The Reception of Job in the Earliest Greek Literature

A Recepção de Jó na Literatura Grega Mais Antiga

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The Book of Job has always been difficult to grasp. St. Jerome, who undertook the translation into Latin of the Hebrew original in the late 4th century C.E., opined thus in the preface to his Vulgate translation of the Book of Job:

> Obliquus enim etiam apud Hebraeos totus liber fertur et lubricus et quod graece rhetores vocant ἐσχηματισμένος dumque aliud loquitur aliud agit, ut si velis anguillam aut murenulam strictis tenere manibus, quanto fortius presseris, tanto citius elabitur. [For even in Hebrew, the whole book is said to be twisty and slippery, and what orators refer to in Greek as 'arranged figuratively.' While it says one thing, it means another, just as if you wish to grasp an eel or a slippery fish with clenched hands, the more firmly you press, the more quickly it slips away.] (Hier. *Vulg. Iob prol.*; Fischer, 1984, p. 731)[1]

One of the major complications of the text is that it presents two different personalities for Job. The Job of the folkloric prose preface (chapters 1 and 2) and the prose epilogue (chapter 42) is described as a truly righteous man. But the Job we read of in the poetic portion of the book, i.e., chapters three through forty-one of the Masoretic Text (MT), roughly 84% of the text of the Hebrew Book of Job, is headstrong, contumacious, and, frequently, outright blasphemous.

What a shocking contrast this blasphemous, questioning Job is to the Job presented to us in the early 5th century C.E. by Saint Augustine, who wrote an

[1] Unless otherwise noted, all translations are mine.

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entire treatise on patience with Job as his quintessential ideal. Or to the figure presented by Gregory the Great in the late 6th century C.E. in his *Moralia in Job*, a six volume, 35-book commentary that presents the literal/historical figure of Job as the epitome of the serene Christian saint and his allegorical persona as an almost perfect prefiguration of Christ. The transformation continues throughout the Middle Ages in Western Europe where Job becomes the ideal incarnation of the spiritual warrior, a prophet of the afterlife, the exemplar of hospitality, and a patron saint of lepers, syphilitics, those who suffer from depression, and even musicians.

This paper analyzes the earliest stage of this transformation, the Greek reception of Job from the Septuagint through the pre-Nicene Church fathers, the earliest Christian literature. But first, some background. The earliest extant textual reference to Job lists him alongside Daniel and Noah as the paradigmatically righteous man. This text is Ezekiel 14.14, whose KJV translation reads "though these three men, Noah, Daniel, and Job, were in [this land], they should deliver but their own souls by their righteousness, saith the Lord God." The dating of the canonical Book of Job is contested, but most scholars today date Ezekiel somewhere between the 4th and 6th centuries B.C.E.. Some scholars have deduced that the archetypal status of Ezekiel's Job is precisely what led him to serve as the principal figure of the Book of Job.

Among the Dead Sea Scrolls (DSS) there are fragments with versions of the Book of Job from the 2nd to 1st century B.C.E. in both Aramaic and Hebrew. One of the Hebrew fragments is written in Paleo-Hebraic, which was ordinarily reserved for the most ancient scriptures of the Pentateuch, which suggests that the scribe may have believed that the Book of Job was a Patriarchal-Era text.[2] It should also be noted that, even though in many cases the DSS depart significantly from the ca. 9th century C.E. manuscript tradition of the canonical Hebrew MT, in the case of the Book of Job, the DSS fragments follow it quite closely.

Job in the Septuagint

The Septuagint (LXX) version of the Book of Job differs significantly in extent and tone from the Hebrew MT. It is about 17% shorter than the Hebrew text. Omissions and truncations increase in the second half of the text. It is calculated that 4% of the omissions occur in first fifteen chapters; 16% from chapters 16 though 21; 25% from chapters 22 through 31; and 16% from chapters 38 through 42 (Driver & Gray, 1921, p. lxxv). It almost seems that the LXX translator was either becoming more tired or more irritated with the text as the translation

[2] Newsom, 2017, p. 101. The DSS use of a Paleo-Hebraic script for the Book of Job, as if it were contemporaneous with the Pentateuch, may reflect an early identification of Job with Jobab the Edomite king referred to in Genesis 36.33. See below for a discussion of how early commentators and translators understood the name Job to be a divinely-ordained name change from Jobab.

proceeded. The omissions were numerous enough that redactors such as Origen had to fill up the gaps with snippets from newer translations.[3]

There are also noteworthy plot and storyline differences between the MT and the LXX versions of Job. KJV Job 2.8 (reflecting the MT) says "he sat down among the ashes." But LXX Job 2.8 says that Job "ἐκάθητο ἐπὶ τῆς κοπρίας ἔξω τ ῆς πόλεως [sat on a pile of excrement outside the city]." KJV Job 2.9 gives Job's wife one exclamation, "Dost thou still retain thine integrity? Curse God and die." LXX Job 2.9a-e increases her words to a diatribe:

> 9 ...Μέχρι τίνος καρτερήσεις λέγων 9a Ἰδοὺ ἀναμένω χρόνον ἔτι μικρὸν προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου; 9b ἰδοὺ γὰρ ἠφάνισταί σου τὸ μνημόσυνον ἀπὸ τῆς γῆς, υἱοὶ καὶ θυγατέρες, ἐμῆς κοιλίας ὠδῖνες καὶ πόνοι, οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ μόχθων. 9c σύ τε αὐτὸς ἐν σαπρίᾳ σκωλήκων κάθησαι διανυκτερεύων αἴθριος· 9d κἀγὼ πλανῆτις καὶ λάτρις τόπον ἐκ τόπου περιερχομένη καὶ οἰκίαν ἐξ οἰκίας προσδεχομένη τὸν ἥλιον πότε δύσεται, ἵνα ἀναπαύσωμαι τῶν μόχθων καὶ τῶν ὀδυνῶν, αἵ με νῦν συνέχουσιν. 9e ἀλλὰ εἰπόν τι ῥῆμα εἰς κύριον καὶ τελεύτα. [9 ... How long will you persist and say, 9a 'Look, I will hang on a little longer, while I wait for the hope of my deliverance'? 9b For look, your legacy has vanished from the earth—sons and daughters, my womb's birth pangs and labors, for whom I wearied myself with hardships in vain. 9c And you? You sit in the refuse of worms as you spend the night in the open air. 9d As for me, I am one that wanders about and a hired servant—from place to place and house to house, waiting for when the sun will set, so I can rest from the distresses and griefs that now beset me. 9e Now say some word to the Lord and die!][4]

The LXX adds a 5-verse appendix to the epilogue after 42.17 which claims to be "ἐκ τῆς Συριακῆς βίβλου [from the Syriac book]" (NETS). This appendix adds some new information about Job. It claims that "Job" was a new name. His original name was "Jobab," and he was the king of Edom and a descendant of Esau.[5] It reveals that later in his life, Job married an Arabian woman, and it discloses that Job's three friends, Eliphaz, Baldad, and Sophar, were also kings.

But the most important aspect of the LXX translation is its shift in tone. In the book's central poetic section, the LXX translator seems often to tone down the angry questions that Job poses to God into less offensive statements of hope. A few scholars deny that this was deliberate. Orlinsky (1957) argues that the differences are not theological but due to translation technique—Heater (1982, p. 6), agrees and posits an "anaphoric" translation style in Job. There is some other fascinating and potentially transformative work that is being done currently, applying polysystemic literary theory to understanding the rhetoric of the Septuagint translation (Dhont, 2018). But most scholars agree that one of the features of the LXX is a markedly softer tone and a more positive view of the

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3 Chiefly that of Thodotion in the early first century C.E. See Swete *et al.*, 1914, pp. 255-256; Gentry, 1995, p. 495.

4 Translation from Pietersma and Wright, 2007. Hereafter NETS.

5 This change of name has obvious patriarchal overtones such as the name change of Abram to Abraham (Gen. 17.5). The Jobab in the appendix is a clear reference to Jobab the Edomite king referred to in Gen. 36.33, which also links Job to Abrahamic lineage through Esau.

figure of Job. Gehman (1949) says, "In many instances, departures from a literal rendering can be ascribed to an exegesis which had a theological basis" (p. 231). These changes seemed to be "designed to tone down Job's presumptuousness and eliminate his most impious remarks from the Hebrew" (Besserman, 1979, p. 36). Or, as Gorea (2021, pp. 379-380) puts it, "the profile of Job himself is modified in the Septuagint: his original impetuousness and excess are moderated in the Greek version. This softness would be transmitted to [later authors]." For example, KJV Job 14.14 (reflecting the MT) reads, "If a man dies, shall he live again?" An agonized cry of despair. The same passage in the LXX reads, "ἐὰν γὰρ ἀποθάνῃ ἄνθρωπος, ζήσεται [If a man dies, he will live again]." No longer a question, but an affirmation of faith. Another example provides an even more interesting shift in tone. The earliest version of the written Hebrew text of Job 13.15 provides the translation "He may well slay me; I may have no hope" (NJPS translation).[6] This is one of the Old Testament passages where the MT translators have provided commentary advising that the passage should be understood differently from how it is written; they suggest understanding it to mean something like "Though he slay me, yet will I trust in him."[7] The LXX 13.15 abandons the Hebrew text completely, but puts decidedly reverent words in Job's mouth: "ἐάν με χειρώσηται ὁ δυνάστης, ἐπεὶ καὶ ἦρκται, ἦ μὴν λαλήσω καὶ ἐλέγξω ἐναντίον αὐτοῦ [Though the Mighty One overpower me—inasmuch as he has begun—certainly I will speak and argue my case before him]" (NETS).

Hellenistic Judaism

The interpretative milieu in the time period before Christianity and during its birth also involves Greek-speaking Jewish authors. Only two of them mention Job. Aristeas the Exegete (early 1st century B.C.E.) and Philo (20 B.C.E.–50 C.E.).

Charlesworth (1981) writes, "Aristeas the Exegete is known only through a quotation of about sixteen lines from Alexander Polyhistor that is preserved in Eusebius' *Praeparatio Evangelica* (9.25) [...] The fragment concerns Job, called 'Johab,' and reveals dependence upon the Septuagint." The sixteen lines provide a very brief recap of the LXX's version of the Job story (complete with Job's name change, kingly status, and kingly friends). He says that Job is "δίκαιον καὶ πολύκτηνον [righteous and wealthy]," that he resolves to continue in his "εὐσέβεια [reverence to God]," and that God is aware of his "εὐψυχία [goodness of soul]." (Euseb. *Praep.evang*. 9.5; Gifford, 1903, p. 430).

Philo of Alexandria only mentions Job once. That instance is found in his treatise on the changing of names. He does not describe Job or his story, but only

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[6] The NJPS translation is the only modern translation that follows the text and not the Masoretic interpretation instructions discussed in the note below.

[7] The Hebrew text is written with a lamed alef, indicating a negation and, therefore, the reading "I will not hope." The 9th century C.E. Masoretes indicate that it should be *understood* as lamed vav, indicating a masculine pronoun and, therefore, the reading "I will hope in him." See Arnow, 2022, pp. 116-119; Zuckerman, 1978.

includes a quotation from him when he says (paraphrasing LXX Job 14.4) that being "καθαρὸς ἀπὸ ῥύπου [cleansed from impurity]" is a desirable but unreachable state (Philo *de mut. nom.* 6.4; Wendland, 1962, p. 165). A rather insignificant reference, but one that places Job in the category of one who discerns righteousness.

The *Testament of Job* and the Epistle of James

In Genesis chapter 49, an aged and dying Jacob gathers his family around him, tells them important things about himself, and gives blessings. An entire genre of Jewish/Christian literature arose from this passage. These testaments all deal with patriarchal figures and vary in tone from the homiletic to the novelistic. The dates of the extant testaments range from the 2nd century B.C.E. through the 5th century C.E..[8] Among these texts is the *Testament of Job* (*T.Job*) which is vital to understanding the earliest Christian reception of the character of Job.[9]

The story in *T.Job* takes the softened LXX version of Job as a starting point and then expands the story in an almost histrionic fashion. As in the LXX, the story in *T.Job* depicts Job as a king whose name has been changed from Jobab. His friends are also kings, and he sits on a pile of excrement and is tormented by worms. His first wife speaks extensively and he also gets a second wife. *T.Job* expands the story by having the immensely wealthy Job donate all his wealth to (and also sing to) the poor. Prior to his challenges, an angel visits him and prophesies that he will be an athlete of God and fight Satan. Job finds and destroys idols that were dear to Satan and thereby incurs his wrath—which is why he decides to attack Job. He is so accepting of his plight that, when worms fall from his sores onto the ground, he conscientiously replaces them so they can keep working to devour him. At the conclusion of his challenges, he is healed by divine girdles that are sent down from heaven. Then he marries Dinah, the daughter of Jacob. He then divides his vast wealth only among his sons but gives the divine girdles to his daughters who use them to speak in tongues and to make divine music.

The primary message of *T.Job* is patience. In the opening scene when Job summons his children to his deathbed, he introduces himself by saying "ἐγὼ γάρ εἰμι ὁ πατὴρ ὑμῶν Ιωβ ἐν πάσῃ ὑπομονῇ γενόμενος [I am Job, your father, who became who I am solely by patience]" (*T.Job* 1.5). Eventually, Satan is defeated due to Job's patience. In fact, Job is so patient that Satan finally breaks into tears and abandons him. His definitive message to his children (*T.Job* 27.7) is "νῦν οὖν, τέκνα μου, μακροθυμήσατε καὶ ὑμεῖς ἐν πάντι συμβαίνοντι ὑμῖν, ὅτι κρείττων ἐστὶν παντὸς ἡ μακροθυμία [Now then, my children, be patient in every single thing that happens to you, because patience is greater than anything else]." It is widely

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[8] This genre includes: the *Testament of the Twelve Patriarchs* (2nd century B.C.E.), the *Testament of Moses* (1st century B.C.E.), the *Testament of Abraham* (1st–2nd centuries C.E.), the *Testament of the Three Patriarchs & the Testament of Abraham, Isaac and Jacob* (2nd–3rd centuries C.E.), the *Testament of Solomon* (1st–3rd centuries C.E.), and the *Testament of Adam* (2nd–5th centuries C.E.). The dating of the *Testament of Job* is contested with some arguing for a 1st century B.C.E. date, but the majority arguing for a late 1st century C.E. date.

[9] All *T.Job* passages are from Kraft *et al.*, 1974.

recognized that what makes *T.Job* different from the Book of Job is the fact that Job knows the purpose of his suffering.[10] The angel has already revealed to him that he will be rewarded: "ἀλλ' ἐὰν ὑπομείνῃς, ποιήσω σου τὸ ὄνομα ὀνομαστὸν ἐν πάσαις ταῖς γενεαῖς τῆς γῆς ἄχρι τῆς συντελείας τοῦ αἰῶνος. καὶ πάλιν ἀνακάμψω σε ἐπὶ τὰ ὑπάρχοντά σου, καὶ ἀποδοθήσεταί σοι διπλάσιον [...] καὶ ἐγερθήσῃ ἐν τῇ ἀναστάσει [But if you are patient, I will make your name famous through all generations of the earth until the end of time. And I will return your property back to you. It will be given back doubly [...] and you will be lifted up in the resurrection]" (*T.Job* 4.6-9).

Like *T.Job*, the canonical Epistle of James is also disputed in dating with some arguing that it should be dated to the 40s or 50s C.E. and others positing a likely date of a hundred years later.[11] James 5.11 contains the epistle's only reference to Job. It says, "ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε καὶ τὸ τέλος κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων [look, we consider that those who are patient are blessed; you have heard of the patience of Job and you have seen the Lord's purpose that he is merciful and compassionate]." This passage is clearly consistent with *T.Job* in that it represents the paradigmatic aspect of Job's character to be his patience.

Ante-Nicene Church Fathers

Other than in the writings of Origen (185-243 C.E.), there is relatively little discussion of Job among the earliest Greek Church Fathers. The only references we have are from Clement of Rome (35-99 C.E.), Justin Martyr (100-165 C.E.), and Clement of Alexandria (150-215 C.E.). There is also interest in Job in the early Latin Fathers Tertullian (155-220 C.E.) and Cyprian (210-258 C.E.).

Clement of Rome refers to Job three times in his first and second epistles to the Corinthians. 1 Clement 17.3 reads "Ἰὼβ δὲ ἦν δίκαιος καὶ ἄμεμπτος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς κακοῦ [Job was a righteous, blameless, honest, God-revering man who kept himself far from all evil]." It then goes on to paraphrase Job 14.4 (as Philo did above) saying that even a righteous man like Job wasn't perfect. 1 Clement 26.3 quotes LXX Job saying "ἀναστήσεις τὴν σάρκα μου ταύτην τὴν ἀναντλήσασαν ταῦτα πάντα [you (God) will raise up this flesh that has been drained of everything]." 2 Clement 6.8 refers to the Job (and Noah and Daniel) mentioned in Ezekiel 14.14, saying "εἰ δὲ καὶ οἱ τοιοῦτοι δίκαιοι οὐ δύνανται ταῖς ἑαυτῶν δικαιοσύναις ῥύσασθαι τὰ τέκνα αὐτῶν [...] ἡμεῖς ποίᾳ πεποιθήσει εἰσελευσόμεθα εἰς τὸ βασίλειον τοῦ θεοῦ; [If such righteous men are not able to save their own children by their righteousness, [...] with what arrogance will we be able to enter the kingdom of God?]" Each of these three references to Job by Clement focuses on his righteousness and faithfulness.

Justin Martyr describes Job once in his *Dialogue with Trypho* where he includes Job along with Abraham, Isaac, Jacob, Noah, Sarah, Rebekah, Rachel, and

[10] See, e.g., DeSilva, 2012, p. 240; Trotter, 2016, pp. 1305-1306.

[11] For a useful overview, see Allison, 2013, pp. 3-32.

Leah as paradigmatically blameless Old Testament people that will eventually be saved because of their righteousness (Justin. *dial.Tryph.* 46.3).

The *Dialogue with Trypho* is dated to ca. 150 C.E.. This is significant because this and all prior Greek language descriptions of Job, with the possible exceptions of *T.Job* and the Epistle of James (which both have contested dating as discussed above), have focused exclusively on Job's righteousness. Following this point of time, the notion of Job's patience becomes his principal (if not exclusive) descriptor.

Clement of Alexandria's *Stromata* makes frequent mention of Job, usually in the context of patience, but sometimes also referring to his righteousness. *Stromata* 2.20 reads, "τὴν ὑπομονὴν [...] εὐλογήσει πειραζόμενος ὡς ὁ γενναῖος Ἰώβ [Such patience [...] He will bless while he is putting one to the test, like noble Job]." *Stromata* 3.16 paraphrases LXX Job 14.4 (as Philo and Clement above). *Stromata* 4.5 reads, "Ἰὼβ ἐγκρατείας ὑπερβολῇ καὶ πίστεως ὑπεροχῇ [...] ἡμῖν γέ ἐστι παράδειγμα ἀγαθὸν ἀναγεγραμμένος [Job, because of his extraordinary temperance and his superior faithfulness [...] has been recorded as a good example for us]," a description including both aspects of patience and righteousness. *Stromata* 4.17 paraphrases Clement of Rome's statement, but then contextualizes it in terms of patience, which Clement does not do: "Ἰὼβ δὲ ἦν δίκαιος καὶ ἄμεμπτος, ἀληθινὸς καὶ θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς κακοῦ. οὗτος ὁ νικήσας δι' ὑπομονῆς τὸν πειράσαντα [Job was a righteous, blameless, honest, God-revering man who kept himself far from all evil. He was the man who defeated the Tempter by his patience.]." *Stromata* 4.25, 26 and 7.12 also refer to Job's righteousness.

Tertullian and Cyprian should also be mentioned in passing. Each of them authored a treatise on patience. Tertullian's *De Patientia* and Cyprian's *De Bono Patientiae* each focuses extensively on Job as the paragon of patience. In his treatise, Tertullian makes a clear allusion to *T.Job*. "Cum Iob [...] erumpentes bestiolas inde in eosdem specus et pastus refossae carnis reuocaret [when Job would replace the little worms back into the same openings and feeding places within his pitted flesh]" (Tert. *de Patientia* 14.5; Fredouille, 1999, p. 108).

Origen was a contemporary of both Clement of Alexandria and Tertullian; however, he was such a prolific writer that his contribution to the Early Christian Jobian reception can only be treated by way of summary. He authored over 2000 treatises dealing with all aspects of religious scholarship. Many of his references to Job are allusions to scriptural texts in the Hebrew or LXX Book of Job in commentaries as well as technical textual discussions pertaining to his Hexaplaric edition of Job. We know that he authored an entire volume on *Homilies in Job*, but only fragments remain. But many times, when he clearly refers to the personality of Job, he focuses, like his contemporaries, on his patience, e.g., "Qui [diabolus] tamen per eius [Iobis] patientiam vincitur [nevertheless, the devil is conquered through the patience of Job]" (Orig. *de Princ.* 3.2.1; Redepenning, 1836, p. 276).[12] Another interesting passage wherein Origen deals with the cha-

[12] Although *de Principiis* was originally written in Greek, the majority of the text (including this passage) has only survived in Latin translation.

racter of Job is found in "ὁ διάβολος [...] νενικημένος δὲ ὑπὸ τοῦ τῆς ἀρετῆς ἀθλητοῦ ψευδὴς ἀποδείκνυται· καίτοι γὰρ τὰ χαλεπώτατα πεπονθὼς ἐπέμεινε [...] ὁ Ἰὼβ [And the devil was conquered and shown to be a liar by the athlete of virtue. For Job was patient even though he had suffered the harshest things]" (Orig. *de Orat.* 30.2). As with Tertullian's reference to *T.Job*'s account of Job replacing worms that had fallen from his flesh, this passage is a hitherto unrecognized but clear reference to *T.Job*'s angelic vision of Job as an athlete fighting Satan.

Conclusion

The earliest Christian texts that refer to Job's character are consistent with the commentaries of Hellenisitic Judaism. In these texts Job is known and honored for his righteousness—the initial description of him that we are given in Job 1.1. Given the controversial attitudes that Job assumes throughout the bulk of the poetic portion of the book, this reputation for righteousness is perhaps surprising. However by shifting Job's problematic statements of anger into hope and his despair into faith, the LXX translator rendered him a more straightforward example of the righteous man. It is important to remember that it was this LXX (and not the MT) version of Job that the Hellenistic Jewish rabbis and philosophers knew. Then sometime in the early 2nd century C.E. a dramatic shift occurs. Patience, a virtue notably absent from most of canonical Job, suddenly becomes the quintessential identifier of Job. Some scattered references to Job's righteousness remain, but they are in the minority. This focus on patience is also present in the figure of Job that both *T.Job* and the Epistle of James portray. The dating of these two texts is contested, but their focus on Job's patience seems to render them much more consistent with 2nd century C.E. texts.

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Abstract

Due to his blunt skepticism and an impatience that borders on irreverence, the Job portrayed by the Old Testament Masoretic Text is one of the most philosophically and theologically challenging figures of the Bible. The original Septuagint translator of Job provided a startlingly loose translation which took the first step in rendering the message of the book less theologically problematic. However, the leap in reception from Septuagint Job to the exemplary Job of late-ancient and early medieval Christianity is still dramatic and noteworthy. This article traces the reception of Job in the Greek language from the Septuagint through the earliest Christian-era texts. It also compares the Job in these texts with that of the *Testament of Job*, a text whose relationship to Christianity is complicated. It will show that the patristic recep-

tion of Job, much like that of the *Testament of Job*, had already progressed a great deal toward a typology that would lead to a Christian reading of the story of Job as a holy man, a saint, and a prefiguration or type of Christ himself.

Resumo

Devido ao seu ceticismo e a uma impaciência que beira a irreverência, o Jó retratado no Texto Massorético do Antigo Testamento é uma das figuras mais desafiadoras filosófica e teologicamente da Bíblia. O tradutor original da Septuaginta de Jó forneceu uma tradução extremamente flexível que deu o primeiro passo para tornar a mensagem do livro menos problemática num sentido teologico. No entanto, a diferença entre o Jó da Septuaginta e o Jó ideal do Cristianismo da Antiguidade Tardia e do início da Idade Média ainda é dramática e digna de nota. Este artigo traça a recepção de Jó na língua grega desde a Septuaginta até os primeiros textos da era cristã. Também compara o Jó nestes textos com o do Testamento de Jó, um texto cuja relação com o Cristianismo é complicada. Mostrará que a recepção patrística de Jó, bem como a do Testamento de Jó, já havia progredido muito em direção a uma tipologia que levaria a uma leitura cristã da história de Jó como um homem sagrado, um santo e um prefiguração ou tipo do próprio Cristo.