israel’s suffering produced a growing criticism of the traditional dogma of retribution (➔ Ecclesiastes; cf. Deuteronomy, Proverbs). It reflects a Persian influence (see the “Accuser/Adversary/Satan” of the prologue).

Outline

Prologue: 1–2 Job, a rich Edomite, loses possessions, children and health

I. 3–27 Job’s debate with three Edomite companions: Eliphaz, Bildad and Zophar

A. 3–14 First cycle

1. 3:1-26 **Job:** curses day he was born
2. 4:1–5:27 Eliphaz: dogma of divine retribution – “Job has sinned”
3. 6:1–7:21 **Job:** criticizes his “friends” and insists on his innocence
4. 8:1-22 Bildad: Job is suffering punishment for some sin – he should repent
5. 9:1–10:22 **Job:** impassioned, he complains against God: I have no mediator, I despise life
6. 11:1-20 Zophar: the inaccessible wisdom of a benign God

B. 15–21 Second cycle

1. 12:1–14:22 **Job:** asks God for an explanation of his suffering
2. 15:1-35 Eliphaz: reproaches Job for his manner of subverting piety
3. 16:1–17:16 **Job:** reaffirms his innocence, criticizes his “friends” for their cruelty
4. 18:1-21 Bildad: describes punishment of evil ones more harshly
5. 19:1-29 **Job:** insists that God has caused his calamity, but:
 “I know that my Redeemer (Vindicator) lives” (19:25)
6. 20:1-29 Zophar: introduces the theme of the oppressed poor (20:10, 19)

C. 21–31 Third cycle (questionable text; see NJB notes 27e and k; NISB note 27:11-23)

1. 21:1-34 **Job:** argues from his experience: oppressors go without punishment
2. 22:1-30 Eliphaz: accuses Job of supposedly great sins
3. 23:1–17; 24:1-17/25 **Job:** the oppressed poor; Job demands confrontation with God
4. 25:1-26:14?] Bildad: justice and holiness of God, human impurity
5. 26:1-6, 11-12 **Job:** again insists on his innocence
6. 27:7-10, 13-17; 24:18-24; 27:18-23? Zophar?: divine judgments against the oppressors
7. 28 **Job/Anónimo/Elihu?:** Hymn, “Where can wisdom be found?”
8. 29–31 **Job:** ends his defense, protests his innocence

II. 32-37 Four interventions by **Elihu:** reaffirmations of the retribution dogma (32–33, 34, 35, 36–37)

III. 38:1–40:2 + 40:6–41:34 Two discourses by **God** and two confessions by **Job**, 40:3-5 + 42:1-6

Epilogue: 42:7-17 Yahweh abundantly recompenses Job

1. The Poor. In a 1973 article followed by his 1982 pioneer commentary, Jorge Pixley, a Baptist missionary teaching in Nicaragua, was the one who first explored the book of Job from a Latin American perspective, centered on the poor. Pixley concluded: “Job has discovered that the problem of injustice is not theoretical but practical, and he changes his strategy. God is in a similar situation on confronting evil. God is not his enemy but his companion in the struggle for a more just world.... Job and Yahweh have much to discuss to formulate strategies to eliminate injustice and construct a better world. The problem of injustice is not resolved with investigations but with transforming practice.”² According to Pixley, not only Job repents at the end of the book but also God, who ends up making “reparations” to Job for the injustices he suffered.³

In part inspired by Pixley’s commentary, Gustavo Gutierrez also commented on the book of Job, focusing on the poor, but insisting that God practices liberating justice in the more profound context of God’s grace and love.⁴ Some have questioned Gutierrez’s interpretation when he insists on a gradual transformation in Job’s perspective concerning the poor,⁵ but after the works of Pixley and Gutierrez no one can overlook the fundamental place of the poor in Job’s theology.⁶ Furthermore, as David Pleins insists: “By introducing solidarity with the poor as a way out of the trap, the writer of the book of Job, as Gutierrez so persuasively observes, has achieved a real breakthrough on the question of human suffering.”⁷

Furthermore, Pleins points out: “Ironically, it is the ‘bad theology’ of the friends that paves the way for Job’s insight.”⁸ Zophar introduces the theme of riches and oppression of the poor (20:10,19), which provokes divine wrath (20:23,28) and brings God’s judgment. Job answers that, to the contrary, the oppressors continue prospering without suffering divine judgment (Job 21:7-21,29-34). Eliphaz again takes up the accusation that Job has sinned as an oppressor of the poor (22:4-11,23-26). Job, then, endeavors to unmask how the rich commonly accumulate their riches:

- 1 Why are times [of judgment] not kept by Shaddai,
and why do those who know him never see his days [of intervention]?
- 2 The wicked [oppressors] remove landmarks [Deut. 19:14];
they seize flocks and pasture them.
- 3 They drive away the donkey of the orphan;
they take the widow’s ox for a pledge.
- 4 They thrust the needy-beggars [*‘ebyonim*] off the road;
the poor-oppressed [*‘aniyim*] of the earth all hide themselves.
- 5 Like wild asses in the desert they go out to their toil,
scavenging in the wasteland food for their young.
- 6 They reap in a field not their own,
and they glean in the vineyard of the wicked.
- 7 They lie all night naked, without clothing,
and have no covering in the cold.
- 8 They are wet with the rain of the mountains,
and cling to the rocks for want of shelter.

- 9 There are those who snatch the orphan child from the breast,
and take as a pledge the infant of the poor.
- 10 They go about naked, without clothing;
though hungry, they carry the sheaves;
- 11 between their terraces they press out oil;
they tread the winepresses, but suffer thirst.
- 12 From the city the dying groan, and the throat of the wounded cries for help;
yet God pays no attention to their prayer.
(Job 24:1-12; see 14, 21)

Gustavo Gutierrez considers this text as “the most radical and cruel description of the wretchedness of the poor that is to be found in the Bible”⁹ – and, we might suggest, in all of human literature. Furthermore, millenniums before the Marxists, the author of Job points at oppression as the fundamental cause of poverty.¹⁰ L. Alonso Schökel describes the perspective well as “a pessimistic triptych of a society divided between oppressors and oppressed...a presentation of violent contrasts that underline the injustice of the oppressors and the misery of the oppressed.”¹¹ David Pleins also develops in detail the evidence that Job follows the prophets in denouncing oppression, injustice and exploitation as the principal cause of poverty. Pleins furthermore underlines the fact that Job never reflects the common perspective in the warnings of → Proverbs (directed toward prosperous youth), which link sloth or vices with impoverishment.¹² As Gutierrez points out, it is the experience of loss and impoverishment and the slander of his “friends” (that Job suffers for being guilty of some unknown sin) which produces a more profound sympathy in Job for the poor.¹³

In the entire book Job is never permitted to understand the cause of his own suffering, but the text does make clear the common and fundamental cause of the suffering of the poor: oppression. The book also gives us a solution for all of the evils that afflict humanity? Job complains that God does not intervene nor answer the complaints of the poor? but Job clearly points out that we, in solidarity with those who suffer, can alleviate and remedy many of these evils. Although Job is already a “just” man at the beginning of the book (1:1; 2:3), the experience of suffering loss and impoverishment, in addition to being exposed to the continuous slander of his “friends,” produces a more profound solidarity with the poor and oppressed, which is evident especially in his defense and final declaration of innocence (Job 29–31). In this eloquent discourse Job insists on his innocence against the slander of his “friends” and stresses his customary solidarity with the oppressed poor, the sick and the handicapped, as a fundamental element of the praxis which God approves. From his place at the gate of the city (29:7), the seat of justice, Job remembers:

12 "I liberated the oppressed poor (*'ani*) who cried
and the orphan, who had no help;
13 the blessing of the dying came upon me,
and I caused the widow's heart to sing for joy.
14 I put on liberating justice (*tsedeq*) like a dress
and wore my rectitude (*mishpat*) like a robe and a turban.
15 I was eyes to the blind,
and feet to the lame.
16 I was a father to the poor (*'ebyonim*)
and I was concerned for the cause of the unknown immigrant.
17 I broke the fangs of the wicked,
and tore the prey from their teeth (Job 29:12-17).

25 "Did I not weep for those whose day was hard?
Was not my heart grieved for the poor (*'ebyon*)? (30:25)

16 I did not deny the poor (*dallim*) what they wanted,
nor did I leave the widow waiting in vain.
17 By chance did I eat my piece of bread
without sharing with the orphan?
18 On the contrary, from my childhood I have treated the orphan like a father,
and from my youth I have protected the widow.
19 I have not seen a dying person without clothes
nor a poor person (*'ebyon*) naked
20 whose heart did not bless me,
because he was warmed by the fleece of my sheep.

- 21 If I have raised my hand against an orphan
because I thought I could count on the judges,
22 then let my shoulder blade fall from my shoulder,
and let my arm be broken from its socket....
32 I had my door open to the traveler
and the stranger never spent the night in the street" (Job 31:16-22, 32; → Gen. 18–19, Sodom).

Job's justice and solidarity extended ecologically, embracing even the earth: "If the land cried out against me / and together with her the furrows wept, for having eaten its fruit without payment...." (31:38-40; +Eliphaz in 5:22-26).

From the beginning Job and his "friends" share something of the same vision of God as liberator of the oppressed, but without referring concretely to the Israelite tradition of the exodus. For example, Elihu, in his inaugural discourse, sounds like a liberation theologian when he affirms:

- 11 [God] exalts the humble (*shephalim*)
and comforts the afflicted (*qoderim*)....
15 Thus God liberates (*ysh*) the ruined when they are pursued
and saves the poor (*'ebyon*) from the hands of the powerful.
16 So the weak (*dal*) renew their hope,
and injustice has to keep quiet (Job 5:11, 15-16; see the ecological perspective in 5:22-26).

Thus, the principal difference between Job and his fundamentalist "friends" is not in regard to God as liberator of the poor, but in their insistence in divine justice as rigid retribution, which permits them to condemn Job in his sufferings as a sinner-oppressor whom God is punishing (4:7-9). Starting from his own experience, Job answers that we cannot condemn the one who is suffering and conclude that he/she is experiencing divine punishment for some sin.

Without explicitly citing Latin American literature, David Clines strongly criticizes the interpretation of Job as a wealthy man who suffers impoverishment. Clines insists that neither the book's author nor the Job he portrays really speaks from the perspective of the poor: "The Job of the book is *not* a poor man—not even a poor man who once was rich—but a rich man, through and through, a rich man who loses his wealth, indeed, but who regains it and becomes richer than ever....The experience the poor have of the rich is, overwhelmingly, of oppressors—of landlords, moneylenders, despots. They do not know, on the whole, of *pious* rich men. If Job is rich *and* pious, the implication is that the story is a rich man's story, told from the perspective of the wealthy."¹⁴ According to Clines, the perspective of a prosperous author explains the lack of realism concerning the poor in the book: "Job has lost all of his property, and his income....All that he owns is 'touched' or struck by disaster (1:11). Yet he still is able to support his wife, his four friends who have come to visit him for a week at least (2:13)—*and* the four servants who have survived the disasters (1:15,16,17,19). He still has guests in his house (who ignore him), maidservants (who are treating him as a stranger), and his own personal valet (19:15-16)....And he is never hungry....The truly poor are not worried about their status, as Job is, they are worried about where their next meal is coming from."¹⁵

Clines undoubtedly is correct to insist that the well-educated author was not poor and perhaps did not know how to depict the truly poor. Such observations may simply remind us that we should not interpret the book as scientific history but rather as a work of fiction with an abundance of rhetoric that should not be interpreted literally. However, as Latin American studies by Pixley and Gutierrez remind us, Job emphatically portrays the link between the plight of the poor and common mechanisms of oppression, and Job portrays himself as exemplifying the responses of solidarity with the poor against their oppression. The neglect of Latin American studies by Clines and other recent First World works such as those by Samuel Balentine is disappointing.

Clines concludes that the interpretive history of Job demonstrates that "what the book does to you is to suppress your critical instincts and persuade you to adopt the book's implicit ideologies...to inveigle you into a willing (or unconscious) suspension of disbelief."¹⁶ Thus, mystified by the art and rhetoric of the text, on reading Job we forget (1) the concentration of riches in the hands of one man, which is not presented as anything problematic or unjust; (2) Job's easy transition from riches to poverty and then back to riches again, which is presented as something normal; (3) that since changing the subject is a classic way of repressing conflict, the book also makes us forget the economical and political questions of riches, power and class and directs our attention to theological questions about God, God's providence, God's celestial Adversary, the innocence of a pious rich man, etc.

Although Clines appears to be very critical of the new Latin American interpretations, supposedly influenced by Marxism, he himself in his somewhat skeptical interpretation follows the Marxist thinker Fredric Jameson (1981).¹⁷ According to Jameson, all literary texts owe their existence to the desire to repress social conflict and make life easier, both for the oppressors and the oppressed, allowing the oppressors to deny their social responsibility and motivating the oppressed to forget their suffering.¹⁸ In other words, according to both Clines and Jameson, not only religion but also great literature (like Job) serve as "opiates" for the masses (the readers). What Clines suggests is a reading of Job as a document that quite successfully achieves the repression of the presupposed class warfare.¹⁹

Excursus: Job and the poor in David Clines (2006). *Job 21-37*. WBC 18A. Nashville: Thomas Nelson.

Job 24:1-17, (2006:617-18):

Job is no prophet, and the kaleidoscope of images of how the poor are victimized by the powerful in society does not serve as a cry for sympathy for the poor, still less as a condemnation of the oppressors; rather it is the gravamen of his charge against God, that not only he, Job, the innocent man, is suffering unjustly at the hands of an angry God, but that the weakest of humanity generally are the victims of God's refusal to bring oppressors to book...Job too, as much as the friends, needs to be read against the grain, to have his underlying assumptions questioned and perhaps unmade.

[1] Job wants the wicked to be judged and punished by God....The ideas of repentance, reform, forgiveness, understanding, or education of wrongdoers does not occur to him. This...is in the end a moral bankruptcy, to have no resources for dealing with wrong except punishment; and Job misjudges any God worth the name if he thinks that God in his wisdom is shut up to this petty principle of tit for tat.

[2] Job's hard and fast distinction between the wicked and the righteous...is a mark of moral immaturity. It is the morality of the school playground...to divide everyone into goodies and baddies....

[3] Why does [Job] think the rectification of social injustice to be God's problem? By what right does he displace the responsibility for equity and justice among humans from society to God?...God actually has fewer resources for dealing with the problem than do humans: he can bring the life of the landowner to an untimely end, but he cannot restructure the system of loans or institute social welfare programs or rebuild a sense of family solidarity or engineer a social system in which women are not dependent on men for their livelihood and do not need special support when their partners die. Religion becomes the opiate of the people [see Marx] when it is used to sidestep issues of social justice, and Job...is an enemy of the people so long as he insists on making God's business everything that needs amendment in the world.

Job 29-31 (2006:1036-38):

[In Chapter 20 Job] speaks of a society in which others did not have his chances or his success: there are widows and fatherless, blind and lame, poor and unprotected strangers. His mission was not to change the

system but to improve the lot of those within it. And they thanked him for it....He speaks too of a society that needed leadership, of people who wanted decisions to be made for them, of old men and young who wanted a "chief" (v. 25). Job did not disappoint them....

[In Chapter 31] Job has convinced himself that his slaves are in every respect treated fairly and properly by him while discounting the fact that they remain slaves (31:16-22); he congratulates himself on his support of the underprivileged (31:16-22) while never questioning the system, and his complicity in it, that makes and keeps them underprivileged.

2. Women. The patriarchal perspective is evident in the fact that Job relates the experience of a married man (Job 1-2; 42) and has a long debate with his three male "friends" and Elihu (Job 3-37), with references to a masculine God who speaks at the end (Job 38-41). Carol Newsom introduces her commentary with the observation that, at first sight, Job appears to be another book in which speaking is the exclusive privilege of men²⁰ (→ James 1:19). Job's wife is permitted to interrupt with just one line: "Do you still persist in your faith? Curse God and die!" (2:9) ? immediately disqualified by the pious Job of the prologue as the commentary of "any foolish woman" (2:10). However, in his first discourse, Job curses the day of his birth and longs to die ? or better yet, to have not been born (Job 3).²¹

The book nonetheless is of much value to women, according to Newsom, since the debate (among Job, his "friends" and God) raises four fundamentally important issues, which also have been recently pointed out in feminist theology:

- 1 the significance of personal experience as a source of authentic religious perception;
- 2 the importance and difficulty of solidarity among oppressed people;
- 3 a critique of the traditional models of God;
- 4 the relationship between human existence and all of creation (ecology).²²

Furthermore, for the consolation of feminists, it is worth remembering that "the heavenly Accuser/Adversary" ("Satan") also is masculine, and, as Phyllis Trible²³ and Virginia Mollenkott²⁴ point out, there are feminine images for God: God has a "breast that engenders" (Job 38:8, 29-30). Very debatable is the significance of Job's daughters, both the three of the prologue (1:4), killed by a great wind during a party (1:18-19), and the three of the epilogue (42:14-15), where they have names ? but not the seven sons! ? and inherit property. That is to say, they are both beautiful and wealthy. However, David Clines points out the three sisters of the epilogue have names of cosmetics and he suggests they inherit property only because they are beautiful.²⁵ Thus, they are women who exist to give pleasure to men. Nonetheless, only in the epilogue of Job does the Bible speak of daughters who inherit property when there are still sons living (cf. the daughters of Zelophehad, Num. 27:1-11, 36:1-12).

Both in his discourse concerning the suffering of the poor (24:3,21) and in his declaration of innocence (29:13; 31:16), Job speaks of the suffering of widows and of the importance of solidarity with them (also see Eliphaz, 22:9). However, as Carol Newsom points out, in spite of the catalog of noble values which Job expounds in his final declaration (including sexual values, 31:1-4, 9-12), "a modern woman cannot help but feel aghast at the oath Job takes in defense of his sexual integrity:

If I have allowed myself to be seduced by a woman,
or I have spied on my neighbor's wife,
may my wife grind the grain [like a slave] of another man,
and may strangers lie with her!" (31:9-10).

Newsome continues: 'Job's words are in keeping with the patriarchal perspective that saw a woman's sexuality as the property of her husband and an abuse of it as an injury to the husband rather than to the woman herself.'²⁶ When God finally speaks (Job 38-41), it is not as a great patriarch who acts in a male-centered world, but as the Creator of the cosmos, whose mysterious properties also encompass wild and even legendary animals.²⁷

3. Foreigners, sexual minorities and sexual sins. Job, his three "friends" and the young Elihu are not Israelites but Edomites, a traditionally enemy people but known for their wisdom (→ Obadiah). The foreign origin of Job's three "friends" and of Elihu demonstrates that religious fundamentalism is not something inherent only to Judaism but is a common mentality in whatever country, culture, religion or ideology. Job marries a woman and procreates sons and daughters to replace the ones who died in the prologue. However, the three "friends" and Elihu could be single (see God and the Accuser). The seven sons and three daughters of the prologue are single (1:2-4 ? punished by a hurricane surely for being gays and lesbians, according to common fundamentalist propaganda), but the seven sons and three daughters of the epilogue appear to have learned their lesson (42:13-15), since according to the second to last verse of the book (42:16), all of them married and begat children and grandchildren for Job.

Throughout the book, Job is the victim of slander: from the Accuser/Adversary ("Satan") in the prologue (1:9-11; 2:4-5), from the three "friends" (disqualified and condemned by God in the epilogue, 42:7-10), and from Elihu (ignored by God). In all of human history sexual minorities have also been victims of similar slander.²⁸ One flagrant example was the accusation by the late Jerry Falwell, then a leader of the Religious Right in the United States, that gays and lesbians, among other groups, were responsible for the 2001 terrorist attacks against New York and Washington ? such a notoriously slanderous attack that even other homophobic leaders expressed their alarm, leaving Falwell very discredited.

However, the principle values of the book for women and sexual minorities are in the theological methodology that starts from experience,²⁹ favored diversity and rejected the simplistic and dogmatic fundamentalism of the three "friends" and of Elihu (see below). Furthermore, God's answer (Job 38–41) exalts God's power evident in the diversity of creation and in the freedom of wild animals. Job, his three "friends" and Elihu are not Israelites, and the book thus does not give evidence of the typical prejudices against foreigners, which attribute all kinds of sexual perversion to them (cf. Leviticus 18; 20; Romans 1).

In his vow of innocence, Job makes/celebrates a "covenant with my eyes to not look on [with covetousness] a virgin" (*bethulah*, 31:1; see 31:9), perhaps a reference to the idolatrous worship of Anat, the "virgin" Canaanite goddess (HCSB note; see the idolatry in 31:26-28). If it refers literally to sexual sin, it is difficult to understand why it is limited to virgins (see the sin of adultery, 31:9-10). Furthermore, the covenant that Job makes with his eyes appears to contradict the advice of → Ecclesiastes (11:9; cf. Num. 15:39b; Deut. 29:19; Mat. 5:8, 27-30; Mark 8:47).

As an example of divine judgment, Elihu refers to the "godless in heart" (36:13) whose "life ends at the age of the temple prostitutes" (36:14, HCSB note, *qedeshim*, Hebrew), who "die...among male prostitutes of the shrines" (NIV). The NRSV "translates" with a euphemism: "life ends in shame" (cf. → Deut. 23:17-18; 1 Kings 14:24). The Hebrew text in Job 36:14 literally says "*among* the temple prostitutes" (*among* translates the Hebrew consonant *bet* = b, "in/among"), which is reflected in the NIV, NJB and the HCSB note. The prejudice of the King James ("sodomites") is obvious, given that the Hebrew word does not refer to Sodom, and the account in → Genesis 19 does not speak of temple prostitution, but rather of the attempted rape by force by all the men of Sodom of the two visiting angels. Contemporary homophobic fundamentalists commonly distort these texts, treating them as references to "the homosexuals" ? but homosexuality refers to the sexual *orientation* of certain persons (something not chosen) and includes lesbian women, not to male sexual *acts*, such as prostitution in idolatrous worship or the rape of angels. Although this prejudice of the old King James translation is obvious, the use of euphemisms in certain modern translations also does harm, since they do not permit the reader to note and correct the prejudice in the old translations. For sexual minorities the theology of Job has four parallels with feminist readings (see above, under **2. Women**).

3.1 The significance of personal experience as a source of authentic religious perception. Like Galileo with his telescope, gays and lesbians start from their experience in order to deny traditional dogmas (heterosexist) and affirm homoerotic expressions of love as valid norms for them (Rom.8:16). Whatever the correct interpretation of certain biblical texts, the earth is not flat.

3.2 *The importance and difficulty of solidarity among oppressed people.* The diversity of political ideologies among gays, the differences among lesbians (who many times prefer to express their militancy in feminist groups instead of sexual minority groups), and the great variety in the life of bisexuals are factors which make solidarity difficult among sexual minorities and with other oppressed people. However, Job's tenacity in debate with his fundamentalist "friends" and the final reconciliation prove that, with God's help, the energy spent on such debates and dialogs may give good results. The alternative ? to live passive and tranquil lives in our homes or in small ghettos ? is counterproductive in the struggle for a more just world. In Job we have a patriarch, concerned at the beginning with his own sufferings, who ends up insisting in the importance of solidarity with the poor and oppressed. In the conclusion Job recognizes that the Creator and the God of the exodus will not continually intervene to heal illness or punish each injustice of the oppressors and free every oppressed person. The responsibility of correcting the injustices in the world remains for now in human hands. Job never manages to understand the "why" of his sufferings (see, in the prologue, the dialog between God and the Accuser). But in the midst of ? perhaps by means of ? his suffering, Job achieves a clearer vision of what human beings ought to do in solidarity with the poor and oppressed. As a small gesture of solidarity, an attempt to correct the injustices in the world, Job breaks with the unjust patriarchal tradition and ends up giving his daughters an inheritance equal to that of their brothers (42:15).

3.3 A critique of the traditional models of God. Without doubt we live in a world where certain causes commonly produce certain effects. The error of Job's "friends" was not to affirm that many times a sin or vice produces ominous effects, which can be interpreted as the Creator's judgment. The error was to exaggerate this truth and insist that a *common* experience is a *universal* experience and to thus create a dogma of divine retribution without exceptions. The Bible (→ Proverbs), starting from "general experiences," provides many examples of truths that have become "proverbs" ? general truths but not absolute truths without exception, nor scientific laws, nor ethical or moral absolutes (in the New Testament see Jesus and the man born blind, → John 9). In the Bible, Job, and even more → Ecclesiastes, serve in the canon as representatives of dialectical truths, complementary to the truths ("common places") of Proverbs. The frequent biblical affirmation that "God is just" usually does not refer to retribution and the punishment of sin, but rather to God's solidarity with the oppressed ? the liberating justice of the God of the exodus.

3.4 The relationship between human existence with all of creation (ecology). At the end of the book, when God finally reveals God's self (38–41), it appears that God ignores Job's complaints and his friends' and Elihu's answers. In effect, with the focus on the Creator and on the magnificence and freedom of the creation, God appears to displace the former theologies ? God sets forth new questions instead of answering the former ones. God suggests that neither Job nor humanity is the focal point in the Creator's activities in the universe. Yahweh delights in the dignity and beauty of all of God's creatures, without direct and dramatic interventions ? and without insisting on some "utility".³⁰ The dominant heterosexist ideology (our inheritance from the stoicism by way of St. Augustine), which supposes that God created sex solely for procreation, should take note! Not all sexual minorities, nor all sexual practices, are "useful" for procreation of the species (see eunuchs in Jesus' teaching, Mat. 19:11-12), but they do reflect the freedom, justice, wisdom and love of the Creator, and may thus glorify the God who spoke to Job out of the whirlwind.

Appendix 1: Oppressors / Oppression and the Poor / Poverty in Job

The **prologue (1:1–2:10)** provides two examples of human oppression and violence that impoverish and kill: the raids of the Sabeans (nomadic Arabian tribes, 1:13-15) and of the Chaldeans (a Semitic people who lived to the south of Mesopotamia, 1:17). However, as is common in the Hebrew Bible, the text interprets the flash of lightning as "fire of God" (1:16), and of the great wind that killed his seven sons and three daughters (1:18-19), Job also affirms: "Yahweh gave and *Yahweh* has taken away" (1:21). When Yahweh permits the Accuser to afflict Job with a terrible skin ailment (2:6-8) and his wife encourages him to "Curse God and die!", Job answers that it is God who sends both the good and the bad (2:9-10). Also in the epilogue (42:7-17) everyone comes to console Job "for all the calamities that *Yahweh* had sent him" (without mentioning the Accuser), and Jorge Pixley interprets the prosperity and the new sons and daughters as "reparations" (double amounts) for the damages that God had done to him.³¹ Furthermore, in the prologue Job had many slaves (1:3), and in this patriarchal world, characterized by hierarchy, God speaks of Job himself as God's slave (1:8, 2:3; also in the epilogue, 42:7-8).³²

In his **introductory declaration (Job 3:1-26)**, Job speaks of the dwelling place of the dead (3:13-19; see *Sheol*, 14:13; → Ecl. 6:3-5) where imprisoned slaves rest in peace, together? and in the same condition? with the kings and rich princes (3:14-15), and where they no longer have to suffer from the oppressors (*resh'im*, v. 17), nor listen to the shouts of the taskmaster (*nogesh*, 3:18), but enjoy their freedom (*khofshi*, 3:19). In this initial step, however, although it is evident that he is very aware of the suffering of the humble, the weak and the captive slaves and he yearns for a condition beyond the grave of justice and peace for all, Job protests primarily for his own suffering.³³

I. First Cycle, 4–14.

Eliphaz (4:1–5:27), the first friend who answers, begins well: he recognizes Job's solidarity with the weak (4:3-4; cf. the later attacks, 15:4-6, 22:4-11) and warns about God's anger directed toward the oppressors (4:8-11). Moreover, Eliphaz speaks as a "liberation theologian" of a God who continually frees the poor from their oppressors (5:4, 11, 15-16)? and Eliphaz does not limit himself to speak only of the Israelites, since Job and his friends are Gentiles! He even ends his discourse linking his liberation theology with an ecological concern for the earth and animals (5:10, 20-23). However, Eliphaz's "ecological liberation theology," although embracing Gentiles with Jews, functions only within a rigid scheme of retribution (4:6-11) and not as an expression of God's universal love and grace. According to Eliphaz, God liberates only those "pious poor who deserve it," not the oppressed without distinction. Later, Job's great contribution will be to affirm an even more universal liberation theology, freed from the fateful connection with a rigid dogma of retribution (→ Job 24:1-12).³⁴

Job (6:1–7:21), in his answer to Eliphaz, insists on his innocence and complains that God wants to "crush" (*dakha'*, 6:9) him, but later (6:23) he points to God as the liberator from the "enemy-oppressor" (*tsar* II) and "violent/ruthless" (*aritsim*). Furthermore, Job criticizes his "friends," insists in his own innocence and returns to the theme of human beings as God's oppressed slaves (7:1-3; see 1:8, 2:3).³⁵

Bildad (8:1-22) introduces the theme of God's justice (8:3, *mishpat*, *tsedeq*), but misinterpreted as simple retribution against enemy oppressors (vv. 21-22, *resha'im*).

Job (9:1–10:22) answers Bildad and confirms that no one can be just (*tsdq*) in the presence of God (9:1; see v. 19), but he again accuses God of oppressing him (10:3, *'ashaq*) and of directing God's anger unjustly against him (9:5, 13, 17). Job 10:12 could be interpreted as the only verse in the Bible that refers explicitly to the providence (Hebrew: *pequdah*, "watchfulness, inspection, care"; Greek: *episkopé*, see "bishop") of God; → Esther.

Zophar (11:1-20), the third friend, affirms the complex and dialectical character of divine wisdom (since it "has two sides," 11:6) which, consequently, becomes inaccessible to human beings. Zophar insists, nonetheless, that God, in judging the universe, is just (11:10-20).

Job (12:1–14:22) ends the first debate cycle complaining about the ridicule he is suffering (12:4) and demanding an explanation from God for his suffering. He accuses his friends of slander: "You shroud the truth with your lies; you are charlatans who cure no one" (13:4). Although he accuses God of injustice (12:6: "The tents of robbers [*shodedim*] are peaceful"), Job realizes that God not only "incarcerates" (12:14; see 13:27) but also "liberates the prisoners" (12:18).

II. Second Cycle, 15–21.

Eliphaz (15:1-35), in his second discourse, accuses Job of subverting piety (reverence to God, 15:4) and again insists that God always punishes the violent tyrants (*'aritz*, v. 20; see anguish and disgrace, v. 24) and that their riches will perish (v. 29).

Job (16:1–17:16) again insists on his innocence: "I have never been violent (*chamas*) to anyone and my prayer has been pure" (16:17). Nonetheless, God treats him as a criminal and an enemy: "The Lord pursues and tears me, God threatens me like a wild beast, God fixes God's eyes as if God were my enemy (*tsar* II; 16:9)." Job never knows anything about the heavenly Accuser of the prologue, but in the face of the slander of his "friends" and God's attacks, he manages to trust: "I have my witness in heaven, my defender is on high" (16:19).

Bildad (18:1-21), in his second discourse, again insists that God punishes the oppressor (18:5-21): "The light of the oppressor is put out...."

Job (19:1-29) complains that his "friends," instead of consoling him "crushed" (*daca'*) with their slanderous words (19:2). He describes how he "cries out, 'Violence!' (*tsa'aq chamas*)" but nobody intervenes in solidarity to establish liberating justice (*mishpat*; 19:7). Although supposedly totally impoverished, according to the dialog, Job now indicates that he still has slaves but they scorn him and ignore his orders (19:15-16). In spite of such humiliation, he affirms: "I know that my Redeemer/ Defender (*go'el*) lives and that in the end he will be my advocate here on earth" (19:25; see NJB notes; cf. 9:33-34; 16:19-21).

Zophar (20:1-29) accuses Job of being an oppressor (*resha'im*, 20:5) who exploits the poor (*dallim*, v. 10): "He crushed (*ratsats*) and abandoned the poor (*dallim*); he took possession of houses that he had not built" (20:19), thus provoking God's anger (20:23,28; see Ex. 22:21-24). But the prosperity of such oppressors, Zophar insists, will not last (20:20-21).³⁶

Job (21:1-34) responds that, on the contrary, travelers everywhere testify that oppressors and the violent prosper and that God does not judge them (21:29-30). Thus, the explanations of his "friends" are absurd and pure lies (21:34). He accuses them of planning violence (*chamas*) against them (v. 27). To maintain the coherence of Job's discourse in this chapter, translations commonly add a phrase at the beginning of 21:19-21 like "You say..." (NRSV) or "It is said..." (NIV) or they treat the following phrase as a question (NJB). In 21:15, Job cites some who question what good results from serving God (see the Adversary in the prologue, 1:9).

III. Third Cycle, 22–27.

Eliphaz (22:1-30), on initiating the third cycle, again takes up and develops Zophar's accusation (20:1-29). He insists that Job has gravely sinned by oppressing the poor, widows and orphans (22:5-6, 9b) and not demonstrating solidarity with them in their need of water, food, land (22:7-8; cf. the riches, 22:23-25).³⁷

Job (23:1–24:17/25) insists on his innocence (23:10-12) and demands a confrontation with God (23:1-9, 13-17). He answers the accusations of being an oppressor of the poor with an eloquent exposition of the sufferings of the poor (24:1-12; see above, under **1. Poor**).³⁸

Bildad (25:1-6) does not dare to pursue further the accusations of Zophar and Eliphaz, but instead he only insists that no human being is just and pure before God (25:4). [Bildad: + 26:5 -14?]

Job (26:1-4/14) sarcastically denounces Bildad for lacking solidarity with the weak (and affirms God's greatness as Creator, 26:5-14?).

[Zophar (24:18-25 + 27:13-23)? Insists that God judges the oppressors and condemns them for mistreating defenseless ("childless") women and widows; see the "oppressor (*rasha*)", a "violent tyrant (*'aritsim*)" in 27:13.]

Job (27:1-12/23) again affirms his integrity and insists on his innocence.

Job (28:1-28), with a hymn of wisdom, asks: "Where can wisdom be found?" He insists that wisdom is worth more than gold, silver and precious stones (vv.15-19) and that only God knows where wisdom dwells (vv. 20-27). For human beings: "The fear of the Lord (*Adonai*) is wisdom and to stop oppressing is knowledge" (28:28).

Job (29:1–31:40), in his final defense, emphasizes his solidarity with the poor and the weak (29:12-17; 30:25; 31:13-22, 32; see above, under **1. The Poor**). Throughout the book, Job is *not* an example of "patience" (→ James 5:11, mistranslated thus in the King James version) but of "militant perseverance."³⁹ He recognizes that, as a human being, he is a sinner, not perfect, but with reason he insists that he is not capable of the wickedness named by his "friends" in their slander? and therefore God, although critical of Job for his "ignorance" in 38:2, praises him at the end and rejects the slander of the Adversary and of the three "friends".

Elihu (32:1–37:24) expounds one type of "liberation theology": he insists that God "does not oppress anyone" (*'anah*, 37:23) and makes an "option" in favor of the poor and oppressed? but only within the rigid framework of retribution (34:16-20,24-28; 35:9; 36:6-7,15; 37:23). As with the three previous Gentile "friends", by including the Gentiles with the Jews, Elihu transcends the Exodus paradigm, but he lessens it by forcing it into the rigid dogma of retribution: God only opts for the pious poor who deserve it! Job, according to Elihu, has sinned much (34:5-9). Many have concluded that Elihu's interventions are later additions to the book (NJB note 32a). However, in the canonical form of the book, the final interventions of the irate youth (36:22–37:24) prepare the way for the following discourses by Yahweh. The fact that Paul cites as truthful Eliphaz's affirmation, "[God] traps the wise in their own shrewdness and frustrates the plans of the perverse" (Job 5:13, cited in 1 Cor. 3:19), points out how Job's "friends" mix truth with slander.

Yahweh (38:1–40:2 + 40:6–41:34), in the first discourse, rejects the criticism of God's wisdom (counsel, *'etsah*, 38:2) with reference to the physical world (38:4-38) and animals (38:39). In the second discourse, Yahweh responds to the criticism of God's justice (*mishpat*, 40:8; cf. 38:12-15), with reference to two mythological monsters: Behemoth (40:15-24) and Leviathan (41:1-34).⁴⁰ Chapters 38–41 never refer to the Exodus paradigm? they speak almost exclusively of the sovereign Creator's majesty and of the diversity and freedom of creation (see the wild animals, not domesticated). In effect, these chapters subvert the anthropocentric world of Job and his "friends" and speak of a theocentric universe.⁴¹

Job (40:3-5; 42:1-6) at first does confess to sin, but he recognizes that he is not worthy nor capable of answering and judging the Creator (40:3-5). Job's last words are difficult to interpret (42:1-6). He acknowledges that he has spoken of things that go beyond his understanding (vv. 1-3), but he asserts that he has attained an authentic vision of God:

"Only by hearing did I know you,
but now my eyes have seen you" (42:5).

It is difficult to determine the meaning of Job's last words, but the most probable translation is:

"Therefore I despise myself,
and repent in dust and ashes" (42:6, NRSV, NIV).

Job repentantly retracts, not for declaring his own innocence in the face of his "friends" slander, but for having dared to judge the Creator. Modern versions sometimes reject the traditional translation, "I despise myself."⁴² Especially in the case of the poor, women and sexual minorities, we must distinguish between appropriate humility on the part of human beings in the presence of the Creator and the total absence of self-esteem or an interiorized homophobia that destroys mental health.

Epilogue (42:7-17). Yahweh manifests anger against the three "friends" and rejects the slander against God's *slave*, Job (42:7-8, three times). Despite Job's retraction, Yahweh supports his affirmations of innocence, now proven, and makes reparations.⁴³ Without ever becoming aware of the celestial Adversary's challenge and the divine bet, Job demonstrates that disinterested piety exists, a pure love for God (Deut. 6:4-5).⁴⁴ Roland Murphy, citing David Freedman, stresses the mystery of God and humans, free of God's control and omniscience: "Although it is highly debated in both Judaism and Christianity, the evidence of the Hebrew Bible points to a mystery at the center of the human person, a mystery that even God respects, so that the ultimate truth of human commitment can only be decided by time and testing."⁴⁵ In the case of the three "friends", Yahweh displays freedom by breaking with the scheme of retribution and pardoning the three, in response to Job's intercession.

Appendix 2: Ken Stone (2006). "Job". En *The Queer Bible Commentary*, 286-303. Ed. Deryn Guest, Robert E. Goss, Mona West, Thomas Bohache. London: SCM. Ken Stone points out the value of Job and other lament texts in the Bible for a queer reading of Scripture⁴⁶ (see the Psalms of lament/supplication such as 22, 44, 88, Lamentations, etc.). He cites Walter Brueggemann,⁴⁷ who deals with such texts as part of the "counter-testimony" in the Bible, where authors question the basic suppositions about God which are expressed in other parts, such as the promises in the covenant to bless the just with prosperity, descendants and health. Stone comments:

Of course, lesbians, gay men, bisexuals and transgendered persons are only too familiar with a certain amount of 'incongruity' between 'lived experience' and particular 'core claims' of religious traditions; but they are often unaware that parts of the Bible give voice to just such 'incongruity'. Thus, the speeches of Job and similar texts have much to offer a 'queer reading' of the Bible, partly because they authorize the honest assertion of one's integrity and experience, even in those moments when orthodox tradition and its defenders vigorously oppose such assertion and denounce it as wicked or foolish.⁴⁸

In addition, Stone cites⁴⁹ the application of the biblical supplications and laments in reflections concerning AIDS.⁵⁰

In dealing with Yahweh's two discourses (Job 38–39, 40–41),⁵¹ Stone points out that God does not directly respond to Job's questions and complaints.⁵² Rather, Yahweh's speeches focus almost exclusively on what today we call **animal theology** and contain much more concerning this theme than any other biblical text. However, in the theologies that deal with animals the total absence of references to these texts is notable.⁵³ As Stone says, the fact that in both discourses Yahweh speaks "out of the storm" (38:1, 40:6) suggests that when God speaks it is something spectacular and disturbing that does not confirm any of the human ideologies (not those of the three "friends", nor Elihu's, nor Job's, nor that of the specialists in animal theology). Furthermore, although the speeches focus on the creation, they use images of the maternal breast and diapers (38:8-9), which project Yahweh as a midwife;⁵⁴ on the other hand, Yahweh's challenge to Job, "Gird up your loins like a man" (38:3), supports the patriarchal ideology of women as weak cowards (cf. Paul's exhortation to women in Corinth; → 1 Cor. 16:13).

When Yahweh asks Job: "Do you hunt the prey for the **lioness** / or satisfy the hunger of her cubs?" (38:39), it is clearly implied that it is Yahweh, not Job, who finds prey for the lions. The same is true in Psalm 104:21, but the psalmist wants to demonstrate the extent of God's grace, which extends beyond human beings to include animals,

while in Job Yahweh might appear too preoccupied with lions to be concerned with Job's sufferings. And given that the lion hunted for sheep as prey, God appears more on the side of the strong lion than that of the shepherds fighting to defend the weak sheep.⁵⁵

Another animal of special theological significance in Yahweh's speeches is the **wild ass**, which enjoys freedom thanks to the Creator, who also generously gives it "the desert for its home" (39:5-8). Other texts, perhaps lacking a post-colonial perspective, condemn the lowly ass for lacking good manners and civilized habits (Gen. 16:12; Job 24:5; 39:7) and condemn it to a deserved loneliness (Hosea 8:9; similar is the wild bull, Job 39:9-12). Nonetheless, the primary threat to traditional theology and fundamentalist ideologies is the **ostrich**, since it is so immoral and anti-natural (Romans 1:26-27!) that it even fails to support "family values": it abandons its eggs and is cruel to its young (Job 39:13-18; Lam. 4:3), demonstrating a total lack of wisdom (the Creator's fault according to Job 39:17), although its speed is such that it can laugh at horses and their riders (39:18).⁵⁶ Another theological problem in Yahweh's discourses is the **horse**, since it does not appear to have read the Sermon on the Mount and (perhaps attempting to recover from having had its machismo humiliated by the ostrich) surpasses Bush and his Republicans in their crazy zeal to start wars and participate in battles (39:19-25; a similar problem is presented to us by the hawk "whose young are nourished with blood" (39:30). Yahweh's theology in his speeches in Job thus appear to be quite far from that of Isaiah, who projected a Messianic peace with an earth populated by vegetarian lions (Isa. 11:1-9).

Yahweh's second discourse (40:6–41:34) again focuses only on animals but is limited to two: Behemoth, the **hippopotamus** (40:15-24) and Leviathan, the **crocodile** (41:1-34). **Behemoth**, Yahweh says, was created "equal to you [Job]" (40:15), "God's masterwork" (40:19), indicating that, although not in the image of God, this animal reveals something about the "ways" of Yahweh too. Furthermore, it appears to indicate Yahweh's positive attitude towards sex, since Yahweh says Behemoth "makes *its tail* erect like a cedar" (40:17); "tail" is a euphemism for Behemoth's great penis.⁵⁷ The fact that Yahweh calls attention in Yahweh's theological speeches to animals and even to their sexual life (and not necessarily *heterosexual*),⁵⁸ would seem to suggest that we do well when we reflect on the 450 species of animals which have been observed by scientists to have homosexual conduct which is totally "natural" for them (→ Rom. 1:26-27).⁵⁹

Leviathan, the **crocodile** (41:1-34, Protestant versions; 40:25–41:26, Catholic versions). Yahweh's discourse concerning Leviathan introduces mythological elements: "When it rises up, *the gods* are frightened" (41:25; cf. "the mighty", NIV, but see NIV Study Bible note on Isa. 27:1). For other mythological reference to "the gods" see 41:9b: "were not even *the gods* overwhelmed at the sight of it?" (HCSB, note g, following some ancient versions; cf. HCSB and NISB notes on 3:8). The description of Leviathan introduces elements referring to an invincible fire-breathing dragon (41:18-21), and other biblical texts, both apocryphal and apocalyptic, similarly reflect Middle Eastern mythology concerning Leviathan, the dragon God conquered to create the world (Psalm 74:14, cf. 104:26; Isa. 27:1; Ezeq. 29:3-5). A Rudolf Bultmann appears necessary to "demythologize" the animals in Yahweh's theology, which motivates Job and the reader to develop a more cosmic and less anthropocentric perspective and thus avoid the heresy of idolizing the human specie and the sufferings of any individual (→ Romans 8).⁶⁰

Notes

¹ James Crenshaw 1998:106.

² Jorge Pixley 1982:214; see Anthony Ceresko 1999:67.

³ Pixley 211-218; see Job 42:1-6, 7-9, 10-17.

⁴ Gustavo Gutierrez, 128, nota 23.

⁵ Gutiérrez 1987:31-49; Roland Murphy 1996:45; James Crenshaw 1998:110, note 6.

⁶ Walter Brueggemann 1997:144, 392, 422.

⁷ Pleins 2001:490.

- ⁸ Ibid., 488; see 487-490.
- ⁹ Gutierrez 1987:32
- ¹⁰ Hanks 1983:38-39; Gutiérrez 32.
- ¹¹ L. Alonso Schökel 1983:357.
- ¹² David Pleins 2001:500-506.
- ¹³ Gutierrez 31, 37; Anthony Ceresko 1999:83-84, 88-89.
- ¹⁴ Clines 1995:126
- ¹⁵ Ibid.
- ¹⁶ Ibid., 139, 144.
- ¹⁷ Fredric Jameson 1981, citado por Clines, 1995:132-133.
- ¹⁸ Clines 1995:132-133.
- ¹⁹ Ibid., 133.; cf David Pleins 2001:484-508.
- ²⁰ Carol Newsom 1998:138.
- ²¹ Newsom 139-140; cf. David Clines 1995:129.
- ²² Newsom, 138.
- ²³ Phyllis Tribble 1978:31-59.
- ²⁴ Virginia Mollenkott 1985:16).
- ²⁵ Clines 1995:130.
- ²⁶ Newsom 1998:143.
- ²⁷ Ibid., 143-44.
- ²⁸ Fone 2001.
- ²⁹ Dianne Bergant 1997:46-48.
- ³⁰ William Brown 200:719.
- ³¹ Jogre Pixley 1982:217-218.
- ³² Bergant, 20.
- ³³ Anthony Ceresko 1999:73-74.
- ³⁴ Gerald Janzen 1985:169-171.
- ³⁵ Norman Habel 1985:157-158.
- ³⁶ Gustavo Gutierrez 1987:34-35.
- ³⁷ See Gutierrez, 35-37.
- ³⁸ Ibid., 32-34.
- ³⁹ Elsa Tamez.
- ⁴⁰ See Norman Habel 1985:526-27.
- ⁴¹ Richard Clifford 1998:88-96.
- ⁴² See details in Luis Alonso Schökel 1983:593-594; Roland Murphy 1999:708.
- ⁴³ James Crenshaw 1998:115, note 64.
- ⁴⁴ Ibid., 94-95.
- ⁴⁵ D. N. Freedman 1988:33, cited in Murphy 1996:48.
- ⁴⁶ Ken Stone 2006:293.
- ⁴⁷ Walter Brueggemann 1997:385-93.
- ⁴⁸ Stone, 293-94.
- ⁴⁹ Ibid., 293.
- ⁵⁰ Stone 1999; Mona West 2001.
- ⁵¹ Stone 2006:204-209.
- ⁵² Ibid., 205.
- ⁵³ See Andrew Linzy 1994, 1996,1998.
- ⁵⁴ Stone 2006:295.
- ⁵⁵ Ibid., 296, citing Newsom 1996:609.
- ⁵⁶ Stone, 296.
- ⁵⁷ Ibid., 297, citing Pope 1973:323-24; Habel 1985:565-66; also see Schokel 1983:385.
- ⁵⁸ *pace* Hartley, "mating" 1988:525.
- ⁵⁹ Bruce Bagemihl 1999; Stone 2006:301.
- ⁶⁰ Stone 2006: 299.

Bibliography

Wisdom Literature

- Bergant, Dianne (1997). *Israel's Wisdom Literature: A Liberation-Critical Reading*. Minneapolis: Fortress.
- Brenner, Athalya, ed. (1995). *A Feminist Companion to Wisdom Literature*. Sheffield: Sheffield.
- Ceresko, Anthony R. (1999). *Introduction to Old Testament Wisdom: A Spirituality for Liberation*. Maryknoll, NY: Orbis.
- Clifford, Richard J. (1998). *The Wisdom Literature*. Nashville: Abingdon.
- Crenshaw, James L. (1998). *Old Testament Wisdom: An Introduction*. Louisville: Westminster John Knox.
- (1998). *Education in Ancient Israel: Across the Deadenng Silence*. New York: Doubleday.
- Murphy, Roland E. (1990/96). *The Tree of Life: An Exploration of Biblical Wisdom Literature*. Grand Rapids: Eerdmans.
- Rad, Gerhard von (1970/72/1973 y 84). *La Sabiduría en Israel*. Madrid: Cristiandad.
- Sheppard, Gerald T. (1980). *Wisdom as a Hermeneutical Construct*. Beihefte zur ZAW 151. Berlin/New York: Walter de Gruyter.

Animals in Theology and Homosexuality Among Animals; → Jude

- Bagemihl, Bruce (1999). *Biological Exuberance: Animal Homosexuality and Natural Diversity*. New York: St. Martin's.
- Boswell, John (1980). *Christianity, Social Tolerance, and Homosexuality*. Chicago: University of Chicago Press.
- (1992) *Cristianismo, tolerancia social y homosexualidad*, 12-16, 137-143, 152-156, 201-202, 303-332. Barcelona: Muchnik.
- Countryman, L. William (2006). "Jude". In *The Queer Bible Commentary*, ed. Deryn Guest, Robert E. Goss, Mona West, Thomas Bohache, 747-52. London: SCM.
- Linzey, Andrew (1998). *Animal Gospel*. Louisville: Westminster John Knox.
- (1994). *Animal Theology*. Urbana / Chicago: University of Illinois. (1996) *Los Animales en la Teología*. Barcelona: Herder.
- Roughgarden, Joan (2004). *Evolution's Rainbow: Diversity, Gender and Sexuality in Nature and People*. University of California Press. (Review, *Advocate*, 7 Aug. 2004, 88-89).
- Weinrich, James D. (1987). *Sexual Landscapes*, 282-309. New York: Scribner's.

Job

- Anderson, Francis I. (1976). *Job*. TOTC. Downers Grove, Ill.: InterVarsity.
- Asurmendi, Jesús (2001). *Job: Experiencia del mal, experiencia de Dios*. Estella (Navarra): Verbo Divino.
- Brueggemann, Walter (1997). *Theology of the Old Testament*, 385-93. Minneapolis: Fortress.
- Clines, David J. A. (1989). *Job 1-20*. WBC 17. Dallas: Word.
- (2006). *Job 21-37*. WBC 18A. Nashville: Thomas Nelson.
- (1990). "Deconstructing the Book of Job". In *What Does Eve Do To Help?* JSOTSup 94, xx.
- (1995). "Why Is There a Book of Job, and What Does It Do to You If You Read It?" In *Interested Parties: The Ideology of Writers and Readers of the Hebrew Bible*, 122-144. JSOTSup 205. Sheffield: Sheffield Academic.
- Crenshaw, James I. (1992). "Job, Book of". In *The Anchor Bible Dictionary*, ed. David Noel Freedman, III, 858-868. New York: Doubleday.
- Dhorme, Édouard (1926/67/84). *A Commentary on the Book of Job*. New York: Thomas Nelson.
- Gutiérrez, Gustavo (1985/88). *Hablar de Dios desde el sufrimiento del inocente*. Lima: Centro de Estudios. *On Job: God-talk and the Suffering of the Innocent*. Maryknoll, N.Y.: Orbis.
- Habel, Norman C. (1985). *The Book of Job*. OTL. Philadelphia: Westminster.

- Hartley, John E. (1988). *The Book of Job*. NICOT. Grand Rapids: Eerdmans.
- Jameson, Fredric (1981). *The Political Unconscious: Narrative as a Socially Symbolic Act*. London: Methuen.
- Janzen J. Gerald (1985). *Job*. Interpretation. Atlanta: John Knox.
- Kahn, J.H. (1975). *Job's Illness: Loss, Grief and Integration. A Psychological Interpretation*. New York/Oxford: Pergamon.
- Luis de Leon (Fray) (1779/1985). *Exposición del Libro de Job*. Buenos Aires: Hyspamérica.
- Maier, Christal y Sylvia Schroer (1998/99). "Das Buch Ijob: Anfragen an das [Buch vom leidenden Gerechten]". In *Kompendium Feministische Bibelauslegung*, ed. Luise Schottroff and Marie-Theres Wacker, 192-207. Gütersloher: Chr. Kaiser.
- Morgan, G. Campbell (1934). *The Answers of Jesus to Job*. London: Marshall, Morgan and Scott. 14:14 If a man dies, will he live again?
- Murphy, Roland E. (1999). "Job". In *Comentario Bíblico Internacional*, ed. William R. Farmer, 693-711. Estella: Verbo Divino.
- Newsom, Carol A. (1992/98). "Job". In *The Women's Bible Commentary*, ed. Carol A. Newsom and Sharon H. Ringe, 138-144. Louisville: Westminster John Knox.
- (1996). "The Book of Job". In *The New Interpreter's Bible*, ed. Leander E. Keck, 4:317-637. Nashville: Abingdon.
- , C. A. and S. E. Schreiner (1999). "Job, Book of". In *Dictionary of Biblical Interpretation*, ed. John H. Hayes, I, 587- 599. Nashville: Abingdon.
- (2003). *The Book of Job: A Contest of Moral Imaginations*. New York/Oxford: Oxford University.
- Penchansky, David (1990). *The Betrayal of God: Ideological Conflict in Job*. Louisville: Westminster John Knox.
- Perdue, Leo G. and W. Clark Gilpin, eds. (1992). *The Voice from the Whirlwind: Interpreting the Book of Job*. Nashville: Abingdon.
- Perdue, Leo G. (1991). *Wisdom in Revolt: Metaphorical Theology in the book of Job*. JSOTSup 112. Sheffield: JSOT.
- (1994). *Wisdom and Creation: The Theology of Wisdom Literature*. Nashville: Abingdon.
- Pixley, Jorge (1982). *El Libro de Job: Comentario bíblico latinoamericano*. San José, Costa Rica: SEBILA.
- Pope, Marvin H. (1979). *Job*. Third Edition. AB15. Garden City, NY: Doubleday.
- Reid, Stephen Breck (1990). "Suffering and Critical Awareness: The Foundation of a Quest for Witnesses". In *Experience and Tradition: A Primer in Black Biblical Hermeneutics*, 85-138. Nashville: Abingdon.
- Schökel, L. Alonso and J. L. Sucre Diaz (1983). *Job: Comentario teológico y literario*. Madrid: Cristiandad.
- Stone, Ken (2006). "Job". In *The Queer Bible Commentary*, ed. Deryn Guest, Robert E. Goss, Mona West, Thomas Bohache, 286-303. London: SCM.
- (1999). "Safer text: reading biblical laments in the age of AIDS". *Theology and Sexuality* 10, 16-27.
- Safire, William (1992). *The First Dissident: The Book of Job in Today's Politics*. New York: Random House.
- Tamez, Elsa (1983). "Carta al hermano Job", *Páginas*, 53 (Junio).
- Terrien, Samuel (1997). *Job in Literature and Art*. University Park, PA: Pennsylvania State University.
- West, Mona (2001). "The Gift of Voice, the Gift of Tears: A Queer Reading of Lamentations in the Context of AIDS". In *Queer Commentary and the Hebrew Bible*, ed. Ken Stone. Cleveland: Pilgrim.