Pericope: A short self-contained text is called pericope. Pericopes are complete texts such as parables, miracles, Ten Commandments, the wager between Hassatan and Yahweh, Job’s wife asking him to curse/bless God and die, Job’s cursing the day he was born, etc. A pericope can stand-alone because it is a complete unit with a beginning and an end. It is like an oracle, which begins with, “Thus says the Lord” and ends with “Says the Lord” marking the end of God’s message/oracle.

Question: When you exegete a text/pericope, what do you do first?

Answer: You establish its Context, i.e., tell what the whole narrative was saying of which the pericope is a small part. It is when we hear the whole story that the exegesis will help the reader get the whole picture. To simply pick a verse from several verses and preach or teach without giving the whole picture is not helpful.

As you conclude your context, also tell why you chose the pericope; tell how you will exegete (“unpack it”) to make it clear. Tell how you used to hear it preached or taught (if at all), and how you now realize how erroneous eisegesis had done to the text.

Question: After establishing the context, what do you do next?

Answer:
1. First, do Textual Criticism. Check the integrity of the text with the help of the Bible commentaries, especially the Word Biblical Commentary volumes by David Clines. This commentary is a MUST consult if you are to do well in biblical exegesis.
2. Next, compare Bible Translations. How do Bible translations compare (use recommended Bible versions: KJV, Septuagint=LXX, Masoretic Text=MT, NIV, Jerusalem Bible=JB, NRSV, Vulgate, New English Bible=NEV) Read the English translations of the MT called the TNK or Tanak and of the LXX. Point out major differences. The best way is to make a chart as shown below:

<table>
<thead>
<tr>
<th>Pericope</th>
<th>NRSV</th>
<th>NEV</th>
<th>JB</th>
<th>NIV</th>
<th>LXX</th>
<th>MT/TNK</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st verse</td>
<td>text</td>
<td>text</td>
<td>text</td>
<td>text</td>
<td>text</td>
<td>text</td>
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<tr>
<td>2nd verse</td>
<td>text</td>
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<td>text</td>
<td>text</td>
</tr>
<tr>
<td>3rd verse</td>
<td>text</td>
<td>text</td>
<td>text</td>
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<td>text</td>
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</tbody>
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Highlight the major differences. Then in the last paragraph explain how comparing translations impacted your mind when you realized how the Bibles do not say the same
thing because they are translations based on other ancient manuscripts (MSS) that were available.

3. The next step is to do a **Word Study.** From your text, select one key word or phrase and do serious research on its meaning(s). The key word must be available in major Bible Dictionaries such as:
   a. *Anchor Bible Dictionary*
   b. *New Interpreter's Dictionary of the Bible*
   c. *Theological Dictionary of the New Testament*
   d. *Theological Dictionary of the Old Testament*
   e. *The International Standard Bible Encyclopedia*
   f. Read also in articles and textbooks. DO NOT solely rely on the Internet articles.

   **Never depend on Webster's Dictionary.** You MUST consult scholarly books. Show how the meaning of the word evolved from ancient times to the modern times in scripture.

4. Now you are ready to discuss **Form Criticism.** What is the genre, literary type of the text? **Name some of the genres.** Every speech is in a specific genre: proverb, thanksgiving, blessing, prayer, sermon, teaching, encouragement, judgment, etc. Tell us what genre your pericope is in. The Word Biblical Commentary will tell you if you read all information relating to your pericope. You may consult other resources also.

5. **Source Criticism** is the fifth step. Here you are asking questions such as: Is there a possible link between the pericope and earlier biblical texts (**intrabiblical texts**) or can we find parallels in texts/literatures outside the Bible (**extrabiblical texts**)? As you read commentaries and textbooks, they will point you to possible sources whence the author/redactor collected the information or texts. The Books that will help are:
   a. W.B. Anderson, *Understanding the old Testament;*
   b. D. Winton Thomas, *Documents from Old Testament Times (Ancient Texts and Translations) Paperback*
   d. Many other resources found in the WBC bibliography.

6. **Redaction Criticism:** answer the questions such as – what was the intent of the final editor of the text? What message, theme, agenda, propaganda, goal, ideology that he/she was disseminating, and so on? When was the message sent? Who were the audience? Any reaction by the recipients? These and similar questions will help us understand the purpose of the text that we are reading. This will also help us realize how the redactor composed the book of Job or why the redactor placed the text we are reading at the particular place we are reading it.

**Summary:** In this section, summarize your major findings. How has the exegetical exercise enlightened your understanding of scripture? Name the lessons you have learned either in identifying the integrity of the text, translation differences, placing the pericope within its context, etc.
Contextualization: tell us how, with the new understanding of the pericope, you can now teach it or preach it with much conviction and impact on the audience. In writing this section, continue referring to the points that you have identified in your exegesis. Continue to be critical and scholarly throughout. But in doing so, relate your exegetical research to real life situation in the world based on your exegetical analysis of the text.

NOTES TO HELP YOU UNDERSTAND THEODICY AND THE BOOK OF JOB

Divine Formula of Retribution
It affirmed that God rewards all people according to their just deserts. You get what you deserved. This formula is articulated in these Bible books: Joshua, Judges, First and Second Samuel, and First and Second Kings. In Psalm 1 we read that

The righteous are like a tree planted by the river...
The Lord watches over the way of the righteous.
But the way of the wicked will perish.

BUT why do bad things often happen to good people?

Think of some biblical texts that contradict the deuteronomistic formula of retribution.

Here are some examples
- Gen 2:9 - God planted “the tree of the knowledge of good and evil.”
- Exod 4:10 – God said to Moses, “Who gives speech to mortals? Who makes them mute or deaf, seeing or blind? Is it not I, the Lord?
- Isa 45:7 – Yahweh said, “I form light and create darkness, I make weal and create woe; I the Lord do all these things.”

Book of Job: Its Ancient Setting
- Job’s possessions were, like those of the patriarchs, cattle, servants, lived in tents.
- His three friends and enemies were nomadic, e.g. Sabeans and Chaldeans, also lived in the place whence Abraham began his wanderings.
- Job’s life span exceeds that of the patriarchs. Cf. Genesis 5 re: Methuselah.
- His sacrifice of animals corresponds to the patriarchal practice prior to official priesthood. Cf. Abraham and sacrifices.
- The name Job recalls a folk hero mentioned in Ezek 14:14, 20 among Noah and Daniel → probably the Dan’el of Canaanite epic texts.

Discussion with one another:
The book of Job also parallels stories found in ancient Near Eastern texts that relate to the Old Testament.
Name some of these stories: (a) give the country of origin and (b) show how each relates to the Book of Job. Here are some of them:

**The Admonitions of Ipuwer**
(Egypt) (1990–1785 B.C.E.) cites conventional belief (“He [God] is the herdsman of all; there is no evil in his heart. His herds are few, but he spends the days herding them”) only to lament the wickedness that the deity allowed to stand. Because of social upheaval, the author denies the existence of a providential deity guiding human affairs. He asks: “Where is he today? Is he asleep?” … (Egypt 12th Dynasty)

**The Dispute Between a Man and His Ba (Soul)**
This text describes a miserable person who tries to persuade his soul to join him in a pact to commit suicide, primarily because his name reeks and he lacks companions who act virtuous. The man longs for death, which is “like a sick man’s recovery,” “like the fragrance of myrrh (and lotus),” “like a well-trodden way,” “like the clearing of the sky,” “like a man’s longing to see his home.” (ANET, 405–7)

**Man and His God**
In the Sumerian poem, a sufferer complains to the gods but confesses guilt and is restored. He accuses the deity, here called a “righteous shepherd,” of becoming angry, thereby encouraging human enemies to conspire against the sufferer without fear of divine retaliation. Appealing to the intimate relationship of father and son, the sufferer asks how long the deity will leave him unprotected. Nevertheless, he surrenders all right to protest divine conduct and subscribes to conventional wisdom:

“Never a sinless child been born to its mother; a sinless workman has not existed from of old.” Mesopotamia, 2000 B.C.E., *ANET*, 589–91)

**I Will Praise the Lord of Wisdom** (*ANET*, 434–37)
discovers a solution in the inscrutability of the gods…. The sufferer believes in divine compassion (“I will praise the Lord of wisdom … whose heart is merciful … whose gentle hand sustains the dying …”) despite his own wretched state. Contrasting his earlier prestige with his present dishonor, he complains about his inability to discover the face of the one to whom he prays. Circumstances compel him to conclude that the gods may have a different value system from the one constructed by human beings. This concession leads him to ask:

“Who can know the will of the gods in heaven? Who can understand the plans of the underworld gods? Where have humans learned the way of a god?”

**The Babylonian Theodicy**
resembles Job in that a sufferer engages in a dispute with a learned friend… The sufferer complains of having been orphaned early, and his friend reminds him that we all die… The sufferer insists that his good deeds have not brought favorable response from the gods, and this remark arouses the friend’s anger over such blasphemy. The friend does concede that the one who bears the god’s yoke may have sparse food, but this situation can change for the better in a moment.

The sufferer lingers on the notion that morality yields no profit. In the end, the complainant prays that the shepherd (i.e., god) who abandoned him will yet “pasture his flock as a god should.” (ca 1100 B.C.E., ANET, 601–4)

Epic of Keret
The Canaanite Epic of Keret bears some resemblance to the book of Job. The hero loses his wife and sons but eventually finds favor with the gods and acquires a new wife and additional children. (ANET, 142–49)

Story of Harischandra
An Indian tale about a discussion among the gods over the existence of pure goodness among earthly creatures singles out a certain Harischandra, whom the god Shiva submits to a test that demonstrates his incredible virtue. There are many other parallels that could also be found in African folktales and Greek mythology.

The book of Job consists of three parts

• a narrative framework in two parts:
• Prologue (1:1–2:13)
• Epilogue (42:7–17) and
• Dialogue/Debate, comprising all that is in between the prologue and epilogue

In the prologue

• Yahweh is receiving reports from the bene’ ha’elohim, “children of God.” הַשָּׂטָן “Hassatan,” the divine functionary divinely charged with the earthly affairs.
• Yahweh draws Hassatan’s attention to Job: “Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil.”

Hassatan challenges Yahweh:
“Does Job fear God for nothing?… But stretch out your hand now, and touch all that he has, and he will curse you to your face.” The searching question is, “Do worshippers love Yahweh unconditionally, or do they love him in order to be blessed.”

Job's Unconditional Love
Job accepts that the God who gives is the same God who takes away.
“Naked I came from my mother’s womb, and naked shall I return there; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.”

The Divine Wager
- Yahweh and Hassatan make a wager regarding Job’s integrity: “Does Job fear God for nothing?...
- Yahweh permitted Hassatan to annihilate Job’s property.
- When Job would not curse Yahweh, Yahweh allowed Hassatan to physically torment Job but not to kill him.
  To die or not to die:
  That is Job’s problem
  Job wished to die; but God withheld death from him.
Job’s lamentations are a result of his feelings of being dead-alive with no family and no property

According to the divine retributive justice, he is presumed to have sinned.
- But Job is certain that he has not sinned and God is his witness (see prologue).
  But god is nowhere to be found when Job needs Him.
- Hassatan disappears from the scene. Yahweh does not declare victory. No mention of hassatan and wager in the whole dialogue/drama. Was the prologue original to the drama or was it added later to explain why Job suffered? The prologue and epilogue are problematic.

The Biblical/Hebrew Emphasis Style:
How Does the Hebrew Bible Underscore Job’s suffering? By the picturesque/graphic technique:
- Job took a potsherd to scrape himself.
- He sat among the ashes.
- His wife challenges Job to curse God and die.
- Job’s friends raised their voices and wept aloud
- They tore their robes and threw dust in the air upon their heads
- They sat with him on the ground and said nothing for seven days and nights

God’s Silence is Problematic
- In a soliloquy, Job cursed his birthday and longed for death.
- Desire for death is the theme that ties the prologue and the dialogue together.

Job realizes that:
- Man that is born of a woman is of few days, and [they are] full of trouble.... like a flower, ...is cut down: he fleeth also as a shadow, and continueth not. (14:1 KJV)

Job’s Bitter Dialogue with God
- “I loathe my life
- I will give free utterance to my complaint
- I will speak in the bitterness of my soul.
• I will say to God, …let me know why you contend against me.
• Does it seem good to you to oppress (the innocent), …
• and favor the schemes of the wicked? (Job 10:1-4)
• Job challenges Orthodox Theology

His bitter experiences have taught him that God can inflict pain on an innocent person willy-nilly. Thus he laments:
• ...you [God] seek out my iniquity and search for my sin, although you know that I am not guilty.
• There is no umpire between us, who might lay his hand on us both. (Job 9:6-7)
• God, not hassatan, is Job’s source of evil!

Divisions of the Dialogue
1. Job vs. three friends, Eliphaz, Bildad, and Zophar (3-31). Then they disappear from the dialogue.
2. Elihu who attacked Job and his friends (32-37) but is ignored by all and by Yahweh. Was he original to the drama?
3. God who lectured to Job about nature and common sense (38:1-42:6) led Job to realize that God is inscrutable.
4. In Job 42:5-6 Job makes a profound statement: “I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes.”

Brief Look at the Epilogue
1. The prologue shows that God can do evil to an innocent person.
• The Epilogue and its reaffirmation of orthodoxy reverts to the deuteronomistic formula of retribution.
• God blesses the righteous, and God curses the wicked.
The epilogue, on the other hand, destroyed what was achieved in the dialogue. Yahweh praises Job for speaking the truth about him. Surprised? Yahweh accused his three friends Yahweh for speaking falsely about God.

• What did the friends do to sin against God? They defended God. Let God be God and no human can stand up as a big brother or sister of God.
In the epilogue
- Job recovers his property
- Has seven children and three daughters
- God blessed Job’s latter days more than the first.

What is the difference between the first three daughters and the last three?
• Material Relationships
  o “Then there came to him all his brothers and sisters and all who had known him before, and they ate bread with him in his house...”
  o Do friends and relatives love a person for nothing? How does this compare with the human motive for worshiping God?
CONTEXTUALIZATION

What lessons are learned from an exegetical study of the Book of Job?

- God is not good all the time
- We should praise God in spite of and not because of ...
- Cod cannot be contained in a formula developed by human theology.
- Never be God’s advocate: this is human arrogance. God can defend self.

Lessons for Counselors

- Denial of reality: Do not be in denial; express how your really feel in order to be helped. God never rebukes humans for speaking harshly to him.
- The best counsel you may give to a hurting person may be to sit and listen with your mouth firmly shut.
- It is all right for the hurting to question God.
- It is all right to lament vehemently before God. God understands.
- Suicide as an escape from hard life is not an option.

CONCLUSION

Job’s Encounter with God

- In the dialogue, God does not heal Job. He only questions him on natural phenomena, which we also simply take for granted. Job finally realized the profundity of God, and that he was uttering a theology based on what he had heard and not on his own experiences with the living God. Thus Job concludes with a confession:
  - The Danger of Trickle Down Theology
  - Then Job answered the Lord: 2 “I know that you can do all things, and that no purpose of yours can be thwarted...
  - Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know.
  - I had heard of you by the hearing of the ear, but now my eye sees you;
  - Therefore I despise myself, and repent in dust and ashes.”

A Lesson Before We Die

- The Dialogue ends without a solution to the questions raised in the prologue.
- As a wisdom literature, the problem of suffering is left open so that every sufferer may bring the book to a close based on their own experiences with God.

Is your theology based on what you have heard in church, or is it based on your own personal encounter with the living God?

THINK ABOUT THESE THINGS

1. Wisdom literature reminds us that we may know God intimately by using:
   a. common sense, a free gift God has given to all
b. Observation: if you observe how things are, how people act, the universe, etc. you could acquire wisdom and not only knowledge. By common sense and critical thinking, we may realize that nature declares God’s glory (Read, for example, Ps 8).

c. Wisdom is gained by experience. Knowledge is earned more through school learning while wisdom is achieved through experience, observation and common sense.

d. God’s questions to Job were based on simple things that Job could not explain. Thus, God wonders why humans should even bother to try to understand God...

Housekeeping Matters
1. Please complete the evaluation forms carefully.
2. All term papers must be sent to me electronically via Moodle. No hard copy will be read or graded.

Papers must conform to the following:
   a. Follow the Manual for Writers of Research Papers, Theses, and Dissertations, Eighth Edition: Chicago Style for Students and Researchers
   b. Papers must be double-space and 12 point font and Times New Roman or Arial.
   c. Foreign words and Book Titles are underlined or italicized.
   d. Do not contract words like “don’t”, “won’t”, “can’t” “you’re” etc.
   e. Make sure that the cover page and body of the paper are one whole paper. I will take points off if I receive the cover as one piece and the body of the paper as the other.
   f. You must footnotes and not end notes or parenthetical notes.
   g. Include bibliography to all your paper or homework.

I strongly urge to seek the services of an experienced editor to help you in spelling, presentation and organization of your paper. Here are my two suggestions:

1. Ulrike Guthrie (Ms.) ulrikeguthrie@gmail.com

   From: Ulrike Guthrie <ulrikeguthrie@gmail.com>
   Subject: Professional editing services for your faculty and students
   Date: February 16, 2014 at 2:06:08 PM EST
   To: <tmafico@itc.edu>

   Dear Dr. Mafico:

   I am writing in hopes you will recommend my editing services to your faculty colleagues and students. Most people's writing can benefit from some professional help.

   I have 27 years of experience editing academic books in religion for publishers such as Cambridge, Abingdon, Fortress, Cowley, and Pilgrim. I work with academics on their journal articles, conference papers, and book manuscripts, doing whatever is necessary to make their writing sing. Sometimes this is brief, one-time help, but the vast majority of my clients are repeat customers and referrals with whom I work over the course of entire manuscripts. I also offer writing workshops for faculty and students. Your colleague Dr. Wimberly knows my work.
I expect you also have students, particularly doctoral candidates, who are struggling with their dissertations. I can help, and have plenty of experience doing so. For 17 years, I have been working with doctoral students affiliated with the Hispanic Theological Initiative at Princeton, teaching writing workshops, and editing their dissertations as they write them. I also have many students from institutions like Emory, Duke, NYTS, and Claremont who with the knowledge and prompting of their professors, send me all their papers, or at least their capstone projects.

Perhaps you can let your colleagues know about my process. Typically a prospective author will send me a piece of writing, and I spend an hour doing a sample edit to show them what I do. At that point, they are only out $40, and can decide based on the sample work whether they want to continue working with me. I use the Track Changes function in Word to suggest changes and, importantly, to comment on the kinds of errors each author tends to make. That way I not only identify their common errors but also show them how to fix them—and then expect them to learn to do that themselves.

You can find more information about me and my services and fees, along with testimonials from satisfied customers and a listing of a few of the many hundreds of books I have edited, at www.ulrikeguthrie.com.

I work with many academics who are using their professional funds from their school to pay me; I send the institution the necessary paperwork and copy invoices both to the individual and the school.

Thank you for passing along my contact information to your colleagues.

With kind regards,

Ulrike

Ulrike Guthrie (Ms.)
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2. Margaret Whibley: margaret@wordwinnower.com

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Subject: Academic Proofreading
Date: August 13, 2013 at 4:01:33 AM EDT
To: <tmafico@itc.edu>

Dear Dr. Mafico,

I am a freelance academic proofreader with a Masters degree in theology, a PhD in religious studies, and experience editing theses in a variety of formats including Turabian/Chicago, SBL and APA. In the recent past I have worked with doctoral candidates from institutions as far apart as UCLA, Berkeley, and the Chinese University of Hong Kong.
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