

Reading Job Intertextually (The Library of Hebrew Bible/Old Testament Studies)

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Introduction

across the canon demonstrated in this volume point to the need to reintegrate Job with the rest of the Hebrew Bible.¹⁰

Thus, in thoroughly investigating the question of intertextuality in Job, this volume unearths both historical *and* hermeneutical insight, addresses texts across the canon *and* beyond, and attends to the roles of both the author *and* the reader as it examines not merely formal similarities but connections between specific texts, demonstrating how Job breaks the bounds of the "Wisdom Literature" category, its meaning shaped by the diverse texts to which it alludes and illuminated by the intertextual dialogue initiated by texts that refer to or resonate with it.

Intertextual Approaches

In the first essay, John Barton provides an incisive overview of the state of intertextual studies in Hebrew Bible scholarship. He describes the widely accepted description of an opposition between "diachronic" and "synchronic" approaches, the former often associated with "author-oriented" and "historical" interpretation and the latter with "reader-oriented" and "literary" reading. He criticizes both the terms and those equivalences, suggesting a distinction instead between relations envisioned in time for the former, and in space for the latter, may be more helpful. We agree with him that "diachronic" and "synchronic" are not ideal terms, but we believe their ubiquity in this discussion makes them unavoidable, and they can still serve as helpful descriptors of different approaches to relations between texts if properly nuanced.

Barton points out, however, that "the absolute polarization of these two approaches is probably exaggerated." The following essays strongly support this observation. Both "diachronic" and "synchronic" concerns contribute to some degree in every essay.¹¹ For some, this integration of approaches is explicit and central to their approaches. Will Kynes demonstrates how the two approaches can be put into dialogue to push beyond the scholarly impasse on the relative dating of Job and Isa 40–55 and provide new exegetical insight into both texts. Kynes's argument hinges on recognizing the parodic use of Isa 40–55 in Job's speeches, and Edward Greenstein similarly focuses on parody in his discussion of allusions to Deut 32 in Job. Greenstein points out that even parody,

10. Dell (2006, 188) makes a similar argument in relation to Proverbs. See her comments in the present volume, as well as those of Witte.

11. Thus, instead of binary opposition it would be better to refer to a spectrum of "a range of intertextualities" (Stead 2009, 18).

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