Making Fun of the Suffering, or of God? – Irony in the Book of Job

"Irony is something one simply cannot play games with."[1]

1. Introduction

Before presenting my analysis on some passages of the book of Job, let me briefly go into methodological issues by starting with the fundamental question: What is irony and how can it be detected in ancient literature?
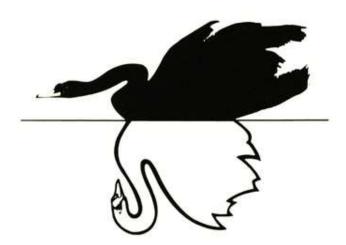
To warm up, I will start with an example:

«The Penguins had the finest army in the world. So had the Porpoises.»[2]

The citation from Anatole France' "Penguin Island" is a double irony: The second sentence ironizes the first one by contradicting it, while at the same time this contradiction reveals the second statement itself as ironic. By this example, three characteristics of irony come to the fore:

1) An ironic statement contains some kind of inconsistency (, either in the text itself, or in relation to another text to which it is alluding in some way, or confronted with the reality outside the text.)

2) Besides the overt statement, a covert meaning is discernable.

3) Finally, the covert meaning implies some kind of criticism.

To visualize the basic functionality of irony, I would like show you the logo of the Documenta IX exhibition of contemporary art (Kassel 1992):

The black swan may represent the overt statement, the white one the covert ironic meaning. Both swans ressemble each other but are also antithetic. In a similar way, the ironic meaning below the text surface draws on the literary meaning, but is at the same time also somehow opposed to it.

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[1] Firchow 1971, S. 267. In the German original, the citation reads "Mit der Ironie ist durchaus nicht zu scherzen" (Schlegel 1967, S. 371).
[2] France 1908, Book 4, chap. 4. „Les Pingouins avaient la première armée du monde. Les marsouins aussi."

2. Irony: Definitions and Methodological Approaches

After this first glance on irony, I want to present you some definitions. For sure, defining irony might be considered not only an unpromising task, but also a useless one, inconsistent to the spirit of irony itself which, as *Wayne C. Booth* puts it, "undermines clarities, opens up vistas of chaos, and either liberates by destroying all dogma or destroys by revealing the inescapable canker of negation at the heart of every affirmation."[3] Booth himself, in his important monograph "A Rhetoric of Irony" (1974), instead of giving a definition, resolves upon delineating the marks of what he calls "Stable Irony"[4] (I will come back on that).

In German scholarship, *Hannele Kohvakka* first takes up a common description of irony by stating that "by the use of irony, something is said, but the opposite or 'something different' is meant."[5] This definition, however, is too broad, as it applies also for metaphors, wherefore Kohvakka adds that what is meant (in irony) always implies a more or less negative evaluation, including therefore a criticism of a person or an actual situation.[6]

In the field of linguistics, *Edgar Lapp*, after a thorough analysis of a broad range of theories on irony, finally comes to define irony as "simulation of insincerity"[7]: In difference to the lie which he defines as "simulation of sincerity"[8], irony, according to Lapp, is a second-level simulation, where the speaker/writer *pretends* to lie resp. to be insincere.

Uwe Japp instead, in literary historical perspective, defines irony as an "attempt of verbalisation of the world by contemporaneous objection."[9] His definition points to the characteristic of irony of "tending to expand the open space of discourse".[10] At the same time however, as Japp concedes, irony also requires a free space, as there are aspects of life like the realms of work, politics and love that by themselves are "decidedly counter-ironic"[11].

Finally, turning back to the anglophone area, we may take up *Linda Hutcheon's* remark on irony, describing it as "decidedly edgy" and therefore as "a 'weighted' mode of discourse in the sense that it is asymmetrical, unbalanced in favor of the silent and the unsaid."[12]

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[3] Booth 1974, ix.

[4] Booth 1974, pass. Irony in Booth's view can be termed as stable when it is intended, covert, fixed and finite in application (Booth 1974, 3–8).

[5] „In der Ironie wird etwas gesagt, aber das Gegenteil oder ‚etwas anderes' gemeint." (Kohvakka 1997, S. 22). Cf. e.g. the definition of irony in the Oxford English Dictionary: „A figure of speech in which the intended meaning is the opposite of that expressed by the words used; (...)" (Weiner und Simpson 1989, S. 87). According to Lapp 1997, S. 24, to say the opposite of what is meant resp. to say something different from what is meant are two of the four definitions of irony that were proposed in the ancient rhetoric.

[6] „Dabei ist das wirklich Gemeinte immer mehr oder weniger mit negativen Bewertungen beladen. Diese negativ bewertende Natur der Ironie impliziert, dass in der Ironie immer ein Sachverhalt oder eine Person kritisiert wird." (Kohvakka 1997, S. 22).

[7] „Simulation der Aufrichtigkeit" (Lapp 1997, S. 146).

[8] „Die Lüge ist eine **Simulation der Aufrichtigkeit**; die Ironie ist eine **Simulation der Unaufrichtigkeit** [accentuation by Lapp]." (Lapp 1997, S. 146).

[9] „Die Ironie ist ein Versuch zur Versprachlichung der Welt in Form einer gleichzeitigen Gegenrede." (Japp 1983, 18, 327.

[10] „(...) kennzeichnet es aber die Ironie, daß sie bemüht ist, diesen diskursiven Freiraum unendlich auszudehnen." (Japp 1983, S. 23).

[11] „So sind etwa die Bereich der Arbeit, der Politik und der Liebe ausgesprochen kontraironisch." (Japp 1983, S. 23).

[12] Hutcheon 1994, S. 37.

Let us proceed now with the question of methodology. In a general way, *Booth* in his mentioned monograph delineates a four-step-method to identify and evaluate irony in literary texts:[13]

- First, the "reader is required to reject the literal meaning" as he recognizes "either some incongruity among the words or between the words and something else that he knows"[14].

- Second, alternative interpretations or explanations are tried out by the reader (or, as Booth coins it, "come flooding in"[15]).

- Third, the reader is required to make a decision about the author's knowledge or beliefs (i.e. whether the alternative interpretation of step two has a greater plausibility than the rejected in step one). This decision is taken based upon the larger context of the whole literary work and/or what the reader knows about the author from other sources.

- Fourth, based upon the decision made in step three, a new meaning or cluster of meanings is chosen.

Booth calls this four-step-process "reconstruction"[16] of irony (, rejecting other terms used in litereray studies like "deciphering", "decoding" or "translating",) and compares it to the ascending of the reader to an upper dwelling from where he looks down to the rejected overt meaning.[17] By this metaphor, Booth points out the performative aspect of reconstruction of irony, from what results that the ironic meaning cannot be adequately paraphrased in a non-ironic statement.

Booth's theory offers an insightful description of the function of irony, but doesn't give practical tools at hand in order to identify elements of irony in a literary work. This is different with the studies of Müller and Kohvakka, who both sketch out a methodology of analysing irony in literary texts and apply it to a set of contemporary texts in German print media.[18]

Based on an overview of the cultural history of irony, *Marika Müller* helpfully differentiates between three types of irony: stylistics of irony[19] – which comes close to what is generally

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[13] Cf. Booth 1974, 10–14.
[14] Booth 1974, 10.
[15] Booth 1974, 11.
[16] Booth 1974, 10-39 pass.
[17] Cf. Booth 1974, 33–39.
[18] Müller 1995, Kohvakka 1997.
[19] „Stilistik der Ironie". In Müller's definition, stilistics of irony „umfaßt alle sprachlichen Erscheinungen, die in einem Text den Eindruck erwecken, daß der Autor den darzustellenden Sachverhalt ohne das Bemühen ohne das Bemühen um Objektivität abbildet. Ironisch zu sein bedeutet, subjektiv und bewertend zu sein, und zwar in einem solchen Maße, daß der Rezipient seinerseits zu einer Stellungnahme herausgefordert ist." (Müller 1995, S. 135).

termed as verbal irony[20] –, irony of allusion[21], and ironic parabasis[22]. Concerning the first one (verbal irony), she lists a series of textual (and paratextual) signals such as exaggerated or stereotyped adjectives or adverbs, ventured metaphors, rhetorical questions etc.[23] In terms of irony of allusion, she distinguishes between syntagmatic allusions and references to either single texts or more generally to sorts of texts or motifs.[24]

Kohvakka instead focuses on the analysis of the inner logic of the argumentation.[25] Her four step-analysis therefore is adaptad mainly for texts that contain logically organised reasoning, yet her approach can be viewed as an important supplement to that of Müller, as it points to the relations between words and phrases and highlights contradictions to expectations ("Erwartungswidrigkeiten") and pseudo-conclusions as signals of irony.[26]

Finally, let me mention also the signals of irony that are pointed out by the biblical scholar *Franz Josef Backhaus* in his study on irony in Ecclesiastes:[27] On the one hand, Backhaus underlines the significance of semantic ambiguities as indicator of a second, possibly ironic meaning. On the other hand, he also foregrounds the relevance of the use of citations and intertextual references.[28] As we will see, these two textual marks are of particular importance in the book of Job.

Before going on to the Joban text, the problem of the historical distance to the origin of the text has to be raised, which leads to the question if irony is not rather read into the text, i.e. if the search for it in biblical books is not in danger of resulting in an anachronism.

Concerning this question, firstly some clear cases of irony in biblical texts might be mentioned, as f.ex. Elijah's rhetorical challenge to the Baal priests:

«Call out with a loud voice, for he is a god; either he is occupied (…) or perhaps he is asleep and needs to be awakened.» (1 Kgs 18:27)[29]

Dramatic irony also is undoubtedly used in the Ehud narrative (Jdg 3:12–30): When Ehud, secretly armed with a sword bound on his right thigh under his cloak, coming to the Moabite king Eglon says to him,

"I have a secret message for you" (Jdg 3:19),

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[20] On verbal irony, cf. e.g. Muecke 1982, S. 56–66; Lapp 1997, S. 11–12; Gaburro 2013, S. 33–37. According to Japp 1983, S. 37, verbal irony is the "semiotic 'homeland'" ("semiotische 'Heimat'") of all other forms of irony; cf. Febel 2003, S. 47–48. Schoentjes 2001, S. 26–27 differentiates between socratic, situational, verbal and romantic irony.
[21] „Anspielungsironie" resp. "Ironie der Anspielung" (Müller 1995, S. 177).
[22] „ironische Parabase", Müller 1995, S. 213–241. This form of irony, however, is not relevant in respect of biblical texts.
[23] Cf. Müller 1995, S. 135–175.
[24] Cf. Müller 1995, S. 177–212.
[25] Cf. Kohvakka 1997, S. 49–80
[26] Cf. Kohvakka 1997, S. 75–80
[27] Cf. Backhaus 1998, S. 206–259.
[28] Cf. Backhaus 1998, 211-212, 255-259.
[29] For more examples of ironies in the historical books of the Old Testament cf. Good 1981, S. 56–80; Gaburro 2013, S. 82–94 and the monographs on the Book of Judges by Klein 1988 and on the Solomon narrative (1 Kgs 1–11) by Duncker 2010.

the reader, in contrast to Eglon, immediately understands of what this 'secret message' consists.[30]

Secondly, intensive research on irony, beginning with Edwin M. Good's monograph on "Irony in the Old Testament" has brought to the fore elements of irony in a wide range of biblical texts.[31]

Finally, various modes of irony are particularly well evidenced in Ecclesiastes,[32] to which the book of Job is closely related in matters of origin and content. In sum, we can conclude that the analysis of irony in the book of Job is well-grounded.

3. Irony in God's Speeches (Job 38–41)

3.1 The Opening Passage (Job 38:2–3)

With respect on time, I will skip the ironies in the Prologue (Job 1–2), in the dialogue between Job and his friends (Job 3–31) and in the Elihu Speeches (Job 32–37), and proceed directly to the opening of God's first speech to Job (Job 38:1–39:30):[33]

«Who is it that darkens counsel by words without knowledge?
Gird up your loins like a man, I will question you, and you instruct me!» (Job 38:2–3)

The divine address opens with a question, which is typical of the first speech, as it consists – at least at the beginning – mainly of rhetorical questions to Job, as we will see later on. Although shaped as an interrogative clause, the first sentence conveys a sharp reproach to the one that "darkens counsel" – i.e. God's administration and control of the world[34] – and speaks "without knowledge". But at the same time, the question mode and the fact that the accused is not addressed directly attenuate the reproof. The interrogative "Who is this (מי זה) ...?" in the Hebrew Bible usually stands at the head of a question expressing a positive evaluation or even admiration.[35] A subtle irony can therefore be observed in the question mode of the opening phrase, as its actual intention remains covert: Job is not reproached in

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[30] The irony in the Ehud passage is analyzed more extensively by Klein 1988, S. 46–47 and Berg 2014, S. 91–93.

[31] After Good 1981, also Sharp 2009 and Gaburro 2013 in their monographs collected a substantial set of examples of ironic elements in the Old Testament (Good) resp. the Hebrew Bible (Sharp) resp. Old Testament and Gospels (Gaburro).

[32] Cf. the monographs of Backhaus 1998, Willmes 2000 and Anderson 2010 and the articles of Spangenberg 1996b, 1996a).

[33] Important contributions to the research on irony in the book of Job were done by Williams 1971; Robertson 1973; Good 1973; Good 1981, S. 234–240; Hoffman 1983, 1996, S. 212–221; Dell 1991; Geeraerts 2003; Ingram 2017; cf. also the chapters on the book of Job in Sharp 2009, S. 190–196 and Gaburro 2013, S. 99–104.

[34] The noun עצה („counsel", „plan") in Job 38:2 is a key term of God's first speech, cf. Kubina 1979, S. 109–110; on its meaning cf. e.g. Fohrer 1989, S. 499–500; Ritter-Müller 2000, S. 154–155.

[35] Besides Job 38:2 and the (almost verbatim) repetition by Job in 42:3, nine times in the Hebrew Bible a question is opened by מי זה („who is this ...?"): 1 Sam 17:55 and 56 (Saul asking about David after his defeat of Goliath); Ps 24:8; 25:12; Isa 63:1; Jer 46:7; 49:19; 50:44; Lam 3,37; cf. מי הוא זה in Esth 7:5; Ps 24:10; Jer 30:21; cf. also מי הוא in Job 4:7; 9:24; 13:19; 17:3 and Isa 50:9 and מי זאת in Song 3:6; 6:10; 8:5. As Ham 2013, S. 531–532 points out, the rhetorical interrogative מי זה is not dismissive, but "serves to emphasize the person represented in the answer to the question." (Ham 2013, S. 532). Brinks 2010, S. 200–201 remarks that the use of this question mode is unusual in Job 38:2 as in (almost) all other cases the question is not referring to the person being directly addressed.

his face, instead the reproof is couched in a question that does not explicitly name the object of the rebuke.[36] By the indirectness of the criticism, Job is encouraged to recognize by himself to have spoken "without knowledge". That the reproof is clearly aimed at him is evident by the diction in the first part of the question:[37] The root "to darken" (חשך) reminds of the beginning of Job's lament in Job 3, where he curses the day of his birth and expresses the desire that the whole world might fall back into gloom.[38]

The following verse amplifies this ironic tone. The order "gird up your loins like a man" literally evokes the picture of a wrestling match resp. of a contest between peers.[39] But paradoxically, God's solicitation brings to the fore Job's blatant inferiority and the inappropriateness of his plea for a legal dispute with God, all the more as Job is not in the state of a warrior (גבר), but seriously ill.[40]

The final command "you instruct me!" stands in sharp contrast to the former statement that Job's words are "without knowledge". This contradiction yields an ironic interpretation of the phrase. The irony is reinforced by the fact that God's challenge to Job echoes Job's plea, who in 13:22 asked God:

«Then call, and I will answer;
Or let me speak, then reply to me. »

Now God indeed is inviting Job to answer, but not, as Job expected, to moral resp. legal accusations,[41] but to the rhetorical questions that demonstrate Job's lack of knowledge. In this perspective, God's ironic opening of his first speech is making fun of Job's boastful claims in the dialogue with his friends that stand in contrast to his actual ignorance. Yet, at the same time, the challenge "you instruct me!" may be understood in a literal, non-ironic way, as indeed in the following God starts to assail Job with a series of (rhetorical) questions.

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[36] As Ritter-Müller 2000, S. 271 remarks, the irony is limited to the interrogative opening, while the other parts of the verse are not ironical.

[37] Against the common assumption that the reproof implied in Job 38:2 is directed at Job, Wilcox 1998 brought up the thesis that it is the previous speaker Elihu that is criticized here; this thesis was contested by Bimson 2000, but supported by Brinks 2010, however, as argued above, unconvincingly.

[38] Besides the root חשך, that is used in Job 3:4, 5 and 9, the semantic field „darkness" is also present at the beginning of Job's lament by means of the locutions אל־תופע (v.4), כמרירי־יום, עננה, צלמות (v.5), לילה (v.6) אפל etc. In addition, also the noun גבר („man") in 38:3 links back 3:3 and 23. On the symbolism of light and darkness in the book of Job cf. also Borgonovo 1995. The thesis of Othmar Keel 1978, 51–125, 159, according to whom God's first speech answers to Job 3, has found widespread consent, cf. e.g. Schwienhorst-Schönberger 2007, S. 224.

[39] On the allusion the the ancient ordeal of belt-wrestling in 38:3a cf. Fohrer 1989, S. 500; Pope 2008, S. 291; however, as Strauß 2000, S. 357 points out, in the Hebrew Bible, the locution seems to have become a common metaphor, cf. Isa 5:27; 11:5. With Low 2011, S. 23–26 we can state that the solicitation oscillates between highlighting Job's inferiority and inviting him to a communicative interaction with God.

[40] The noun גבר has the connotation of „warrior" (cf. Gross 1986, S. 130–131), in the book of Job however it is often used by Job as self-designation in the sense of "man", cf. Kosmala 1973, Sp. 917–918; Strauß 2000, 337, 357.

[41] The juridical context of Job's plea in 13:22 is evident in the subsequent passage (v.23–24). Besides 13:22, God's ironic challenge in 38:3b echoes also 10:2 (הודיעני, cf. Kubina 1979, S. 80), and answers to Job's final claim in 31:35–37.

This oscillation between a literal and an allusive comprehension is typical of ironic utterances.[42]

In conclusion, we can state that the opening of God's first speech is underlaid with subtle ironies that increase from phrase to phrase. On the one hand, these ironies are aimed at Job, as the allusions to passages in his earlier speeches show. Yet, on the other hand, the main effect is not the mocking and humiliation of Job, but the opening up of gaps of the unsaid which Job himself – and with him the reader – has to fill by accepting the proper ignorance in confront with God. In this sense, Hans Strauss calls the irony in Job 38:3 "socratic" resp. maieutic,[43] and Gianfranco Ravasi terms it "almost paternal".[44]

3.2 Rhetorical Questions

The effect of irony we discovered in Job 38:2–3 becomes more evident when we look at the rhetorical questions that follow in God's first speech. Half of the 70 verses in the divine discourse contain or consist of interrogative clauses.[45] Thematically, the first part of the address to Job (vv.4–38) deals with cosmic phenomena (the foundations of the world, climatic elements), the second with wild animals that are beyond human control or benefit (38:39–39:30).[46] In regard to form, there are two types of questions: Half of them contain an interrogative pronoun – mostly "who (מי)?" –, half of them instead are marked as questions by the Hebrew interrogative particle הֿ that is prefixed to the first word.[47] Most of the questions of the second type contain a verb in the second person singular and therefore ask about an activity of Job, like e.g. in 38:12:

«Have you commanded the morning since your days began,
and caused the dawn to know its place?»

None of these questions can be answered with yes, as the range of the requested activities is beyond human reach.[48] The who-questions instead in most cases require the answer „you, God", as they ask about God's creative work.[49] Consequently, the juxtaposition of these two types of questions highlights the contrast between the magnitude of God's power and

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[42] As Hutcheon 1994, S. 88 observes, irony may result of an "edgy oscillation" between the (allusive) said and the (likewise allusive) unsaid.

[43] Cf. Strauß 2000, S. 357.

[44] "Certo, in quel 'tu mi istruirai' c'è un'evidente carica di ironia, considerata la sproporzione tra i due interlocutori, tuttavia è un'ironia quasi paterna, desiderosa di venir incontro anche alle attese imperfette e un po'folli del figlio." (Ravasi 1991, S. 745).

[45] 33 of the 70 verses in God's first speech contain an interrogative word (הֿ, מי, אמ, על־מה, אי־זה, איפה); in addition, also 38:18a and 39:2, although without question word, are doubtlessly identified as questions. Yet, also the phrases that are linked to foregoing question by a connecting וֿ or או may be understood as questions; cf. Ritter-Müller 2000, 56–57, 62–64; Engljähringer 2003, S. 168–169.

[46] After the introduction (38:1–3) the first part of God's speech is usually subdivided by scholars in seven strophes (38:4–11, 12–15, 16–18, 19–24, 25-30, 31–35, 36–38) on the inanimate nature, while the second part is structured into five pairs of animals (38:39–41; 39:1–4, 5–12, 13–25, 26–30); cf. Kang 2017, S. 56–60.

[47] Cf. Ritter-Müller 2000, S. 56–57.

[48] According to Engljähringer 2003, S. 170–171, 36 questions in Job 38–39 ask about an activity of Job and none of these can be answered postively.

[49] Cf. Ritter-Müller 2000, S. 269–270; the questions that initiate with על־מה or אי־זה (39:6, 19, 24) instead require the answer "I don't know", the where-question in 38:4 the reply "nowhere".

wisdom on the one hand and the narrowness of human – and particularly of Job's – capabilities and knowledge.

The ironic effect of this barrage of questions comes to the surface by considering their rhetorical nature. With *Jörg Meibauer*, we can state that rhetorical questions function as indirect assertions which make the addressee reflect upon the content of the question.[50] So, when God asks Job in 38:4

"Where were you when I laid the foundation of the earth?",

the indirect assertion reads as

"you were nowhere when I founded the earth".[51]

Yet, the illocutionary force of this and the following rhetorical questions is to make Job accept the limitedness of his insight in God's control and administration of the world.

In sum, the irony in the rhetorical questions in God's first speech is discernable by the following signals:

- First, God's questions stand in contradiction to the initial statement that Job is "darkening God's counsel" by speaking "words without knowledge", as the questions on the surface level precisely gear to Job's brightness and wisdom.[52]

- Secondly, their ironic effect comes to the fore by the resumption of motifs from Job's initial lament (Job 3).[53]

- Finally, their irony lays in the fact that they point to the unsaid, i.e. to what we defined as their illocutionary force.

Considering the elements of irony in the introductory paragraph of the divine speech (38:2–3), we came to the conclusion that, although the irony is pointing at Job, its tone is not aggressive or humiliating, but rather soft and benevolent. This is true also for the rhetorical questions that follow:

- On the one hand, the message encapsulated in God's questions to Job is harsh, as with *Dirk Geeraerts* we can sum it up in the conclusion that Job is denied the "felicity conditions"[54] to ask about God's rule of the world and the reasons for his suffering.

- On the other hand, the indirect, ironic way this message is conveyed to Job has its own meaning and is of high relevance.

As *T.C. Ham* points out, the literary connections to Job's initial lament in Job 3 suggest that the divine interlocutor, even though ironically reversing Job's words, is responsive to them.[55]

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[50] Cf. Meibauer 1986, S. 160–185.
[51] This example is also given by Fox 1981, S. 59.
[52] Repeatedly, the rhetorical questions and solicitations refer to Job's knowledge (ידע 38:3–5, 12, 18, 21, 33; 39:1–2) or insight (בין 38:4, 18, 20; 39:26).
[53] Cf. above note 39.
[54] Geeraerts 2003, S. 46–48.
[55] Cf. Ham 2013, S. 534–540. Ham also points out the maternal imagery in Job 38 that responds to Job's cursing of his day of birth in Job 3.

Moreover, as *Michael Fox* explains, rhetorical questions that, as in Job 38–39, are not immediately answered by the speaker himself, set up "a special intimacy of communication"[56], being based on a shared knowledge and therefore binding speaker and auditor closer together. The contrast in tone comes to the fore when the rhetorical questions are rephrased in the indicative.[57] The question mode instead conveys – in Fox' words – "compassion and gentleness, albeit a stern gentleness. God does remind Job of the limitations of his human wisdom, (…), but at the very same time he shows Job the significance of the wisdom Job does have. He has the ability to (…) recognize God's orderly, constant rule. This is wisdom, and Job is criticized for not living up to the potentials of his wisdom. God demands humility, not humiliation."[58]

Finally, let's turn back to *Wayne Booth's* rhetoric of irony. Pointing out the communicative efficiency of irony, as it requires an intuitive, almost instantaneous comprehension of the counterpart, he comes to the conclusion that irony "when it succeeds, reveals in both participants a kind of meeting with other minds" and can even be termed as a "key to the tightest bonds of friendship" and "[r]eal intimacy".[59]

4. Conclusion

In conclusion, I am sorry to say that the ironies in the book of Job all in all are not so funny, but a rather serious matter. Nonetheless, there is something like a wink of the author(s) in the ironic tone of the first divine speech, by which he whispers to the reader: "Well, I am sorry to disappoint you, as maybe you expected more, but be – like Job – at peace with the insight in the limitedness of your knowledge about the world and the reasons of your suffering, don't give up your trust in the unsearchable Creator who doesn't show his hand."

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[56] Fox 1981, S. 58
[57] Cf. the example above from Job 38:4 (p. 8).
[58] Fox 1981, S. 59
[59] Booth 1974, S. 13–14.

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