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“Job Calls His Children”: Critical Historical Study of Job's Piety in Job 1:1-5

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ABSTRACT

Through an interpretation process using the historical-critical interpretation method of the text and context of Job 1:1-5, it was found that "Job's action in calling his children is an affirmation of Job's piety which can be used as a biblical basis for criticizing contemporary family life" was declared proven. There are several reasons that support this hypothesis, firstly, the text of Job 1:1-5 is the prologue to the Book of Job which is in prose and contains an undeniable confirmation of Job's piety. This text provides a basis for readers to view the narrative of the entire Book of Job, in a picture of piety, both in its prosperity and its suffering. So it is clear that the narrative about how Job treated his children is also clear evidence of Job's piety. The narrative of Job's piety makes the issue of children the main issue because children are the highest blessing that Job received from God as well as proof that Job is the owner of true wisdom, because in the old idea pious people are said to have their own share, and Job has a share in prosperity too. obtain the highest blessing from Allah, namely children, who are even perfect in terms of numbers. In addition, the relationship between Job and his children is used by the narrator to describe the perfection of Job's piety. The issue of children is also intended to answer issues of concern that occurred during the time the text was edited, namely the post-exilic period, where the editors tried to emphasize the identity of children as heirs which must be taken seriously, because all traditions and agreements with Allah will be passed on through them, this is why the issue Raising children is important, especially because the environment is mixed with other nations who do not know God.

KEYWORDS: Bible, Critical Historical Studies, Book of Job.

INTRODUCTION

The text Job 1:1-5 is part of the opening of the Book of Job. The story of Job is a fiction (Goldingay, 2015) which means that the story of Job is a story that really happened in ancient times, but is packaged like fiction, because he does not actually live in the author's world (Gertz et al, 2017), This narrative about Job is used to channel his didactic thoughts because the author of the Book of Job who lived in the post-exilic period experienced the same suffering as Job (LaSor, 2011). The land of Us is the setting for the story of Job (v. 1). The Land of Us itself cannot be described specifically but there are opinions from several experts regarding this place, including Matthew Henry (Henry, 1991), the Land of Us is placed as an area in the Eastern part of

Arabia, located in the direction of the Chaldeans, near the Euphrates, perhaps not far from Ur of the Chaldeans, the place where Abraham was called. Roland Kenneth Harrison places the Land of Us north of Mesopotamia and Edom. Jeremiah in the biblical text mentions the Land of Uz together with Palestine, Edom, Ammon and Moab (Jer. 25:20) while in the Book of Lamentations it is stated that the Edomites lived in the Land of Uz (Lam. 4:21). From these statements it appears that the Land of Uz is closely related to Edom, which means that the story of Job originates from outside Israel, thus the story of Job's life and his suffering is not only a picture of Israeli life but describes the universal experience of human life.

The author introduces the character of Job as a man who is blameless, pious and honest, who fears God and shuns evil (v. 1). The words "blameless and honest" are words that are familiarly used in wisdom proverbs and psalms (Prov. 2:21; 28:10; Ps. 37:37), as are the words "Fear God and turn away from evil" also found in other wisdom literature (Job 28:28; Prov. 3:7). From these verses, it appears that the Book of Job is closely related to the Book of Wisdom, and the author of the Book of Job is presenting Job as a man who reflects the ideal of wisdom (Dunn and Rogerson, 2003). Job was perfect in his godliness in all aspects of life. He is also known as the greatest figure of all the peoples of the East (Bias and Waters, 1973). This is an important starting point for understanding Job's readiness in his life cycle, as well as for challenging questions that doubt Job's position as a righteous and pious person when he is later faced with suffering.

The first identity that emerges from the author of the Book of Job is his piety and honesty which is reflected in the description of his life. His family and prosperity are evidence of Job's righteousness (Clines, 1989). Job's godly identity in this text is outlined in his responsibility in educating, guiding and mentoring his children before God. Secondly, this prologue also opens with the issue of the existence of children which is continuous with the epilogue which also closes with the issue of the existence of children, which emphasizes that the issue of children is an important issue in the entire Book of Job regarding his piety. Job had seven sons and seven daughters (v. 2), showing the theological meaning associated with perfection, completeness and God's favor (Douglas, 2016). Seven sons and three daughters are a sign of extraordinary divine blessing (1 Sam. 2:5; Ruth 4:15), the emphasis on children as a divine blessing can also be seen from the way the author of the Book of Job introduces Job's ten children by using the word "get". The word "get" comes from the word יָלַד yalad (Botterweck, 2001) which means to produce, give birth, beget. In the Old Testament, Allah always appears as the subject of the word yalad, this indicates that Allah is the subject who causes a person to be able to produce, procreate and give birth by opening the womb (cf. Isa. 66:9). The use of this word was chosen by the author of the Book of Job to emphasize that Job's children were not obtained from Job's efforts, but were God's gift as a divine blessing. This assertion then continues with the difference in words used by the author when he talks about property, where he introduces it with the word "own". The word "own" tends to describe human power and effort, because a person's ownership of property requires struggle and contribution. The description of the author of the Book of Job regarding Job's possessions also indicates that this text is contemporary with Abraham because a person's existence is explained by his possessions and possessions. Second, he did not know the events of Moses.

In the storyline, the author focuses on Job's children. Even though the author of the Book of Job detailed all his possessions one by one, such as seven thousand sheep, three thousand camels, five hundred pairs of oxen, five hundred female donkeys, and a very large number of slaves (v. 3) so that he called the richest man in the East, a man who had a lot of wealth but he always had closeness to his children and focused on his children, this can be seen from how the author did not go into detail about how Job managed his wealth, instead the author of the Book of Job focused on reporting about the lives of Job's children (v. 4) and how Job treated

them by calling and sanctifying his children to how Job offered burnt offerings as many as the number of his children (v. 5). This shows that Job in his life tended to direct his attention to his children, not his possessions, because his children were the most important thing to him (Henry, 1991).

Talking about children, the first thing the author reports is parties as a routine (v. 4). Seow (Seow, 2013) stated that even though it is in the form of a routine and habit, this does not mean that Ayub's children indulge in partying. In the Old Testament, this party was something that commonly occurred as a form of hospitality (Ramey, 1966). The parties thrown by Job's children indicate children who are mature, prosperous, harmonious and happy. Job's children live independently, they have their own house and take turns being the host and don't forget to invite their sisters. So it can be said that the party held by Job's children is seen as a positive thing, not a negative thing.

In the continuation of the story, it is also reported that after the party had passed, Job always called all his children. The word calling in Old Testament terminology comes from the word קָרָא qara (Hossfeld, 2001) which means calling out loud words that are used for communication which is often associated with personal callings. Job called his children one by one or individually to come, because he considered the possibility that his children had sinned and had cursed God in their hearts. Clines stated that Job's prejudice towards his children was an confirmation of Job's thoroughness and perfection in his piety to God. Job not only thinks about himself but he also holds his responsibility as a family priest by being an intermediary to sanctify his children. The word קָדוֹשׁ "qadosh" (Ringgren, 2001) which means holy, clean, pure and noble which is often associated with rituals and sacred things which then continues with the presence of the word זֶבַח zebach (Kellerman, 2001) which means burnt offering. . In the Old Testament, burnt offerings were a symbol of man's relationship with God. Humans will offer burnt offerings when giving thanks, asking for forgiveness, and various other things in their lives as a form of connection with God. In that era, offerings were something natural and calculated, and one of Job's piety was seen in how earnestly or for a long time he wanted to pray for his son. All of Job's actions indicate perfection in his piety as a blameless person whose piety is not only about himself but can be seen from the picture of his entire life with the people around him.

In the context of writing the text, where the authors lived in the post-exilic period, they experienced so much suffering, they returned from exile and seemed to be strangers in their own land, besides that, they had to mingle with foreigners who in fact did not know God. and their traditions as God's people. Facing these difficult times, through writing this book the aim is to lighten the burden of suffering they are experiencing, and also provide comfort and invite the Israeli people to continue fighting in the face of the suffering they are experiencing. Through this narrative, the author shows a lot of Job's side as a parent who really pays attention to the lives of his children with the aim of inviting the Israelites to maintain their identity as God's people and stick to the traditions and provisions that should be reflected in God's chosen people. In the Hebrew tradition, children are usually interpreted as regeneration or successors who will continue the tradition, becoming heirs in terms of wealth, habits and many other things. Therefore, the author brings back Job's narrative which discusses and emphasizes the issue of children to maintain the identity of the Israelites in the future, and the meaning of suffering in this story is useful for embracing faith, how to make the Israelites able to feel and realize that they are embraced and truly loved by God. This suffering also became God's embrace of the Israelites, when they suffered.

In the current context, especially in the life of the HKBP church, piety like Job's seems to be less reflected. There are even those who think that piety and obedience are seen as abnormal when in fact piety and holy living are normal things and must be lived. In Protestant teachings it is stated that to be pious means to be the

salt of the earth, so how a person becomes salt in the world, that is what is meant by being pious, and what makes a person pious is not himself, but human piety and holiness occurs because of the work of the holy spirit, not because of human effort, but piety worked by the holy spirit, must bear fruit in life. This is what needs to be emphasized in each person's concept of thinking, so that living in holiness and piety can be reflected and lived in different realms of life for each person.

Furthermore, Job's character as an example of faith and ethical responsibility who always maintains the sanctity of his family can be an example for today's life, especially in the lives of parents in the family. Job as a parent plays a big role in educating his children. Meanwhile, the position of Job's wife, who should also appear as a mother, only appears as a wife who denounces him in his piety and asks Job to curse God and die (Job 1:9), but there is no report regarding how Job's wife relates to her children, only emphasis. The text seems to focus a lot on the position of a father who plays a big role in educating and mentoring his children. When this text is compared with Paul's writings, it also appears that the text in the New Testament also focuses on emphasizing the role of a father, such as Colossians 3: 21 which directs fathers not to offend their children, so that they do not become discouraged, also the text of Ephesians 6:4 which directs fathers to educate their children in God's teachings and not to cause anger in their children's hearts.

The texts of the Old and New Testaments tend to discuss more about the role of parents, especially fathers, in educating children, whereas nowadays, when talking about children, it seems that the father's role is less visible as an educator and plays more of a role in material matters. This statement is also supported by a study which states that children grow 25% more by mothers and only 12% by fathers. The minimal role of fathers in the family has also become an issue that is starting to be discussed nowadays, because there has been an issue circulating from a study from Sebelas Maret University (UNS) which states that Indonesia is the third "fatherless country" in the world. Although there are no definite claims regarding this research, this issue encourages society to re-examine what and how a father figure should be involved as a parent in a child's life. Apart from these data, the Old Testament narrative also shows a lot of data regarding various forms of negligence by fathers in educating their children. For example, Laban liked to create competition between his sons (Gen. 29:1-35:29), Saul, who was so close and respected by his son Jonathan, that his son was willing to die near his father, but Saul during his lifetime actually planned something. who caused heartache in his son by trying to kill Jonathan's friend, Daud, who was also his son-in-law. Eli as a father and as a priest, did not try to educate his children, in fact he remained silent when he found out that his children were doing things they should not be doing. (1 Sam. 2:12-17; 22-25), and also David as a father who remained silent when Amnon raped Tamar. These incidents provide data regarding the negligence of fathers in educating their children. Therefore, this text can be said to be criticizing parents, especially fathers, for their negligence in educating their children.

RESEARCH METHODS

The research methodology in writing is the Hermeneutic biblical description method (Theoretical research), namely procedures and methods for obtaining data from certain verses/passages as objects through literature study by applying hermeneutic terms and steps and adhering to hermeneutic principles. In particular, this paper uses critical historical methods and narrative methods as supports. Job's action in calling and sanctifying his children is an affirmation of Job's character as a role model in faith and responsibility to his children which can be used as a biblical basis for criticizing contemporary family life. (Job 1:1-5). The materials and data used in this research focus on material regarding the book of Job and the context of life in it, especially the text of Job 1:1-5.

FINDINGS AND DISCUSSION

1. Description of the Character Job

Verse 1

אִישׁ הָיָה בְּאֶרֶץ-עוּז אִיּוֹב שְׁמוֹ וְהָיָה הָאִישׁ הַזֶּה תָם וְיָשָׁר וְיָרָא אֱלֹהִים וְסָר מֵרָע:¹

Translation:

There was a man, in the land of Uz, his name was Job, a perfect/blameless and upright man who feared God and shunned evil.

In the first depiction, the narrator begins by introducing the name and origin of the main character from the Book of Job, namely a man named Job who lives in the land of Us. The meaning of the name Job in Hebrew has been debated for centuries. One possibility is that the name Iyyob comes from a verb meaning "hostility" and the noun form oyeb "enemy". There are also those who say it comes from the Arabic root "yb" which means "repent" or "return". If this etymology is correct, then the name Job would be an irony, because this etymology would make Job an "enemy of God" who needs to repent (Vicchio, 2020). Witte (2017), who also explains the meanings of the name Job, says that these meanings are not valid philological derivatives, but are only an attempt to open up ways to understand the book intended by the early rabbis of the Job tradition. So there is no reason to believe the possibility that the narrator of the Book of Job tried to make up the name Job for his narrative, because in the history of research it has also been found in some archeology starting around 2000 BC, a number of Canaanite people with names that are allied to the name Job.

Apart from the debate over Job's name, experts have also not found certainty regarding the description of the concrete location of the Land of Us. Janzen (1985) states that modern experts cannot determine and confirm the most precise location, even research through descriptions in the Old Testament which refer to depictions of this land has not provided clear clues. However, experts are still trying to describe the existence of this land.

The description of the land of Uz in the Book of Job is based on the masorah text, using a description of the word "qedem" which refers to the direction of the East, but it seems that this word does not necessarily refer to the location of the east directly, because if we analyze the words used by the narrator, the description of the east This could refer to ancient times with the assumption that this place was inhabited by Allah. This is confirmed by Williams (2017) who states that the word qedem (verse 3) "east" refers to the relationship between God and humanity, which began in the garden that He planted "to the east in Eden." So it is possible that this word is not a description of the location of the land of Us, but this word indicates the presence of God in the land where Job lived. This is also evident from the continuation of the narrative, which tells about God's attention to Job so that He recognized Job as a righteous person.

Delitzsch (1885) stated that there are three descriptions that have long been considered to determine the location of the Land of Us. The first, based on depictions from the Book of Job, the second based on other places in the Old Testament where Us is mentioned, and the third based on the homelands of Job's friends. The description of the land of Uz in the Book of Job is seen in the presence of the Sheba people (v. 15) who easily invaded Job's fields and pastures and also the Chaldeans who had formed three groups and attacked

Job's camels and captured them and beat their guards (v. 17), shows that the Land of Uz was an open land so that it was likely to experience frequent attacks like those experienced by Job, both from the Chaldeans and the Sheba people who lived in North Arabia. Apart from that, statements about hurricanes blowing from across the desert, namely a desert that extends to the Persian Gulf in the eastern part of the Syro-Arabian Desert, also indicate an open location.

Abel (1975) stated that referring to the genealogy mentioned in Genesis 10:23; 36:28 So it seems that the location of the land of Uz is somewhere in the area of Edom or Rowley (1970) believes that the land of Uz is indeed in the area around Edom and Aram. Jeremiah 25:20 also states that the land of Uz is mentioned as a location separate from Edom, but connected to the Philistines. Rowley said that experts like the location of Us in the northeast of Palestine in Hauran, because this location is in line with Job's relationship with people from the East. Witte (2017) also states that this land is located in the East. If we follow this statement, it can be said that the Land of Us is in the East as stated in the text.

Even though many explanations have been mentioned regarding the description of the location of the Land of Us, all of these explanations do not bring certainty. This uncertainty about the location of Job's residence occurs because basically finding the land of Us on a map is futile, because this land is not a historical chronicle (Long, 1988). However, even though it is not based on history, this does not mean that Job is not truly real, such as the view that Job is just a fictional character or an invention created by the narrator to convey his message. But even so, it is important to first know that even though Job is fiction, this has no influence at all on the value and meaning conveyed by this Book. Therefore, readers should see this book as a fiction, a fictional fact, a fact in the form of fiction, because the book of Job records ancient experiences that are renarrated and given a present background later by the narrator (Lasor, 1996).

Talking about the location of the Land of Us, David J.A Clines stated that the importance of the name Land of Us does not lie in its specific location, but in its location outside of Israel. Israelis as readers may not know where the location is for sure, but they know for sure that the location is not in Israel, and as this narrative progresses, in fact the location of the Land of Uz is no longer the core of this place but about the presence of God in that land, which makes it land like a heavenly palace. However, this does not mean that Job was a foreigner, because in this book there is no statement that says whether Job was an Israelite or not, but what is certain is that he reflects the life of God's people and God blesses and pays attention to Job's life which is full of piety as he should pay attention to His chosen people. .

The description of the character Job in this book does not stop at just his name and origin, but the text also informs about Job's inviolable character and piety. Job was righteous and no one should doubt him, there should be no room for mistaking that the suffering he experienced was a fitting reward for his actions. This piety is the most important introduction to the picture of Job. So it is natural that Job's name and exact location of residence tend to be difficult to identify because the most important description lies in Job's character and morality.

The narrator uses two sets of words to describe Job's morality and piety. Job is characterized from the start as a faithful and moral person. The narrator describes him with a pair of adjectives (pious and honest) and a pair of adjective phrases (fearing God and shunning evil) (Seow, 2013). The first pair of words, namely the adjectives "pious and honest", are synonymous with the description of good people used in Psalm 37:37. The masorah text mentions it with the words *tam* (blameless) and *yashar* (just, straight, firm). The word *tam* usually refers to a sacrificial animal that is without blemish, but when this word is attached to a person, this word means perfect personal integrity but not pure perfection without sin but in the sense of being morally

sinless (Boss, 2010). As flawless as the overall picture of Job's life (Fokkelman, 2012). Refers to the meaning of walking in close fellowship with God and delighting in obeying the law, where he serves God wholeheartedly. The second word, namely, the word *yasar*, this word indicates that Job is a person who has pure motivation. Through this word, Job is described as someone who is loyal to God's decrees, this attitude is also related to a merciful attitude, Job is described as a person who is just and righteous in treating other people, including his servants and people who are less fortunate (Hartley, 1988), and this action is carried out as a form of pure obedience to Allah, not an attempt to obtain rewards or blessings from Allah.

The second pair of words as a description of Job's character is a pair of participial phrases, namely fear of God and shun evil. The word fear of God is a word that is often found in the Old Testament and is often found in wisdom literature. As in Prov. 3:7 ; 14:16 ; 16:6, 17; Job. 28:28. The word fear of God is a description of someone who is wise and the word avoid evil is a description of a moral person. Job had a firm belief and an attitude of sincerely loving God, which then prompted him to approach God in a state of reverence, awe and awareness of God's love. So that in his daily life, he expresses this fear by pleasing Allah with obedience.

The four affirmations used by the narrator to describe Job's personality show that Job is the owner of true wisdom, because in wisdom literature, the highest value is placed on the attitude of fearing God, and this attitude is the basis of true wisdom. there was no other person in the Old Testament like Job. God to Job. 1:8 and Job. 2:3 even repeats this description, as a form of confirmation of Job's perfect character as a man of integrity and piety (Estes, 2013).

2. Evidence of Job's Piety.

Verse 2 & 3

²וַיִּגְדְּלוּ לּוֹ שִׁבְעָה בָנִים וְשְׁלוֹשׁ בָּנוֹת:

³וַיְהִי מִקְנֵהוּ שִׁבְעַת אֲלֵפֵי-צֹאן וְשִׁלְשַׁת אֲלֵפֵי גְמָלִים וְחֲמִשׁ מֵאוֹת צֹמֵד-בָּקָר וְחֲמִשׁ מֵאוֹת אֲתוֹנוֹת וְעֶבְדָּה רַבָּה מְאֹד וַיְהִי הָאִישׁ הַזֶּה גָּדוֹל מְכָל-בְּנֵי-קְדָם:

Translation :

²And there were born to him seven sons and three daughters.

³And his livestock was seven thousand sheep and three thousand camels and five hundred pairs of oxen and five hundred female donkeys and many servants and he became the greatest of all the people of the East.

The references to Job's number of children and possessions are not additions to Job's description of himself, but are clear evidence of Job's righteousness and piety. C.L Seow states that the use of the conjunction "and" in Job 1:2, is the narrator's way of making the reader actively involved in this narrative, and also struggles with the connected nature of the picture between faith and the blessing that is being reported. The retributive view of morality, which will tend to be seen in the dialogue, would suggest that Job's blessed Family and Wealth are appropriate measures of his morality. However, the narrator's intention in explaining the proof of Job's piety is not what retributive people think, but what is used in this proof is a confirmation of the old idea about where pious people have their own visible part in their lives. So, at the end after describing all of Job's possessions, the narrator concludes that Job lived at the highest level of the good life promised by wisdom, namely blessings from God.

The blessing as the first proof of Job's piety introduced by the narrator is family, and his children are the main ones mentioned. Job is said to have had seven sons and three daughters. For the Hebrews, apart from the

blessing of a long life, a large family was also one of the most real and most desirable blessings, and children were considered the highest gift obtained from God, and usually infertility was considered a disaster and God's punishment. Sons are often described as a great joy to the Hebrew family, as the legacy of the family is maintained through sons (Bruce et al., 1986). And girls usually relate to the dowry expected at the time of their marriage. Seven sons and three daughters are the ideal number to show the perfection of the blessings that Job received from God. The number seven is a number that symbolizes completeness or perfection, while the three daughters in this text are the ideal comparison to form a round number of ten children. Even though there is a difference in the number of sons and daughters, this does not mean that three daughters do not reflect superior value like the number of sons, because in the reversal of the situation in Job 42:15, Job gives inheritance to his daughters on an equal footing. with his sons, therefore, the number three in this context also symbolizes wholeness and perfection.

Apart from showing the position of children as a blessing and proof of Job's piety, the narrator also shows emphasis on the position of children as gifts that are not obtained by human effort but are obtained from God. The narrator introduces Job's children by using the word *yalad* "born". In the Old Testament, the use of this word indicates God's position as a subject (Botterweck, 2001). This shows that the issue of children is raised a lot in this narrative because children are a direct gift or blessing from God given by God to humans which is far more valuable than the wealth obtained from the results of their efforts. Through this narrative, the narrator shows that children are not personal property that can be treated arbitrarily, but children belong to God and parents are responsible to God for the lives of their children because children are completely dependent on their parents.

Talking about evidence of Job's piety in the family, it seems that the narrator in this text does not show the role of Job's wife. In fact, the narrator does not mention Job's wife at all when he talks about his children in the prologue and epilogue. Clines states that this is not because his role is ambiguous, but because it would have been dramatically more effective to delay his appearance until the crucial moment of chapter 2:9 when he criticizes Job's piety and asks Job to curse God and die, but Job responds instead. with anger and he treated his wife well.

The second proof of Job's piety shown by the narrator in this narrative is Job's wealth. The word used by the narrator to introduce Job's possessions is the word *miqneh*, the word *miqneh* refers to the meaning of a herd of livestock, but some translations do not use the word livestock to describe this word, as is the case in the LAI translation, because the word *miqneh* in the context of Job does not only refer to livestock but also describes the number of his servants. Clines stated that the mention of servants as if they were included in the description of property was due to the lack of legal rights at that time for servants, while their position was placed at the end, not because the narrator considered them less valuable but this was done because the size of the number of servants was determined by the number of livestock that Job owned, placing servants at the end after the number of livestock aims to determine the number or number of working servants according to the number of livestock that must be grazed.

Apart from acting as proof of Job's piety, the narrator's description of Job's possessions also shows the patriarchal flavor of this text because Job's possessions are described in a similar way to the possessions of the Ancestral Fathers. Job is also described as a wanderer like life in the patriarchal era, but this description only occurs in the prologue, throughout the rest of the book, Job is described as a farmer who lives in a city with power. This is because the dialogue part follows the context of the narrator.

3. A Portrayal of Job's Piety in the Father-Son Relationship.

Verse 4 & 5

וְהָלְכוּ בְנָיו וַעֲשׂוּ מִשְׁתֵּה בַּיִת אִישׁ יוֹמוֹ וְשָׁלוּ וְקָרְאוּ לְשִׁלְשֵׁת (אֲחֵי־תֵיבָה) לְאָכַל וְלִשְׁתּוֹת עִמָּהֶם:⁴
 וַיְהִי כִּי הִקְיִפוּ יְמֵי הַמִּשְׁתֵּה וַיִּשְׁלַח אִיּוֹב וַיְקַדְּשֵׁם וְהִשְׁפִּיךְ בְּבִקְרוֹ וְהִעֲלָה עֲלוֹת מִסִּפֵּר כֶּלֶם כִּי אָמַר אִיּוֹב אוֹלֵי חֲטָאוֹ בְּנֵי וַיְבָרְכוּ אֱלֹהִים
 בְּלִבְבָם כִּכְהָ יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים: פ

Translation:

⁴And his sons always went to hold a drinking party at their respective homes according to the day and would send a summons to their three sisters to eat and drink together.

⁵And every time when the time period for holding the drinking banquet was over, Job sent a summons and sanctified them, then rose immediately in the morning and offered burnt offerings according to their number, because Job thought his children had sinned and cursed God in his heart . Job did this continuously.

The relationship between Job and his children is a real action and illustration of Job's piety. Through this depiction, it also appears that the narrator is trying to ensure that Job's innocence and righteousness are not only visible to himself, but also to his family members.

The relationship between Job and his children is used by the narrator to describe the perfection of Job's piety. If previously the narrator only described Job's piety (v. 1), then in verses 4 and 5, the narrator shows how Job lives in his piety, especially in his family environment. Where, through the relationship between Job and his children, it appears that the narrator is trying to state that Job's innocence and piety are not only visible in himself, but are also visible in his concern for those around him, especially for his family members, so that piety is also reflected in the family.

The narrator begins this vivid depiction of Job's piety by first introducing the lives of Job's children, because the lives of his children will be the setting for Job's acts of piety. The narrator introduces Job's children to their custom of feasting, which is done by gathering together and holding it in turns at his house. The narrator describes the word *misteh* (v. 4), namely a drinking party, by using the word *wehaleku* (v. 4) to show that the activities of Job's children are a recurring habit. Through this party, it appears that Job's children have grown up and are independent, they have their own homes and their own wealth so that they can take turns having a party by eating and drinking wine.

However, even though it is called a habit, it does not mean that Job's children held parties continuously without end, because there is a statement "after the days of feasting had passed" (v. 5) which describes that the parties held by Job's children is a party that lasts only a few days. Hartley stated that it would be more likely if this celebration was a non-religious party, which on an annual occasion was held on a predetermined day, namely when it was their turn, like a birthday celebration, the party was held by individuals within a certain period of time.

In celebration of this party, the boy is said to have extended an invitation to his three sisters to join in eating and drinking with them. The position of girls in organizing this party is not as an organizer but only as an invitee. This occurs because it is possible that their three sisters are not married and still live with their father because there is no indication of the existence of a son-in-law. This is in accordance with Israeli customs, where before girls get married, girls usually live with their parents and are under the supervision of their father. Gray stated that the presence of daughters at this celebration was extraordinary and showed the status

of Ayub's family which had a high sense of ethics. Meanwhile, Job's absence is a tribute to Job's dignity that he should not be entertained at his children's home. Regarding this, Seow (2013) said that Job's absence from the party held by his children was a form of their independence and a form of Job's trust in his children. Moreover, this absence is necessary for the narrative, as Job and his wife are said to be spared the destruction that would later befall their children. Through this explanation, it is found that the image of a party is used by the narrator for several purposes, including, firstly, introducing and praising Job's piety character which is not exclusive but in his piety Job really cares about his surroundings. Second, it shows household harmony and high spirits. This party custom is a witness to the closeness and prosperity of Job's family, because there is a strong impression that Job's family, namely his children, rejoice in the prosperity they have. Third, as a narrative necessity, it is used as a background for the tragic fate that will only befall his children.

The narrator describes that it was this habit of Job's children that then prompted Job to demand that his children submit to the ritual of sanctification (v. 5). Job's actions demonstrate strong spiritual leadership as the head of the family. At the end of each feast, Job called and sanctified his children and offered burnt offerings, for all his children. As Job's sons called his sisters to their banquet (v. 4), so Job also called his sons to their place of worship (v. 5). The word *qara* is the word used for summons. Generally in the Old Testament, the word *qara* is used in prophetic calls which are usually personal, as well as in human calls, which are usually used for someone (personal) who is separated from the group. In some cases, the use of the word *qara* is associated with a person's personal choice (Schauerte et al, 1998). So it can be said that a calling is something that is personal or personal in nature. Hartley states that Job ordered his servant to call his children, therefore this calling was carried out by means of an intermediary, this shows that before offering the sacrifice, Job called his children one by one, and made sure that his children were wisely prepared for penance by offering burnt offerings. This personal calling is a form of assurance that none of Job's children will be missed, both men and women receive the call and all his children are holy and present the next day. In the Old Testament, the word holy is something separate from worldly things. The word holy relates to holy, sacred words that are placed within certain boundaries that are different from their surroundings. From this description, it appears that before offering burnt offerings to God Job made sure that they were holy, and Job considered that his children were ready enough to face God and offer burnt offerings. The words call and sanctify are mentioned together, therefore, the form of sanctification carried out by Job's children is personal to God, without Job's interference. Job did not judge his children and he did not reveal his suspicions to his children regarding the sin of cursing God that was in his heart. Job chose to ask them to prepare by calling them to offer a burnt offering.

As a priest in his family, Job intercedes for each family member so that thoughts and things do not interfere with their relationship with God. Job called all his children to make sure they were pleasing to God. Job assumed responsibility for his children's behavior even when they were old enough to have their own homes. Job's responsibility as a family priest is not only seen in his concern for the things that are seen but also for the possibilities that are not seen. Job was on guard lest his children, amidst all their joy, had harbored sinful thoughts and cursed God in their hearts. Job did not want the curse to fester unnoticed in the conscience of any of his children. It is clear that Job took his role as family priest very seriously, and this sacrificial ritual was an expression of the entire family's repentance to God. These possibilities in Job's mind appear to show that the narrator authoritatively provides the reader with reliable details of his narrative, by presenting what Job thought and felt, so that these things must be accepted as accurate by the reader, even if they are not can be verified by observers in real life.

The sin that Job thought in his heart was the sin of cursing God. The sin of cursing God often appears with different images in this prologue. When writing the original text, the narrator uses the word *uberaku* for "curse" even though literally the word *uberaku* from the root word *barak* means to bless. The apparatus emphasized that the word is a euphemism for the word *qalal* which means "to curse". Driver and Gray stated that the use of the word *uberaku* in this writing aims to soften the phrase curse/blasphemy because this word is directed at God. Clines (1989), and Alter (2010) also support this by stating that the word *barak* is a euphemism for the word "cursed", this euphemism was done because the word "cursed" was considered a bit too offensive, so it was necessary to replace the word *qalal* with *barak*, Seow (2013) also supports this by stating that changing the phrase curse to bless is a deliberate literary move. Even though it sometimes means "to curse" and sometimes it means "to bless" (42:12) it is the reader's job to associate the meaning in the dual use. And this dual use is something that complicates the initial simplicity of this narrative. Fokkelman (2012) states that the phrase cursing Allah is a combination of words full of emotion so that the author replaces the word curse four times with its opposite "bless", which must be considered a refinement of the meaning.

This sin of cursing God appears three times in the prologue, first when Job thinks his children have cursed God. The second, in the devil's argument that Job will curse God if he suffers (1:11; 2:5) and the third, when Job's wife urges him to curse God and die (2:9). Hartley said that the emergence of the sin of cursing God shows a motive that refers to the basic pattern of a person's relationship to God. Does he worship Allah out of sincere love or simply to get Allah's blessing? Through this pattern, it appears that Job has a character that does not curse God in order to obtain blessings, because even when he experiences suffering he still glorifies God. Job was a man of pure heart and dynamic and active faith in God, and God confirmed Job's trust by blessing him abundantly. But Job did not become too self-confident, for he continued to offer burnt offerings conscientiously and sought to eliminate any possibility that might damage his relationship with God, both for himself and for his family.

In describing Job's action of offering burnt offerings, the narrator first indicates it by getting up early in the morning. This word shows urgency and persistence. This word, usually also used as an expression in classical Hebrew, refers to self-devotion. Apart from that, Job's act of offering burnt offerings to a number of his children shows that Job spent a lot of time praying for his children, because usually to complete one burnt offering it took a long time to burn and finish it completely. Job really gave his time to his children and put them first.

Some people say that this religious devotion and thoroughness is called neurosis (a psychological term meaning anxiety disorder) which is almost close to an attitude that is obsessed with blessings and perfection. However, this is not true, Job's actions are not anxiety due to being obsessed with wealth and blessings from God, because the narrator only indicates Job's efforts to intercede, as well as an anticipation of his own desire to intercede before God (9:32-35; 19:13-29), as well as his role in ultimately becoming an intermediary for his friends (42:7-9). Therefore, Job's act of obedience is an indication of his longing for God and his concern for those around him, not an obsession with maintaining the blessings and perfection that God gave him. However, it should also be noted that even though Job, with his perfect piety, was willing to intercede, the narrator quickly emphasizes that the intercession he did did not save his family, one person's piety cannot become righteousness and salvation for others, and the human desire for perfection does not provide any guarantee.

Through Job's relationship with his children, several things are emphasized, firstly, Job in his piety not only pays attention to himself but also to those around him. Second, as a father, Job carries out responsibility for

his children even beyond his obligations because redemption (especially sacramental redemption) in the Old Testament is generally for deeds, but Job goes beyond that and makes redemption even for things that are not seen, then visible that Job goes beyond what might be considered obligatory, thus, Job's righteousness is not simply carrying out a task, but is part of the essence of the self. Apart from that, Job, with an active and dynamic faith, who is not too confident in his piety, indicates that piety is not considering oneself holy but appears in obedience and integrity in oneself who wholeheartedly and joyfully carries out God's decrees. Thirdly, through Job's piety it appears that one person's righteousness cannot be the justification that saves others.

CONCLUSION

Through the process of interpretation using the method of critical historical interpretation of the text and context of Job 1:1-5, it was found that the author's initial hypothesis regarding the text was "Job's action in calling his children is an affirmation of Job's piety which can be used as a biblical basis for criticizing family life present" is declared proven. There are several reasons that support this hypothesis, firstly, the text of Job 1:1-5 is the prologue to the Book of Job which is in prose and contains an undeniable confirmation of Job's piety. This text provides a basis for readers to view the narrative of the entire Book of Job, in a picture of piety, both in its prosperity and its suffering. So it is clear that the narrative about how Job treated his children is also clear evidence of Job's piety.

Second, the narrative of Job's piety makes the issue of children the main issue because children are the highest blessing that Job received from God as well as proof that Job is the owner of true wisdom, because in the old idea pious people are said to have their own portion, and Job has a portion. In prosperity we also obtain the highest blessing from God, namely children, who are even perfect in terms of numbers. In addition, the relationship between Job and his children is used by the narrator to describe the perfection of Job's piety. The issue of children is also intended to answer issues of concern that occurred during the time the text was edited, namely the post-exilic period, where the editors tried to emphasize the identity of children as heirs which must be taken seriously, because all traditions and agreements with Allah will be passed on through them, this is why the issue Raising children is important, especially because the environment is mixed with other nations who do not know God.

Thirdly, from a literary perspective it is found that Job's narrative is a legend with a patriarchal cultural background that has been passed down from generation to generation using oral tradition. The narrator uses the word feast to show harmony in Job's household, especially harmony among his children, as well as the main reason for the act of calling, sanctifying and Job's act of offering burnt offerings to God. This feast celebration also provides the necessary background for the narrative about his tragic fate. which only affects their children.

Fourthly, Job as a parent is depicted as a strong spiritual leader as priest and head of the family. Job carries out his responsibilities and carries out his role as a parent who not only plays a role in meeting the physical needs of his children but also their spiritual needs, by praying for his children one by one. Job tried to mediate the favor of his children before God by calling, sanctifying and offering burnt offerings according to their number.

Fifth, in the current context, piety is something that should be reflected in all areas of life, including the family environment. Fulfilling the roles and responsibilities of a parent is a reflection of his piety. Job's narrative which presents him as the ideal parent for his children is also contained in HKBP theological documents such

as Martin Luther's small agenda and catechism, and Job's narrative also answers the challenges for parents when dealing with generation Z.

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