

# The other god in Job: The pragmatic role of *Shadday*

MJ Kruger

 [orcid.org/0000-0001-9599-0083](https://orcid.org/0000-0001-9599-0083)

Dissertation submitted in fulfillment of the requirements for the degree *Magister Artium* in *Ancient Languages with specialisation in Semitic Languages*, North-West University, Potchefstroom, South Africa

Supervisor: Dr. A. Lamprecht

Graduation: May 2023

Student number: 28701739

## **ACKNOWLEDGEMENTS**

With the completion of this study, I would like to thank my parents, Willie and Marietjie, and brother, Hannes, who have been my support system from day one. I cannot imagine undertaking this without the love from my tolerant family and friends, especially Janlu Fourie and Claude Naude.

I would like to thank my doctors without whom I would not be able to lead a life resembling the one I get to have now. Dr. Riaan van Lill, Dr. Nadia Nikhaktar, and Dr. Pauline du Plessis, your care and treatment has allowed me to succeed while living with chronic pain and illness.

Thank you also to the NWU Faculty of Theology for their support. I would like to single out Liza Lemmer, Prof. Risimati Hobyane, Dr. Hennie Goede, Prof. Nicholas Allen, and Prof. Jaco Gericke. A special thank you to Dr. Johan Steenkamp, who has been a mentor and whose advice and friendship have been invaluable to me.

And lastly, I cannot even begin to express the gratitude I feel toward my supervisor, Dr. At Lamprecht. I would never have come this far without his guidance. He has given me every opportunity that I have, and I am eternally grateful.

## ABSTRACT

The one name in the Hebrew Bible (HB) almost as meticulously studied as the tetragrammaton and the name *Elohim* is most likely the meaning-potential of the name *Shadday* (יְהוֹשָׁפָט). Most reputable translations continue to translate *Shadday* as “the Almighty”, this inadequate translation stems from the Septuagint (LXX) *Pantocrator* (παντοκράτωρ) “all-powerful/ruler over all”. While this meaning potential has been revisited in etymological studies, the problem is that the lexeme *Shadday* has mostly been studied etymologically. The syncretistic religious belief system of the book of Job in the HB is well known but the pragmatic role of *Shadday* in the book of Job has not been adequately examined. Such a study is particularly applicable to the interpretation of the nature of the godhead or early pantheon in the substratum text of Job.

The data used for this study was taken from the book of Job as it contains 31 of the 48 instances where *Shadday* appears in the HB. This dissertation hypothesises that the lexeme *Shadday* can be better studied against the background of a contextual-literary understanding of the ancient Near Eastern (ANE) concept of justice and divine order as represented in the Hebrew קִדְּוָה (*šedeq*) vs. מִשְׁפָּט (*mišpāṭ*) distinction. The role of the deity is studied by using a philological approach to determine if and how the role of *Shadday* might be better understood with reference to the concept of divine order. This research question is undertaken through a semantic and pragmatic analysis. This includes applying content analysis (CA) in order to make replicable and convincing inferences from the literary text of Job to the contexts of their use. Ultimately, this research should be understood as experimenting with different possibilities which can lead to interesting findings corroborating a particular perspective on the assumption that the possible background might be correct.

## OPSOMMING

Die een naam in die Hebreëuse Bybel (HB) wat amper so noukeuring bestudeer word soos die tetragrammaton en die naam *Elohim* is waarskynlik die betekenismoontlikhede van die naam *Shadday* (יְהוֹשָׁפָט). Die meerderheid betroubare vertalings vertaal steeds *Shadday* as “die Almagtige”. Hierdie ontoereikende vertaling se oorsprong is heel moontlik afgelei van die Septuaginta (LXX) se vertaling daarvan, naamlik *Pantocrator* (παντοκράτωρ) “almagtige een/heerser oor alles”. Hierdie vertalingsmoontlikhede is al bespreek in etimologiese studies, maar

die probleem is dat die lekseem *Shadday* nog net etimologies bestudeer is. Die sinkretistiese geloofsstelsel van die boek Job in die HB is bekend, maar die pragmatiese rol van *Shadday* in die boek Job is nie aan 'n bevredigende studie onderwerp nie. So 'n studie sal veral toepaslik wees vir die interpretasie van die godheid of vroeë pantheon in die substratum teks van Job.

Die data wat vir hierdie studie gebruik word, is uit die boek Job geneem aangesien *Shadday* 31 van die 48 gevalle bevat wat in die HB voorkom. Hierdie studie hipotiseer dat die lekseem *Shadday* beter bestudeer kan word deur 'n kontekstueel-literêre begrip van die ou Nabye Oosterse (ONO) konsep van geregtigheid en goddelike orde soos gereflekteer in die Hebreeuse קִדְּוָה (*ṣedeq*) en מִשְׁפָּט (*mišpāṭ*) onderskeid. Die rol van die godheid word bestudeer aan die hand van 'n filologiese benadering om te bepaal of en hoe die rol van *Shadday* beter verstaan kan word met verwysing na die konsep van goddelike orde. Hierdie navorsingsvraag word deur middel van 'n semantiese en pragmatiese analise onderneem. Dit sluit in die toepassing van 'content analysis' (CA) ten einde herhaalbare en geldige afleidings uit die teks tot die kontekste van hul gebruik te maak.

## KEY TERMS

Biblical Hebrew, Pragmatics, Content Analysis, *Shadday* (יְדֵי), Book of Job, *ṣedeq* (קִדְּוָה), *mišpāṭ* (מִשְׁפָּט), Divine Order, ancient Near East.

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## LIST OF ABBREVIATIONS

Abbreviation	Definition
AFR2020	Afrikaans 2020 Vertaling (/Translation)
AFR53	Afrikaans 1953 Vertaling (/Translation)
AFR83	Afrikaans 1983 Vertaling (/Translation)
AKK	Akkadian
AMP	Amplified Translation
ANE	Ancient Near East
ANET	Ancient Near Eastern Texts relating to the Old Testament 3 <sup>rd</sup> ed. Edited by Pritchard, James B. 1969. Princeton: Princeton University Press.
BDB	The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon: with an Appendix Containing the Biblical Aramaic. Edited by Brown, Francis, <i>et al.</i> 2000. Peabody: Hendrickson.
BHS	Biblica Hebraica Stuttgartensia
CA	Content Analysis
CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago. Edited by Gelb, Ignace J., <i>et al.</i> 1956–2006. 21 vols. Chicago: The Oriental Institute of the

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	University of Chicago.
<b>ESV</b>	English Standard Version
<b>HB</b>	Hebrew Bible
<b>KJV</b>	King James Version
<b>LXX</b>	Septuagint
<b>NIV</b>	New International Version
<b>NKJV</b>	New King James Version
<b>NLV</b>	Nuwe Lewende Vertaling
<b>NRSV</b>	New Revised Standard Version
<b>OT</b>	Old Testament
<b>SDBH</b>	Semantic Dictionary of Biblical Hebrew

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## TRANSLITERATION

Name of consonant	Hebrew	Transliteration
<i>aleph</i>	א	ʾ
<i>beth</i>	ב	b
<i>gimel</i>	ג	g
<i>daleṯ</i>	ד	<u>d</u>
<i>he</i>	ה	h
<i>waw</i>	ו	w
<i>zayin</i>	ז	z
<i>ḥeṯ</i>	ח	ḥ
<i>ṯeṯ</i>	ט	ṯ
<i>yod</i>	י	y
<i>kaph</i>	כ	<u>k</u>
<i>lamed</i>	ל	l
<i>mem</i>	מ	m
<i>nun</i>	נ	n

<b>samek</b>	ס	s
<b>ayin</b>	ע	'
<b>pe</b>	פ	p
<b>ṣade</b>	צ	ṣ
<b>qoph</b>	ק	q
<b>reš</b>	ר	r
<b>šin</b>	ש	ś
<b>šin</b>	שׁ	š <sup>1</sup>
<b>taw</b>	ת	t̄

Name of vowel	Hebrew	Transliteration
<b>qāmeṣ</b>	ֶּ	ā
<b>ḥōlem</b>	ֹ	ō
<b>ṣērē</b>	ֵ	ē
<b>šûreq</b>	ִ	û
<b>pataḥ</b>	ֶ	a
<b>səgōl</b>	ֵ	e

<sup>1</sup> Except in case of *Shadday* where the more common transcription will be used.

<b>qibbûş</b>	ⲙ	u
<b>ḥireq</b>	ⲙ	i
<b>qāmeş ḥāṭûp</b>	ⲙ	o
<b>šewâ</b>	ⲙ	ə
<b>ḥāṭēp qāmeş</b>	ⲙ	ö
<b>ḥāṭēp pataḥ</b>	ⲙ	ă
<b>ḥāṭēp səgōl</b>	ⲙ	ě

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# CHAPTER 1: INTRODUCTION

## 1.1 General background and problem statement

Consider בְּנֵי קֶדֶם in the following verse in the book of Job (example 1):

(1) Job 1:3b

וַיְהִי הָאִישׁ הַהוּא גָדוֹל מִכָּל בְּנֵי קֶדֶם:

*Wayhî hā 'îš hahû' gādôl mikkol bənê qedem:*

And that man was greater than all the sons of the East.

The above literal translation translates בְּנֵי קֶדֶם as “sons of the East” while listing the various physical indications of prosperity in the life of Job. However, using contextual information it is evident that “sons of the East” does not literally mean that Job had more riches than ‘all men/sons living in the East’, but rather that he was greater/richer than ‘all his forefathers’. The word קֶדֶם in Biblical Hebrew can refer to the “East, eastward” but the semantic domain also includes the meaning “from the front, in front” (*BDB:2112-2113*). For this reason, it also refers to ancient times and the beginnings of the earth (Lamprecht, 2015:102); (Lamprecht, 2022:8). Therefore, the fixed term בְּנֵי קֶדֶם can be interpreted here as a metonymy for ‘people that lived before’ or ‘ancestry’. A more dynamic equivalent translation would be that ‘Job was greater than all those who came before him/ the ancients.’<sup>2</sup>

Using contextual evidence to decipher non-linguistic cues is not only a daily practice for every communicating human in the modern world. Historically, ancient texts don’t normally speak for themselves. Deciphering and interpreting literature is understandably made harder when the culture in which these texts were written is unknown or vague to us. Example 1 above is a testimonial of this. An additional example is the different names used for god/gods (*Shadday/Ēl/Ēlôah*) in the Hebrew book of Job which are only translated as “God” in most translations: consider how the proper name *Shadday*, as found in the Hebrew Bible (HB), is often translated as “God Almighty” or “the Almighty” in various Bible translations. The following examples from authoritative Afrikaans and English translations of Job 5:17 are evident:

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<sup>2</sup> A dynamic equivalent translation is one that allows the translator to make changes as long as the text is comprehensible for the target audience.

(2) Job 5:17

הִנֵּה אֲשֶׁרִי אֶגְוֹשׁ יוֹכְחֵנוּ אֱלֹהִים וּמוֹסֵר שְׂדֵי אֵל תִּמְאַס׃

*Hinnēh `ašrē `ēnôš yôk̄ihennû `Ēlôah ûmûsar **Shadday** `al tim`ās:*

Behold, blessed is the man whom *Ēlôah* corrects. And do not despise the chastening of **Shadday**.<sup>3</sup>

**NIV** “Blessed is the one whom God corrects; so do not despise the discipline of the Almighty.”

**ESV** “Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty.”

**KJV** “Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.”

**NKJV** “Behold, happy is the man whom God corrects; Therefore do not despise the chastening of the Almighty.”

**AMP** “Happy and fortunate is the man whom God reproves; so do not despise or reject the correction of the Almighty [subjecting you to trial and suffering].”

**AFR53** “KYK, gelukkig is die man wat God kasty; verwerp daarom die tugtiging van die Almagtige nie.”

**AFR83** “Dit gaan goed met die mens wat deur God tereggewys word. Jy moet nie die bestraffing van die Almagtige verontagsaam nie.”

**AFR2020** “Kyk, gelukkig is die mens vir wie God teregwys; die tugtiging van die Almagtige moet dit nie verwerp nie!”

**NLV** “Kyk hoe gelukkig is mense vir wie God vermaan! Verag nie die teregwysing van die Almagtige as jy sondig nie.”

Although the meaning of the name *Shadday* has been thoroughly researched and debated,<sup>4</sup> as seen above, the most reputable translations continue to translate *Shadday* as “the

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<sup>3</sup> Note that even though *Ēlôah/Ēl* is only ever translated as “God” and *Shadday* as “the Almighty”, this study uses transliterated forms of their names throughout the text.

<sup>4</sup> The name *Shadday* only occurs 48 times in the entire OT. It appears 9 times in the Pentateuch, 6 of which occur in Genesis, 1 in Exodus, and 2 in Numbers. Of the occurrences in the Pentateuch, 6 are

Almighty” or “die Almagtige”. This translation is most probably derived from the Septuagint (LXX) translation of *Shadday into Pantocrator* (παντοκράτωρ) "all-powerful/ ruler over all". The problem is that this translation provides only a limited understanding of the nature of *Shadday* of the godhead or early pantheon in the substratum text of Job. While this meaning potential has been revisited in etymological studies, the problem is that the lexeme *Shadday* has mostly been studied etymologically, meaning the study of the historical development of a word. The leading etymological studies can be summed as follows:

The most prominent view suggests that *Shadday* originates from the Akkadian root *šd*, also *shadu/ shaddu/ šaddû'a/ šadû* (CAD 17:43, 49),<sup>5</sup> which has the semantic potential of “mountain”, thus making *Shadday* “the One of the mountains” (Albright, 2003:184-189).<sup>6</sup> The root *šd* has the same linguistic derivation as the Hebrew word *הַדָּשׁ* (*š-d-h*), meaning “wild elevated plateau or uncultivated field” which has led some to the conclusion that *Shadday* is “the One of the plain” (Wifall, 1980); (Weippert, 1961). Furthermore, the root *דָּד* (*š-d-d*) (AKK: *sādu*) (CAD 15:20) meaning “to destroy” or “to terrify” is considered one of the oldest interpretations and is defended by König (1895:118-119) in his *Lehrgebäude*.<sup>7</sup> Also, Oehler (1883) suggests the root *sadid* (AKK: *sadādu*) (CAD 15:10) “to be strong” or “to show oneself superior”. The AKK *šadû* can also refer to the home of the gods, demons, and wild creatures (CAD 17:55). (Calvin, 1852:126) mentions the controversy around the meaning of *Shadday* and concludes that the name appears to be a compound word from *אֲשֶׁר* (*’āšer*), the relative pronoun in Hebrew that is often shortened to *שׁ* (*š*) (BDB:253), and *דַּי* (*dy*) (BDB:523) meaning “sufficiency” or “He who abounds with all good things“. Bailey (1968), Abel (1973), and Ouellette (1969) suggest that *Ēl-Shadday* should be identified with *Bēl Šadē* (AKK: *bēlu šadu* – as epithet of god, the mountain *Enlil*) (CAD 17.1:57). The epithet *Bēl Šadē* meaning “Lord of the mountains” refers to the chief deity of the Amurru people and therefore also the god *Amurru* (AKK: *amurru* ‘west’, ‘west wind’) (CAD 1.2:93) (AKK: *amurrû* Amorites) (CAD 1.2:93-94).

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the compound form *אֱלֹהֵי שַׁדַּי*, and 3 in the simple/ canonical form *שַׁדַּי*. *Shadday* appears 35 times in the Writings, 31 of which is in Job, 2 in the Psalms, and 2 in Ruth. All of which are in the simple form. Lastly, the name occurs 4 times in the Prophets, 2 times in Ezekiel, once in Isaiah, and once more in Joel. All the occurrences in the Prophets are in the simple form except for one in Ezekiel.

<sup>5</sup> CAD is the abbreviation for *The Assyrian Dictionary* edited by Gelb *et al.* (1956-2006). The volume is indicated next to the abbreviation (Volume 17 in the above example), and the part thereafter, if the specific volume has more than one part.

<sup>6</sup> This is also supported by Cross (1997:55) and Day (2002:32-34).

<sup>7</sup> This view is still supported by Mack (1995) in The International Standard Bible Encyclopedia.

Some research emphasises why the word *shad* (AKK: mountain) can refer to the female breast, where the Hebrew verb  $\text{שָׁדַח}$  (*š-d-h*) derived from the meaning “to pour out/forth” as well as the breastlike shape of a mountain (Biale, 1982); (Lutzky, 1998). The connotation with breasts probably developed only later in Hebrew because of obvious reasons, since the connotation with breasts is not found in the CAD either. Furthermore, Biale (1982:256) and Lutzky (1998:24-25) propose that *Shadday* could be a fertility deity whose name means “*Ēl* with the two breasts” with an archaic “*ay*” suffix.<sup>8</sup> Lutzky (1998:24-25) suggests that *Shadday* could be an epithet of the goddess *Asherah*. There might even be a connection to *El/ El-Shadday* and *Asherah* according to Frayne and Stuckey (2021:85). This is believed because the feminine form of the goddess, *Elat*, occurs in the HB but it is only translated as “terebinth” completely forgetting the connection between trees and *Asherah*. While Neumann (2016) suggested an Egyptian origin of the name *Shadday* from the deity *Shed* which could explain the “motifs of arrows and dominance over animals”.<sup>9</sup> This is also supported by Römer (2015:81) when he mentions that the hunting motifs can show a connection to desert regions that would make him a “master of the animals”.<sup>10</sup>

Most commentaries on the book of Job barely even mention the etymological problems of *Shadday* but most at least reflect the several names of God in translation.<sup>11</sup> Witte (2013:180) suggests that *Ēlôah* and *Shadday* are used by the author because Job and his friends cannot use Yahweh since they are not Israelites. Note that Yahweh is mentioned in Job 1-2, but this assumes that the first chapters were translated or added later to the ‘original’ text. Habel (1985:135) and Hartley (1988:123) argue that the author intentionally uses *Ēl* and *Shadday* because these titles are typical of the patriarchal era. They go further by saying that the author of Job does this to identify God with the *Shadday* of the exodus tradition. Clines (1989:276) gives a short etymology but prefers to translate *Shadday* as “The Almighty” since he doesn’t necessarily think that etymology can direct us to the meaning of the name. Walton *et al.* (2012:498) identify *Shadday* with the Canaanite deity *Resheph* who functions as a “reverser of fortunes”.<sup>12</sup>

To the best of my knowledge, one of only a few to do a contextual analysis<sup>13</sup> of *Shadday* in the book of Job is the Old Testament (OT) scholar Koch (1976:324), who suggests that for Job,

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<sup>8</sup> See Layton (1990).

<sup>9</sup> Also see Lesley (1886).

<sup>10</sup> See Knauf (1999:72) for a full description on the evolution of *Shadday* as the “lord of the beasts”.

<sup>11</sup> Also see Newsom (2009) and Fokkelman (2012).

<sup>12</sup> *Resheph* “the reverser of fortunes” is a West-Semitic deity that is associated with fire and light from the verb  $\text{רָשַׁף}$  (*r-sh-ph*) who is also mentioned 8 times in the OT (Xella, 1999:701).

<sup>13</sup> Note that “contextual” includes religious-historical and comparative Semitic studies, etc.,

*Shadday* represents a personal aspect of the deity—a comforter amidst his suffering. Wilson-Wright (2019:116) proposes a new etymology for *Shadday* meaning “helpful” as well as proposing that the deity originated as an Ugaritic epithet for *Ēl* highlighting his “benevolent and helpful qualities.” Janzen (2009:26) connects *Shadday* to the Priestly tradition and also identifies him as the god that gives from the “breast and womb” as he is often connected to fruitfulness and blessings. Mettinger (2005:72) takes his connection to blessings further and concludes that *Shadday*’s “radius of action is in the family and lineage”. Lewis (2020:101) agrees that while focusing on etymology, scholars rarely give attention to the deity himself. He concludes that Job’s use of *Shadday* is not a fictitious literary character from the exilic period, but it should rather be seen as a remainder of ancient lore (Lewis, 2020:107-108). This is possibly a start in the right direction, but it is still clear that there is a gap in the research regarding *Shadday* and the pragmatic role of the deity in the book of Job.

This being said, the pragmatic role of *Shadday* throughout the book of Job is mostly ignored. Thus far, research on the topic of *Shadday* has mostly focused on the etymology of *Shadday*. As we have seen in the previous section, various studies debated what the name *Shadday* could mean or how *Shadday* evolved. In this context, this research does not focus only on the semantics underpinning *Shadday* but rather on what the reader can deduce concerning the role or pragmatic function of *Shadday* in the book of Job.

Further, this study suggests that it would be valuable to understand the pragmatic role of *Shadday* with reference to the ancient Near Eastern (ANE) concept of divine order and how it is maintained by the godhead. ANE wisdom literature often asks the question of why the order found in nature is not also seen in moral order when righteous people suffer (Gray, 1970:253-254).<sup>14</sup> This is after all the main question in the book of Job.<sup>15</sup> Gray (1970:253) describes how the concept of divine order is found throughout all ANE societies, it has been called ME in Sumerian and *ma’at* in Egyptian. He continues that in Hebrew this is expressed through *ṣedeq* (צֶדֶק) and *mišpāṭ* (מִשְׁפָּט).<sup>16</sup> Consider examples (3) – (6):

(3) Job 8:3

הָאֵל יְעִיֵּת מִשְׁפָּט וְאֵם שְׂדֵי יְעִיֵּת צֶדֶק:

*Ha’Ēl y’awwēṭ mišpāṭ wə’im Shadday y’awwēṭ ṣedeq:*

<sup>14</sup> Evidence of their belief in the order in nature can be seen in classified lists (Van De Mieroop, 2015).

<sup>15</sup> See Clines (1989:27), (Witte, 2013:56), Fokkerman (2012:3), and Habel (1985:60-61).

<sup>16</sup> (Gray, 1970:253).

Is it *Ēl* who subverts judgment מִשְׁפָּט (*mišpāṭ*) or **Shadday** who subverts justice צְדָק (*ṣedeq*)?

(4) Job 22: 23

אִם תָּשׁוּב עַד שְׂדֵי תִבְנֶה תִרְחִיק עוֹלָה מֵאֹהֶלְךָ:

*ʿim tāšûb ʿad **Shadday** tībāneh tarḥîq ʿawlāh mē ʾohōlekā:*

If you return to **Shadday**, you will be built up, you will remove iniquity from your tents.

(5) Job 27:2

חַי אֵל הִסִּיר מִשְׁפָּטִי וְשֵׂדֵי הַמָּר גַּפְשִׁי:

*Ḥai ʿĒl hēsîr mišpāṭî wə**Shadday** hēmar napšî:*

As *Ēl* lives, who took away my judgement מִשְׁפָּט (*mišpāṭ*) and **Shadday** made my soul bitter.

(6) Job 27:13

זֶה חֶלֶק אָדָם רָשָׁע עִם אֵל וְנַחֲלַת עֲרִיצִים מִשְׂדֵי יִקְחוּ:

*Zeh ḥēleq ʾādām rāšāʿ ʿim ʿĒl wənaḥālat ʾarīšîm miš**Shadday** yiqqāḥû:*

This is the portion of the wicked man with *Ēl* and the heritage that oppressors receive from **Shadday**.

From these examples, it is evident by the semantic frame of the words that *Shadday* has some connection to the maintenance of divine order in the worldview of the writer, especially through the distinction of צְדָק (*ṣedeq*) and מִשְׁפָּט (*mišpāṭ*). As seen above, Clines (1989) admits that he doesn't necessarily think that etymology can direct us to the meaning of the name. Many studies have been done on how *Shadday* gives life and blessings<sup>17</sup> but also hunts down, corrects, and disciplines.<sup>18</sup> As seen in the cross-references above, these separate aspects of *Shadday* have been argued for, but the pragmatic role of *Shadday* in an ANE context

<sup>17</sup> Job 11:7; 22:3; 22:23; 22:25; 22:26; 29:5; 31:2; 32:8; 33:4.

<sup>18</sup> Job 5:17; 6:4; 6:14; 21:20; 23:16; 27:10-11.

with reference to their obvious connection to maintaining divine order has not been discussed in a contextual analysis.<sup>19</sup> So, the research question arises:

What is the pragmatic role of *Shadday* in the book of Job and how can it be better understood through the קִדְּוָה (*ṣedeq*) vs. מִשְׁפָּט (*mišpāt*) distinction?

1. What is the קִדְּוָה (*ṣedeq*) vs. מִשְׁפָּט (*mišpāt*) distinction in the ANE framework of Divine order?
2. Can the data of *Shadday* in Job be better sorted and categorized through content analysis?
3. How might a novel description of the pragmatic role of *Shadday* look?

Ultimately, this research should be understood as experimenting with different possibilities which can lead to interesting findings corroborating a particular perspective on the assumption that the possible background might be correct.

## 1.2 Central theoretical argument

The hypothesis of this study is that an analysis of the lexeme *Shadday*, against the background of the ANE concept of divine order, as conserved by the קִדְּוָה (*ṣedeq*) vs. מִשְׁפָּט (*mišpāt*) distinction, may provide a more useful description of the pragmatic role of *Shadday* in the book of Job.

## 1.3 Methodological framework

In this dissertation the philological analysis is split into two sections, namely 1) a semantic and pragmatic analysis, and 2) a very basic content analysis (CA).

In this paragraph, I will explain the importance of using a combination of linguistic, literary, and cultural information to understand the role of *Shadday* in the book of Job. The role of *Shadday* in Job is a philological question, wherein the above-mentioned combination can be attempted. Without philology, a CA would be useless, as Saussure correctly notes that

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<sup>19</sup> See Wilson-Wright (2019), Mettinger (2005), Janzen (2009) on *Shadday* as the giver of life and blessings. See Neumann (2016) and Römer (2015) on *Shadday* as the pursuer/hunter. Knauf (1999:749-752) gives the most satisfactory complete history of *Shadday*, citing extra-biblical epigraphical references and iconography.

“(T)he task of philology is above all to establish, interpret, and comment on texts” (Watkins, 1990:21).<sup>20</sup> The scope of the philological study is further limited by using semantics and pragmatics. This dissertation understands the study of semantics to include the definition brought for by truth-conditional semantics. To determine the truth conditions of a statement, it is necessary to study the context and culture to determine the meaning. An example where both contextual domains and semantic domains are used to determine meaning is observable in the online *Semantic Dictionary of the Hebrew Bible* by De Blois and Mueller (2000-2021). The distinction between semantics and pragmatics is probably best understood from the dual position argued by King and Stanley (2005:118) that the emphasis ought to be on how context determines what can be communicated: Firstly, the context communicated can determine the semantic content “via resolution of the referential content of context-sensitive elements in the sentence uttered” (King & Stanley, 2005:118); Secondly, when the context, over and above the semantic content, determine what is communicated by the user, it is considered to fall under the study of pragmatics (Stanley & Szabó, 2000:230). Therefore, the domain of pragmatics generally includes reference and deixis, speech acts, and implicature. This, along with General Relevance theory, is expanded on in Chapter 3.

The philological analysis of *Shadday* in the book of Job then continues with a CA. This type of study starts with a basic ‘word search’ and each incident of mention is presented and analysed. This analysis analyses manifest and latent content which Berg (2001:242) defines as the “symbolism underlying physically present data”. This could help identify and analyse any symbolism, or any latent content as meaning that is not overtly evident in a text, underlying the pragmatic role of *Shadday* in the book of Job. Furthermore, CA is used so that the author could categorise data (Baxter, 1991:3). This type of distant analysis in research is used as a technique to make “replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use” (Krippendorff, 2013:24). To summarise, CA can be helpful when analysing the role of *Shadday* because firstly, the approach is empirically and methodologically controlled, and secondly, this type of analysis has step by step models that makes the analysis process more transparent (Mayring, 2000:26). Lastly, this type of analysis evaluates the text’s own elaboration of the pragmatic role of *Shadday*. The next section discusses the delimitations of this study.

#### **1.4 Delimitations**

The data used in this study is taken from the book of Job in the HB using the Masoretic text (BHS). The book of Job was chosen because it contains 31 of the 48 instances where *Shadday*

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<sup>20</sup> The quoted text is Watkins (1990) translation from De Saussure (1916) Course in General Linguistics.

appears in the HB meaning the biggest dataset. Each mention of *Shadday* in the Hebrew text of Job is treated separately, along with second and third-person pronouns and other oblique mentions. This study also pays attention to *Ēl* and *Ĕlôah* in the book of Job but only when used in juxtaposition with *Shadday* through synthetic parallelism. Synthetic parallelism differs from antithetical parallelism in that it does not necessarily place the subjects in contrast with one another but rather advances the thought.<sup>21</sup> This is done to compare when and why Job uses the lexeme *Shadday* rather than *Ēl* and/or *Ĕlôah*. Very often *Shadday* is found preceded by the lexemes *Ēl* and/or *Ĕlôah* in the Hebrew text, which would then be followed by a discussion of the attributes or acts of “God”, mostly using 3<sup>rd</sup> person masculine singular pronouns. Note that below a NRSV translation is used to show how this is translated in typical Bible translations. See example (7) below in Job 5:17-22:

(7)

הִנֵּה אֲשֶׁרִי אֲנוֹשׁ יוֹכְחֵנוּ אֱלֹהִים וּמוֹסֵר שְׁדַי אֶל תִּמְאַס׃

כִּי הוּא יִכְאִיב וַיַּחֲבֹשׁ יִמְחֹץ וַיִּדּוּ [וַיִּדְּיוּ קִרִי] תִּרְפִּינָה׃

בְּשֵׁשׁ צָרוֹת יִצְלַחַךְ וּבְשִׁבְעַת לֹא יִגַּע בְּךָ רָע׃

בְּרַעֲב פְּדָדָךְ מִמּוֹת וּבְמִלְחָמָה מִיַּדִּי חָרַב׃

בְּשׁוֹט לְשׁוֹן תִּחַבֵּא וְלֹא תִירָא מִשֵּׁד כִּי יָבוֹא׃

לְשֵׁד וּלְכַפֵּן תִּשְׁחָק וּמַחֲיִית הָאָרֶץ אֶל תִּירָא׃

*hinnēh 'ašrē 'ēnōš yōkīhennū Ĕlôah ūmûsar Shadday 'al tim'ās:* )

*kī hū' yak'ib wəyehbāš yimḥaš wydw [wəyādāyw qr] tirpēnāh:*

*bəšēš šārōt yaššilekkā ūbəšeba' lō' yigga' bəkā rā':*

*bērā'āb pādēkā mimmāweṭ ūbemilhāmāh mīdē ḥāreb:*

*bəšōt lāšōn tēhābē' wəlō' tīrā' miššōd kī yābō':*

*ləšōd ūləkāpān tišhāq ūmēḥayyaṭ hā'āreš 'al tīrā':*

<sup>21</sup> A useful introduction can be found in Watson (1986:114-156).

“How happy is the one whom God reproves;  
therefore do not despise the discipline of the Almighty.  
For he wounds, but he binds up;  
he strikes, but his hands heal.  
He will deliver you from six troubles;  
in seven no harm shall touch you.  
In famine he will redeem you from death  
and in war from the power of the sword.  
You shall be hidden from the scourge of the tongue  
and shall not fear destruction when it comes.  
At destruction and famine you shall laugh  
and shall not fear the wild animals of the earth.” (NRSV)

It is out of the scope of this study to determine if the third-person pronouns refer to *Shadday* or *Ēlôah*, or both. Therefore, this study only investigates the name *Shadday* in the verse it occurs (whether the lexeme *Shadday* was later added to the text or if it is a translated proper name descending from the ancient substratum of the Job text). Subsequently, other oblique mentions are noted when it is clearly in reference to *Shadday*. Since the purpose of this study is not to necessarily look for a difference between the characters of *Ēl* vs. *Ēlôah*, these names are used interchangeably. The next section discusses the organization of the chapters.

## 1.5 Organisation

### 1.5.1 Literature review of *Shadday*

Chapter 2 gives an overview of the *Shadday* literature relevant to this study. The literature discussed is divided into the following categories: Translations of *Shadday*, etymological analyses of *Shadday*, and *Shadday* in commentaries and contextual analyses.<sup>22</sup> The etymological analyses are further divided into Sumerian, Akkadian, Hebrew, Ugaritic, and

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<sup>22</sup> Note that “contextual” includes religious-historical and comparative Semitic studies, etc.,

Egyptian derivations. This is done to determine if there is scholarly consensus on *Shadday* or any literature on the pragmatic role of *Shadday*.

### **1.5.2 Methodological framework**

In the third chapter, the methodological framework and theory is explained. This chapter is divided into two different philological approaches used, semantic and pragmatic analysis, and a content analysis. The role of the deity is studied by using a philological approach to determine if and how the role of *Shadday* might be better understood with reference to the concept of divine order. The research question was undertaken through a semantic and pragmatic analysis. This included applying CA to make replicable and valid inferences.

### **1.5.3 Philological analysis of *Shadday***

The fourth chapter focuses on the conceptual frame of divine order in the ANE, to interpret the pragmatic role of *Shadday*. This gives the background on the vocabulary used when describing *Shadday* and is important when doing the CA coding in Chapter 5. Firstly, an overview of the ANE conceptual frame of divine order is presented. Secondly, an overview of the theistic frame is discussed. Lastly, the textual frame, specifically in the book of Job is presented. This shows how the ANE world view is represented in the mind of the writer. Divine order and how it was maintained by certain members of the divine council are discussed. The שֶׁדֶּיךָ (*šedeq*) vs. מִשְׁפָּטִים (*mišpāt*) distinction is discussed to show how equity was achieved.

### **1.5.4 Content analysis of *Shadday***

Chapter 5 starts with an overview of the data collected and an in-depth analysis of the data by applying the CA methodology explained in chapter 3 to identify the role of *Shadday*. Verses are separated into meaning units (each mention of *Shadday/Ēl/Ēlōah* is treated separately) and these units are coded to identify the role of *Shadday* including when used in juxtaposition with *Shadday* through synthetic parallelism. Ultimately, concept clusters/ a semantic frame form around certain codes.

### **1.5.5 A novel description of *Shadday***

The next step in CA is to sort the coded materials into categories to identify similar phrases, patterns, relationships, and themes. The last chapter attempts to give a new description of the pragmatic role of *Shadday* in the book of Job. This chapter also provides an overview of the study and gives recommendations for further studies.

## 1.6 Conclusion

This chapter discusses the research problem, the central theoretical argument, and the methodological framework that is used to better understand the pragmatic role of *Shadday* in the book of Job. The next chapter discusses the relevant literature concerning the translations, etymology and other discussions of *Shadday* in commentaries and contextual studies.

## CHAPTER 2: LITERATURE REVIEW OF *SHADDAY*

### INTRODUCTION

In this chapter, the leading views are discussed by presenting each of their main arguments in three sections that dominate the discussion on *Shadday*: The first section discusses how *Shadday* is translated in the Vulgate, Septuagint, and Peshitta; The second section focuses on work done on the etymology of *Shadday*. Even though the point of this study is not a mere etymological analysis, the leading views on where *Shadday* derives from are a necessary discussion. Similar to the format used by Neumann (2016), this study sorts the different hypotheses focusing on the languages/cultures from which the derivations originate; The last section discusses the brief mentions of *Shadday* in commentaries and contextual analyses on *Shadday*.

Most research on the topic of *Shadday* focuses on its etymology.<sup>23</sup> Only two contextual studies on *Shadday* have been done, one of them is specifically on *Shadday* in the book of Job. The persisting lack of consensus among scholars on the semantics of the lexeme *Shadday* speaks volumes. This chapter presents a combination of relevant and dated works in order to show how the discussion has evolved and to better group the mixed opinions on the lexeme. This chapter attempts to show that the research questions presented in Chapter 1 have not been adequately examined by the use of etymology as the main methodology. Sub-question 1 and 2, ask whether קִדְּוָה (*šedeq*) vs. מִשְׁפָּאֵל (*mišpāʾ*) distinction and CA have been used to better understand and provide a novel description of the pragmatic role of *Shadday*.

### 2.1 Translations of *Shadday*

The translations of *Shadday* in relevant Afrikaans and English Bibles were discussed in Chapter 1 and for the sake of brevity, all translations will not be given again. It is important to note that the translation of *Shadday* as “the Almighty” or “die Almagtige” most likely stems from the Septuagint (LXX) Pantocrator (παντοκράτωρ) “all-powerful/ruler over all” (Job 5:17, 8:5; 11:7, 15:25, 22:17, 22:15, 23:16, 27:2, 27:11, 27:13, 32:8, 33:4, 34:10, 34:12, 35:13). This translation of the LXX was echoed by the use of *omnipotens* (all-powerful) in the Vulgate translated by St.

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<sup>23</sup> The discussion by Barr (1987) on the limitations of etymology in OT studies have served as an inspiration to move away from pure etymological and linguistic problems and ask relevant literary questions in this discussion on *Shadday* in the OT.



anything other than a god. But note that the AKK *šadû* refers to the home of gods and demons (CAD 17:55). In the next paragraph this will be explained in more detail.

### 2.2.2 The Akkadian derivations

The most prominent view suggests that *Shadday* originates from the AKK root *šd*, also *šadu/šaddu*, which has the semantic potential of “mountain”, thus making *Shadday* “the One of the mountains” (Albright, 1935).<sup>25</sup> Albright (1940:187), influenced by the work of D. Nielsen,<sup>26</sup> understands Proto-Semitic religions to work in triads of father, mother, and son. Even though this is highly debatable currently, it is necessary to mention it since this view influenced how Albright interpreted the origin of *Shadday*. Albright believed that in early Hebrew religion, *Ēl* stood at the head as the father, the mother is unknown to us (he suggests *Elat* or *Anath*), and a son representing the storm god, possibly *Shadday* which would make him “the One of the Mountains” or even “the Highlander” (Albright, 1940:188).<sup>27</sup> The Ugaritic root *shd* has the same semantic frame as the Hebrew word *שָׂדֵה* (*śādeh*), meaning “wild elevated plateau or uncultivated field” which has led some to the conclusion that *Shadday* is “the One of the plain” (Wifall, 1980); (Weippert, 1961). This Ugaritic root has its origin in the AKK *sādu/sādû* (CAD 15:20), for this reason, it is placed under the Akkadian derivations heading.

Also building on the “god of the mountain” hypothesis, Bailey (1968), Abel (1973), and Ouellette (1969) suggest that *Ēl-Shadday* should be identified with *Bêl Shadê* and therefore also the god *Amurru* since the epithet *Bêl Šadê* meaning “Lord of the mountains” refers to the chief deity of the *Amurru* people (the Amorites). Bailey (1968) contends that the common idea that *Shadday* is only an epithet for *Ēl* seems to be unlikely since we do not see this epithet for *Ēl* in Ugaritic material. According to him, the biblical *Shadday* has more features in common with *Bêl Shadê* than with the Hebrew deity *Ēl*. Abel (1973) takes it a step further and tries to make a case that *Bêl Shadê* and therefore also *Shadday* ought to be associated with the lunar deity *Sin*, which also has a few similarities to *Ēl*. *Ēl* like *Sin*, known as like *Nannar* to Sumerians and *Sin* to the Babylonians, both are addressed as “bull”, “father/ father of mankind”, and “creator of creation” (Abel, 1973:55).

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<sup>25</sup> This is also supported by Cross (1997:55) and Day (2002:32-34).

<sup>26</sup> See Nielsen (1904); (Nielsen, 1922, 1938).

<sup>27</sup> See Ezekiel 1:24.

### 2.2.3 The Hebrew derivations

Calvin (1852:126) joins the discussion mentioning the controversy around the meaning of *Shadday* and concludes that the name appears to be a compound word from אֲשֶׁר (ʾāšer) the relative pronoun in Hebrew that is often shortened to שׁ (š) (BDB:253), and דַּי (dy) (BDB:523) meaning “sufficiency” or “He who abounds with all good things”.<sup>28</sup> Oehler (1883:90-91) believes that *Shadday* shouldn’t be understood as a compound word, rather he suggests “to be strong” or “to show oneself superior” from the root דַּשׁ (šd). From here the root דַּדַּשׁ (š-d-d) derives, meaning “to destroy” or “to terrify”. This hypothesis of Oehler (1883) is considered one of the oldest interpretations and is defended by König (1895:118-119) in his *Lehrgebäude*. This view is still supported by Mack (1995) in *The International Standard Bible Encyclopedia* simply because the god is characterised by his acts of terrible destruction.

### 2.2.4 The Ugaritic derivations

Wilson-Wright (2019:166) proposes a new etymology for *Shadday* meaning “helpful”, he also suggests that the deity originated as a Ugaritic epithet for *Ēl* highlighting his “benevolent and helpful qualities.” Lutzky (1998:24-25) suggests that *Shadday* could be an epithet of the goddess *Asherah*. This hypothesis builds on the “god of the mountain” theory put forth and supported by Albright (1935) but emphasises that the word *šad* also refers to the female breast (which is also where the Hebrew root הַדַּשׁ (š-d-h) meaning “to pour out/forth” derives from).<sup>29</sup>

The connotation with breasts probably developed only later in Hebrew because of obvious reasons, since the connotation with breasts are not found in the *CAD* either. In any case, Lutzky (1998:24-25) introduces the deity named “one of the breasts” which she then theorises to be an epithet of the goddess *Asherah*. Her argument for this seems to be that the terms *šadayim* and *reḥem* “breast-and-womb” form a fixed pair,<sup>30</sup> that read “as a demythologised allusion to one goddess” who could be the consort of the Canaanite father god, *Ēl*. She contends that later *Ēl* and *Shadday* fused together to form one singular deity. This is indirectly supported by Frayne and Stuckey (2021:85) when describing that the feminine form of *Ēl*, *Ēlat*, occurs in the HB but it is only translated as “terebinth”. Note, that there is a connection between trees and *Asherah*, and that *Ēlat* functions as a title of *Asherah* (Frayne & Stuckey, 2021:85).

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<sup>28</sup> Certain passages of the LXX also translate it as *ικανός* along with Aquila, Symmachus and Theodotion (Albright, 1935:180).

<sup>29</sup> See Layton (1990:28); Canney (1922).

<sup>30</sup> See O'Connor (1980:178).

### 2.2.5 *The Egyptian derivations*

Neumann (2016) considers and critiques the most prominent views of the name of *Shadday* taking into account religio-historical plausibility while continually making references to extra-biblical sources and iconography. He suggests an Egyptian origin of the name, however, he was not the first to try to derive *Shadday* from an Egyptian root. Redford (1970:129) was also not persuaded by the leading theories of the day, and so he suggested the Egyptian verb “to save” (*šdi*) and the derived noun “saviour” (*šdy*). There is some debate whether or not the name of the deity would have been pronounced with a *š* or with a *tš* in the late 14<sup>th</sup> century BCE (Weippert, 1961:51). But Czermak (1934:218-225) does argue that at that point in the Hebrew language, there was a clear distinction between the consonants *š* and *ś*. Nevertheless, Neumann (2016) builds on this hypothesis and argues that *Shadday* ought to be associated with the Egyptian deity *Shed*. This explains the motifs of arrows and dominance over animals, which is also strongly linked with *Shed*, found throughout the OT (Psa 95:1; Num 24:8; Job 6:4, 34:6-12).<sup>31</sup> This is also supported by Römer (2015:81) when he mentions that the hunting motifs can show a connection to desert regions that would make him a “master of the animals”.<sup>32</sup> The Leviathan (categorised as a wild/untamed animal) has also been associated with the crocodile, this imagery can be seen in Job 40-41 as well as in the iconography of *Shed* (Neumann, 2016:253-254). Lastly, Neumann (2016:255) promotes the idea that in line 6 of the Deir `Alla inscription, the plural *šdyn* could mean “belonging to the God *Shadday*”. He argues that the New Kingdom Egyptian influence in *Deir `Alla* could have adapted *Shed* to the existing spread of *Shadday* in Palestine.

### 2.3 *Shadday* in commentaries

Most commentaries on the book of Job barely even mention the etymological problems of *Shadday* but at least they reflect the several names of God in translation. Newsom (2009) and Fokkelman (2012) fall into that category of commentary, the only difference being that Fokkelman (2012) acknowledges the difficulties surrounding the name of *Shadday* but ultimately decides (without any explanation or argument as to why) that it is only an epithet for the name *El*. The following few commentaries, not only acknowledge the complexities surrounding *Shadday* but might even give a few hundred words on some of the leading hypotheses:

Habel (1985:135) and Hartley (1988:123) note that translations refer to *Shadday* as “the Almighty” and as *Pantocrator* (παντοκράτωρ) “the all-powerful one/ruler over all” in the LXX

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<sup>31</sup> Also see Lesley (1886).

<sup>32</sup> See Knauf (1999:752) for a full description on the evolution of *Shadday* as the “lord of the beasts”.

(Liddell & Scott, 1996:1300). Habel (1985) also mentions in the same paragraph that the etymology of the deity was most probably not that important to the author of Job but that he intentionally uses *Ēl* and *Shadday* because these titles are typical of the patriarchal era. Hartley (1988:123) agrees that it is used to play a part in the patriarchal setting in which the literary text is placed. He argues that the author of Job does this to identify with the world of the characters that he is writing about: “Job and his friends are exploring the nature of God as though he were the *Shadday* the fathers knew before the day of Moses (Ex. 6:2-3), and the mighty events of the exodus tradition” (Habel, 1985:135).

Although agreeing with the above that the author of Job hoped “to preserve the patriarchal atmosphere”, Clines (1989:276-277) is uncertain about the meaning of *Shadday* preferring to only translate it as “the Almighty” since he does not necessarily think that etymology alone can direct us to the meaning of the name. Walton *et al.* (2012:498) compare *Shadday* with the Canaanite deity *Resheph* who functions as a “reverser of fortunes”. This comparison is made for several reasons, the most obvious being the association of both *Shadday* (Job 6:4) and *Resheph* with arrows and the infliction of harm. This is seen throughout the book of Job in the case of *Shadday*,<sup>33</sup> and the characteristic of *Resheph* spreading diseases through his arrows is attested in the Amarna letters (Van der Toorn *et al.*, 1999:701).

Crenshaw (2012:180) suggests that *Ēlôah* and *Shadday* are used by the author because Job and his friends cannot use Yahweh since they are not Israelites. In a footnote he continues that foreigners weren’t allowed to use the name of *Yahweh*, he then refers to the discussion in Janzen (2009) who correctly connects *Shadday* to the Priestly tradition. Janzen (2009:26-27) identifies *Shadday* as the god that gives from the “breast and womb” as the deity is often connected to fruitfulness and blessings (Gen 17:1-2, 28:3, 35:11, 43:14, 48:3-4, 49:25-29). He further supports this statement with two puns hidden in the Hebrew: Firstly, referring to the obvious link between *Shadday* and the Hebrew for breasts (*šadu/šadayim*). This argument is built on the belief that names in the ancient Hebrew culture (especially in ancient Hebrew literature) were not arbitrary, but motivated;<sup>34</sup> Secondly, he argues that the Hebrew word for womb (*reḥem*) has its cognate in the word for compassion (*raḥamîm*). How he gets to the second potential pun might be a bit far-fetched, but nevertheless, in the passage in Genesis 43 where Joseph and Benjamin are reunited, Joseph’s “*raḥamîm* grows warm” (Gen 43:30) when he sees his brother. The father Jacob, prayed that *Ēl Shadday* may grant them *raḥamîm* before the man (referring to Joseph). Janzen (2009:27) then connects these two verses in Genesis to

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<sup>33</sup> See discussion under The Egyptian Derivation in chapter 2 of this document.

<sup>34</sup> See Mettinger (2005:7) on names in the HB.

Isaiah 49:15 which speaks about the *raḥamîm* that a mother to her child and children of the same *reḥem* ought to show one another.

More important for this study than the above puns referred to, is the interlude on *Shadday* and *Yahweh*. Janzen (2009:98) mentions that he associates the name *Yahweh* in Job with the “domain of law and order” as is believed to be established on the Mount of Sinai, whereas he suggests that *Shadday* acts in the domain of “cosmic and human blessing”. Note that the study by Janzen (2009) could also fall under that of contextual analyses just as much as it falls under commentaries, therefore this study is using it as a bridge into the next paragraph on contextual analyses. Note that “contextual” includes religious-historical and comparative Semitic studies, etc.,.

One of only a few to do a contextual analysis of *Shadday* in the book of Job is the OT scholar Koch (1976:324), who suggests that for Job, *Shadday* represents the personal aspect of the deity—a comforter amidst his suffering. Mettinger (2005:72) takes his connection to blessings further and concludes that *Shadday's* “radius of action is in the family and lineage”. Lewis (2020:101) agrees that while focusing on etymology, scholars rarely give attention to the deity himself. He concludes that Job’s use of *Shadday* is not a fictitious literary character from the exilic period, but it should rather be seen as a remnant of ancient lore (Lewis, 2020:107-108). This is possibly a start in the right direction, but it is still clear that there is a gap in the research regarding *Shadday* and the pragmatic role of the deity in the book of Job.

## 2.4 Conclusion

This chapter discusses the relevant and dated literature concerning *Shadday*. While etymological studies can be found in abundance, there is a lack of consensus on the meaning of the name *Shadday*. This confusion is observable in the ancient translations of the LXX, Vulgate, and Peshitta. Some scholars have also doubted the usefulness of etymological studies for this specific problem. Some commentaries barely mention the etymological problems following the divine name. The commentaries that do mention it, along with the contextual analyses on *Shadday*, approach the subject diachronically. The next chapter is concerned with the methodological framework used to approach *Shadday* in order to do a pragmatic analysis.

## CHAPTER 3: METHODOLOGICAL FRAMEWORK

### INTRODUCTION

In this chapter, philology is discussed as the main methodological framework to determine the pragmatic role of *Shadday* in the Book of Job. Firstly, philology, as the overarching methodology, is addressed with its history as well as a short definition. Under the main heading of philology, the first section defines semantics and pragmatics and focusses on their importance for using contextual and literary information to provide a novel description of the role of *Shadday*. The second section gives a short introduction to basic CA and its history to give a transparent image of how the data for the word search of the study was collected.

Semantics and pragmatics are used to answer sub-question 1 on the distinction of  $\text{שְׁדָי}$  (*šedeq*) vs.  $\text{מִשְׁפָּט}$  (*mišpāt*) in the ANE framework of divine order in Chapter 4. Content Analysis (CA) is used to answer sub-question 2 on how CA can be used to better sort and categorize the data of *Shadday* in Job in Chapter 5. Lastly, a combination of these which falls under the main methodology of philology will be used to provide a novel description of *Shadday* in Chapter 6.

#### 3.1 History of Philology

The study of philology consists of many subdivisions including linguistics, comparative study, and literary criticism.<sup>35</sup> The word “philology” is a merger of two Greek words, namely *philos* (φιλος) (love) and *logos* (λόγος) (word), and may be translated into ‘the love of words’ or ‘the study of the written word’. Pollock (2009:936) assigned the origins of philological study in the West to the 3<sup>rd</sup>-century editors and grammarians in Alexandria,<sup>36</sup> the rise of historical science in the Renaissance, and the Reformation with the need to understand and reconstruct the original text of the Bible.<sup>37</sup> Pollock (2015:1-2) suspects that growth in the field of philology already started early in the second millennium in Japan, India, the Ottoman Empire, and essays on Song and Qing China. The classicist Friedrich August Wolf (1759-1824) is considered to be the father of philology, his idea to work without the dogmatic constraints often found in the line of

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<sup>35</sup> There are some distinctions between philology in US, UK, and European contexts but those specific arguments as well as objections against the word “philology” (especially after WWII) are not necessary to be expanded on for this study.

<sup>36</sup> Eratosthenes proclaimed himself to be a *philologos* (Pollock, 2015:6).

<sup>37</sup> He continues by laying out a brief history of philology in India and China as well (Pollock, 2009:936-945).

theological studies was considered revolutionary (Kelsey, 1908:369). His *Prolegomena to Homer* (Wolf, 1795) is still considered to be one of the most influential philological texts ever written. He, and those who came after, started treating oriental and classical literature as worthy of study in their own right, not only as an aid to theology, law, or philosophy.<sup>38</sup>

To convey the “sense” of philology, this study mentions a few definitions of what philology can be, what it isn’t, and what a philological study entails. Saussure correctly notes that “(T)he task of philology is above all to establish, interpret, and comment on texts” (Watkins, 1990:21).<sup>39</sup> Ziolkowski (1990:6) quotes Ihor Ševčenko saying the following in a departmental meeting: “Philology is constituting and interpreting the texts that have come down to us. It is a narrow thing, but without it nothing else is possible.” Gurd (2010:10) defines the crucial qualities of a philological study as: “(1) a commitment to extremely slow reading that results in (2) unfastening and opening the text to a vertiginous contingency.” According to Culler (2010:22), the aim of a close-read is not necessarily only to resolve a problem but rather to describe the difficulty and to shed light on the implications thereof while explaining how “meaning is produced or conveyed”. Shorey (1906:179,187 ) describes philology as the “critical history of the human spirit”. In simple terms, this study regards “philology” as “the art of reading slowly” following Roman Jakobson (Watkins, 1990:25).<sup>40</sup> But philology can be problematic, as discussed in the next section.

### **3.1.1 Problems in Philology**

In traditional linguistics, following De Saussure (1916), the social setting of the text is ignored, and linguistic structure and semantics are employed to decode a message and get to the meaning of a text (Deist, 2002:26-27). This tradition can be seen in the ground breaking work of “The Return to Philology” by De Man (1986). De Man (1986:21-22) describes an undergraduate Harvard course by Reuben Bower that adequately sums up what is considered to be the first step in the procedure of close-reading:

*“They were not to make any statements that they could not support by a specific use of language that actually occurred in the text. They were asked, in other words, to begin by reading texts closely as texts and not to move at once into the general context of human experience or history. Much more humbly or modestly, they were to start out from the bafflement that such singular turns of tone, phrase, and figure were bound to produce in readers attentive enough to notice them and honest enough not to hide their*

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<sup>38</sup> Also see Turner (2015) on philology as the origin of the humanities.

<sup>39</sup> The quoted text is Watkins (1990) translation of De Saussure (1916) *Cours de linguistique générale*.

<sup>40</sup> See (Bäckvall, 2017) on recent studies concerning the recategorizations of Traditional philology.

*non-understanding behind the screen of received ideas that often passes, in literary instruction, for humanistic knowledge.”<sup>41</sup>*

The problem here is that texts, especially ancient texts, exist as cultural artifacts and the interpretation thereof should be rooted not only in the language but also in the material context. Grammatical paradigms and a decent vocabulary of the ancient language alone do not promise comprehension of the text. Meaning is also more than just linguistic structure, semantics, and language (Deist, 2002:31). Beyond lexical and grammatical structures, the listener or reader is also engaged in the following operations too:

*“(1) the literal, prepositional content, (2) the relevance and impact of that content, (3) the aesthetic character of the rhetorical structures, (4) the motivations and background of the writer or speaker, (5) the intertextuality of the discourse, and (6) the frame of reference which provides coherence within the text and with the real or imagined world.”*  
(Deist, 2002:28)

To rectify the problem of only moving in Saussure’s chess game of syntax and linguistic structure, this study turns to semantics and particularly pragmatics. To determine the scope of semantics and pragmatics is difficult because in one way or another they tend to overlap. A short history relevant to the definition of the study of semantics and pragmatics as well as the definitions that are used for this methodology is provided.

## **3.2 Linguistic levels of understanding: Semantics and Pragmatics**

### **3.2.1 Semantics**

In semantics, logic and philosophy have long taken part in the discussion of meaning. This dual relationship is mainly concerned with whether the study of meaning should be based on the association between the object and the word referring to it. The logician Tarski (1944:343-344) suggested the following formula:

*The sentence “snow is white” is true if, and only if, snow is white.*

Or the sentence can be replaced with “p” and the name of the sentence with “X”:

*X is true if, and only if, p.*

Words and their interpretations play a part in the truth conditions set in sentences. For obvious reasons, the meaning of a sentence is constrained by how it can be put and what

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<sup>41</sup> See Johnson (1990) about the general debate around this essay.

can be used to convey the intended meaning. But truth-conditional semantics, or at least the truth-conditional semantics of Tarski (1944) and Carnap (1942), used along with the historical-grammatical method are now understood to be lacking in several ways. Simply put because purely linguistic (grammatical) information is not enough to determine the truth conditions of a statement.<sup>42</sup> Therefore, in this study, the scope of semantics is understood as not only dealing with the role to understand linguistic information through its structure in a sentence but also identifying truth-conditions.<sup>43</sup> Meaning that contextual domains are also relevant to identify truth-conditions. For example, the use of both contextual domains and semantic domains to determine meaning are currently used by *Semantic Dictionary of the Hebrew Bible* by De Blois and Mueller (2000-2021). Simply put, semantics is in the business of studying meaning. Kempson (1977:29) describes this as a “two-way dependence”, the interpretation of a sentence depends on the interpretation of the words in said sentence, but the interpretation of the words is supported by their contribution to the interpretation of sentences. The meaning of the words/sign also depends on the relation of the sign to its *designata*, meaning the object applicable (Morris, 1938:21).

There is no widely agreed-upon distinction between semantics and pragmatics in the linguistic community. However, King and Stanley (2005:113) observe that semantic studies usually focus more on the meaning of words while pragmatics emphasises the use of words by speakers. The distinction between semantics and pragmatics is probably best understood from the dual position argued by King and Stanley (2005:118) that the emphasis ought to be on how context determines what can be communicated: Firstly, the context communicated can determine the semantic content “via resolution of the referential content of context-sensitive elements in the sentence uttered” (King & Stanley, 2005:118); Secondly, when the context, over and above the semantic content, determine what is communicated by the user, it is considered to fall under the study of pragmatics (Stanley & Szabó, 2000:230). Leading into the next section on pragmatics, this distinction is further explained by the following example:

(8) *“So, for example, suppose George is asked whether he thinks he is going to be rich when he is older, to which he responds 'I am a son of a president'. The semantic content of George's sentence, relative to that context, is that he is a son of a president, which is the proposition that results from combining the referential*

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<sup>42</sup> It is important to note that it is not necessary to use a philological approach in order to avoid a historical-grammatical anachronistic reading of the text.

<sup>43</sup> Note that this is the exact opposite of the following statement by Katz (1977:14), saying that semantics is “what an ideal speaker would know about the meaning of a sentence when no information is available about its context”.

*contents, relative to that context, of the parts of the sentence. But by expressing this semantic content, he intends to flout Grice's maxim of relevance, thereby communicating the quite different proposition that it is quite likely that he will be rich, given his political connections. This proposition is communicated not by being semantically expressed by some sentence, but rather as a post-semantic result of the expression of a semantic value. Hence, it is part of the pragmatic content of the speech act, but not what is semantically expressed by the sentence in that context.”*  
(King & Stanley, 2005:117)

### **3.2.2 Pragmatics**

As discussed above, it is the role of pragmatics to understand the “relation of the signs to their users” (Morris, 1938:29). The scope is thus limited to when the setting or context, over and above the semantic content, determine what is communicated by the user. Sometimes pragmatics is presumed to deal only with the leftovers of semantic studies, meaning *natural or ordinary language* as opposed to *formal or ideal language*. This view is then defined as ‘meaning minus semantics’. It is necessary to mention that scholars often change their definition of pragmatics depending on the function or goal they hope the methodology will achieve. For example, Levinson (1983:31-32) shows that if pragmatics is defined as studying grammatically encoded contexts, then the formulation would look something like this:

$$(9) F(S) = C$$

Here  $C$  is the potential context coded into elements of  $S$  (the sentence), and  $F$  is the theory that computes the contexts out of the sentence.

If the definition of pragmatics is simply the list of topics that the domain of pragmatics can include (discussed in full below), then the formulation would change to this:

$$(10) F(U) = B$$

Here  $B$  is a formulation of speech act, implicature, deixis, etc., and  $F$  is the theory that assigns to each utterance ( $U$ ) the speech act it performs, etc.

The domain of pragmatics generally includes but is not limited to, implicature, speech acts, deixis, and most importantly for this study, General Relevance Theory.<sup>44</sup> Note, that this study does not necessarily focus on pointing out each instance of deixis, speech act, etc. This is simply an explanation on what can be included when referring to pragmatic studies. In pragmatics, the language philosopher Paul Grice seemed to have changed the game

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<sup>44</sup> They are discussed in this order below.

forever. This becomes apparent when reading anything from speech act theory to deixis, specifically implicature. Implicature deals with how sentences can mean more than what was said by the linguistic expressions used (Levinson, 1983:97). While this study doesn't necessarily follow the belief that all speech is rule-governed (and that this is all that makes communication possible), Grice (1975:47) identified the co-operative principle that is based on four maxims in an attempt to describe how implicature in language is used. The four maxims are described by Botha (2007:278-279) as follows:

- *The maxim of quantity which states that any contribution to a conversation must be as informative and bring just as much information to the interaction as is necessary. Not more, not less. "Be economical."*
- *The maxim of quality states that any contribution should not deliberately be false or misleading. The truth of utterances is generally accepted implicitly by parties to the conversation. "Be sincere."*
- *The maxim of relation states that any contribution to a conversation or interaction must be relevant to that particular topic. "Be relevant."*
- *The maxim of manner states that any speech contribution must be as clear as possible, and that ambiguity and obfuscation should be avoided. "Be perspicuous or clear."*

Speech act had its start at the 1955 William James Lectures at Harvard University, where the philosopher J. L. Austin first introduced the terminology and theory of speech acts. *How to do things with words* (Austin, 1962) was later posthumously published by his students.<sup>45</sup> Austin argues that the significance or effect of utterances can be evaluated at three levels: locution, illocution, and perlocution.

*"a locutionary act ... is roughly equivalent to uttering a certain sentence with a certain sense and reference, which is again equivalent to meaning in the traditional sense. Second, we said that we also perform illocutionary acts such as informing, ordering, warning, undertaking, etc., i.e. utterances which have a certain conventional force. Thirdly, we may also perform perlocutionary acts: what we bring about or achieve by saying something, such as convincing, persuading, deterring and even, say, surprising or misleading."<sup>46</sup> (Austin, 1962:108)*

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<sup>45</sup> For this reason, it is impossible to be sure if *How to do things with words* would have truly represented his views if he had time to finish his book.

<sup>46</sup> Searle (1979) later refined Austin's classification of illocutionary acts but he stuck with Austin's original five classes of illocutionary acts: Assertives, directives, commissives, expressives, and declaratives.

Common examples of performative utterances can be found in a typical marriage ceremony where it creates a binding contract between two people:

(11) "I hereby pronounce you husband and wife."

(12) Saying "I do" in a specific context.

Probably the most important premise of speech act theory is that context determines the speech act. Take for example the exclamation "I have a flashlight" which can be interpreted as an offer to provide light in a dark room rather than a simple assertive claim that the speaker has access to a flashlight. Austin (1962:7) strongly emphasises the importance to consider "the total speech act in the total situation", and nothing like the phenomenon of deixis reflects this better. The theory of speech act later built much of their new research on the Gricean maxims.

Deixis, derived from the Greek meaning "to point" or "indicate", concerns itself with how contextual utterances are grammaticalised or encoded in statements. Levinson (1983:54) limits the scope of deixis to the following: "use of demonstratives, first and second pronouns, tense, specific place and time adverbs like *here* and *now*, and a variety of other grammatical features tied directly to the circumstances of utterance". Consider the following statement:

(13) Mr. Ramaphosa will arrive here in an hour.

A South-African citizen would immediately assume that the person named Mr. Ramaphosa refers to President Cyril Ramaphosa rather than any of the many other men in Africa named Mr. Ramaphosa. Moreover, the reader doesn't know exactly when or where this was written/said, except maybe in his term of office. The phenomenon of grammaticalised deictic expressions serves as an immovable reminder of how context dependant statements in natural language are.

For this reason, this study should also credit the major influence of Relevance Theory, formulated by Sperber and Wilson (1986). Relevance Theory suggests that listeners or readers constantly hypothesize and validate regarding the intention of the speaker rather than decoding a message like a central processing system. Deist (2002:29) explains that Relevance theory is held up by two pillars: Firstly, the relevance of an utterance's meaning is examined by how adequate its effect is on the reality (cognitive world) of the speaker; Second, relevance also has to do with the amount of processing necessary to process the utterance, or what is known as justifiable processing effort. The less processing effort required, the higher the chances that the utterance's intended effect is achieved. But the higher the amount of processing necessary for contextual meaning is "rewarded" with greater contextual effect. Deist (2002:61) also suggests

that one should follow “the simplest explanation that can, with the aid of the fewest auxiliary hypotheses, account for the maximum of observed phenomena”.

In order to formulate relevant hypotheses, cultural information on the conceptual world of the author of Job is extremely important. This doesn't necessarily mean comparing the text of Job to other ANE texts but rather understanding the world in which the biblical author lived. This has hermeneutical and heuristic value for the interpreter to expand and elucidate the cultural background of the text, to place the text in the web of its historical context, influences, and cultural ideology.<sup>47</sup> To do a study on the pragmatic role of *Shadday*, a combination of linguistic, literary, and cultural information is important. The analysis of the name *Shadday* starts with collecting the data. This is done through content analysis (CA).<sup>48</sup>

### **3.2.3 Content Analysis**

In practice, a “word search” is the starting point of every CA. In this study, the word search inspects *Shadday* in the book of Job. Words, concepts, and terms, found around the term are plotted out. Macnamara (2018) defines the procedure of qualitative CA as starting by inductively “examining the data to identify the topics, issues, and messages that most frequently occur, and then moves back and forth from identifying specifics in texts to making inferences about what those elements might reveal about the speakers, authors, or audience effects”. To be clear, the CA section of this study is not a resort back to structural analysis. CA is only used here to do a word count, as well as identify and code some common themes found in the mentions pertaining to *Shadday* in Job. This type of analysis evaluates the text's own elaboration of the pragmatic role of *Shadday*. This is merely the starting point to help with the Semantic and Pragmatic analysis in 4.1-4.4.

The first instance of the use of CA can be found in the controversy surrounding the *Songs of Zion*, a body of hymns published by an unknown author (or authors) in 1743 (Dovring, 1954:389). The Church became aware that the *Songs* had a different public reaction than that of the established *Hymnal* of the State Church, and in their analysis of this phenomenon they identified the following categories, as recognised by Dovring (1954:389): “the identification of key symbols, the division of content into favorable, unfavorable and neutral categories, the coding of values, and other related problems”. The church used these analyses to help with the decision regarding whether the *Songs* were blasphemous or not as well as to inform the public

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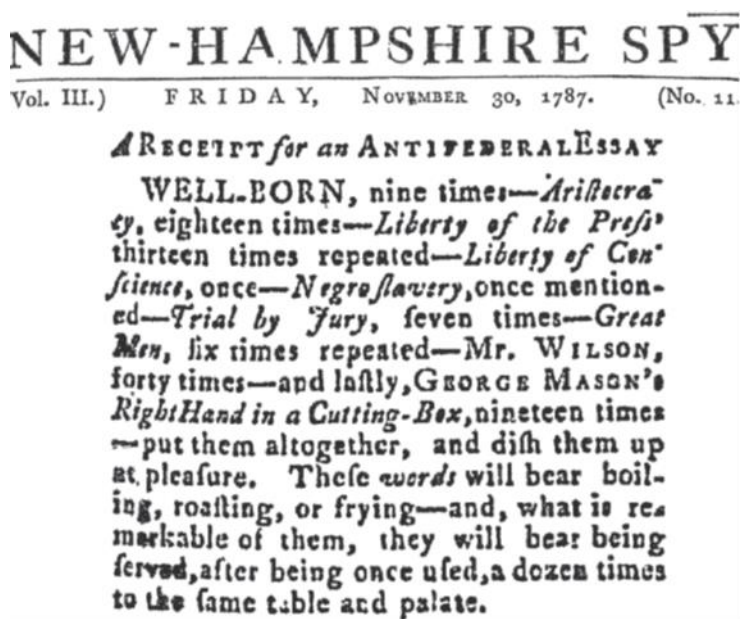
<sup>47</sup> This allows the interpreter some room to breathe and reach across disciplines to understand the author's words as accurately as possible (Lönnroth, 2017:XIII).

<sup>48</sup> Content analysis is abbreviated to CA from here on.

of its influence. The controversy surrounding these hymns created the foundation for methods that are still used by CA students to this day.<sup>49</sup>

Newspapers also have a well-documented history of using early CA.<sup>50</sup> Krippendorff and Bock (2008:1) identified a 1787 article in the *New-Hampshire Spy* that published a satiric piece on what an essay should contain to count as anti-Federalist (see Figure 1). The recipe includes using “liberty of the press” 13 times, “Mr. Wilson” 40 times, “Negro slavery” once mentioned, etc. The *Spy* article is “part political commentary, part literary criticism” but it lacks the clear and vigorous methodology used by content analysts today (Krippendorff & Bock, 2008:1).<sup>51</sup> Quantitative newspaper analysis became more common and set the stage for academic content analyses to formulate their own methodology. Academic CA became popular specifically in propaganda analysis, psychology, history, anthropology, and social work research too (Drisko & Maschi, 2016:11); (Krippendorff, 2013:7-12).

Figure 1: Word count in an Anti-Federalist essay, *New Hampshire Spy* (1787)



In Biblical studies, as mentioned by Baird (1977:115), the early use of CA can be found in Hawkins (1899) publication, namely *Horae Synopticae* as well as in *The Teaching of Jesus* by

<sup>49</sup> Note that this was a diachronic study which is not exactly the approach that this study takes.

<sup>50</sup> At the *Forum* conference, Speed (1893) possibly published the first quantitative newspaper analysis entitled “Do newspapers now give the news?” wherein he argued that New York newspapers between the years of 1881 and 1893 gave preference to the topics of gossip and sports over more important matters like those concerning science, literature, and religion.

<sup>51</sup> The beginnings of quantitative newspaper analysis includes a case where the length of columns were measured in inches to show how much space was devoted to certain topics (Street, 1909) but later grew to more advanced analyses like Willey (1926) who followed “the emergence of Connecticut country weeklies, examining circulation figures, changes in subject matter, and the social role these papers acquired in competition with large city dailies” (Krippendorff, 2013:6).

Manson (1959). Baird (1977) also mentions that Streeter (1924) attempted a form of CA when determining the sequence of the Gospels. Baird (1976) himself has made great contributions to Biblical CA with his analysis of the Synoptics. More books and studies like those of Ryken (2016) encourage the study of the Bible as literature. This move allows the scholar to escape the historical-grammatical method of understanding the Bible. Modern CA studies, in the age of the internet and social media, have studied everything from Facebook status updates (Stemler, 2015:6-7) to violence in popular video games (Neuendorf *et al.*, 2017). The main problem that analysts faced, the massive amounts of data that had to be analysed by hand, have been aided by computer analysis.

At present, CA can be divided into a) basic CA, b) interpretive CA, and c) qualitative CA (Drisko & Maschi, 2016:2-6).<sup>52</sup> Krippendorff (2013:3) says the following about CA: “Content analysis entails a systematic reading of a body of texts, images, and symbolic matter, not necessary from an author's or user's perspective.” Simply put, the tabulating of all mentions pertaining to *Shadday* should be able to bring out any patterns that lie hidden in the chosen text, as seen in the outline below. Krippendorff (2013:24) defines what this study labels interpretive CA as “a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use.” The results can be easily reproduced and reinterpreted by other scholars, which is a steady constant in empirical observation. Mayring (2000:5) describes qualitative CA as “an approach of empirical and methodologically controlled analysis of texts within the context of communication, following content analytical rules and step-by-step models, without rash quantification”. Both qualitative and interpretive CA's main goal is largely to describe the meaning of your text (Schreier, 2012:3). Drisko and Maschi (2016:4) define latent content as meaning that is not overtly evident in a text.

A CA starts with a basic ‘word search’ and each incident of *Shadday* is presented and analysed. Drawing from outlines presented in Bengtsson (2016) and especially (Lune & Berg, 2018:184), this CA is completed in the following 5 stages:

- 1) Collecting
- 2) Coding
- 3) Categorising

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<sup>52</sup> Qualitative approaches are in a way a response to quantitative methods and the sometimes-superficial results that it produced. Krippendorff (2013:16) doesn't necessarily see the reasoning behind a distinction between qualitative and quantitative analysis since “all reading of texts is qualitative, even when certain characteristics of a text are later converted into numbers”. Therefore, he suggests using the term interpretive to group the methods rooted in academic literary studies that systematically analyse texts using CA. These include discourse analysis, social constructivist analyses, rhetorical analysis, ethnographic CA, and conversation analysis (Krippendorff, 2013:16-17).

- 4) Sorting
- 5) Analysing

In the first step, the data collection is from the book of Job in the HB using the Masoretic text (BHS). The book of Job was chosen because it contains 31 of the 48 instances where *Shadday* appears in the HB. The units that are sampled are sentences/verses. Each unit that mentions *Shadday* in the Hebrew text is treated separately, along with second and third-person pronouns and other oblique mentions. This study also pays attention to *Ei/ Ēlôah* in the book of Job but only when used in juxtaposition with *Shadday* through synthetic parallelism. This is done to compare when and why Job uses the name of *Shadday* rather than *Ēl/Ēlôah*. Synthetic parallelism differs from antithetical parallelism in that it does not necessarily place the subjects in contrast with one another but rather advances the thought. If necessary, special attention is paid to the differences in uses of *Shadday* in chapters 3-32 and *Shadday* in the Elihu tradition in chapters 32-37. An example of how this is done is explicated in Table 1 (refer to example 7):

**Table 1: Example of CA meaning units**

Speaker	Verse	Meaning unit	Translation
Eliphaz to Job	Job 5:17	הִנֵּה אֲשֶׁרִי אָנוּשׁ יוֹכְחֵנוּ אֱלֹהִים	Blessed is the man whom <i>Ēlôah</i> corrects
Eliphaz to Job	Job 5:17	וּמוֹסֵר שְׂדֵי אֵל תִּמְאָס	And do not despise the chastening of <i>Shadday</i>

In the second step, as evident in Table 2, the definition of *coding* is the following used by Bengtsson (2016:12): “In the analysing process, codes facilitate the identification of concepts around which the data can be assembled into blocks and patterns”. As more data becomes available, the codes are created inductively (and changed) during the process. Ultimately, “concept clusters”/ semantic frame form around certain codes e.g., around the conceptual idea of *deviance* words like “crime, delinquency, littering, and fraud” begin to cluster in the categories (Lune & Berg, 2018:189).<sup>53</sup>

<sup>53</sup> See how Aliakbari *et al.* (2015) used CA for color metaphors in Modern Persian poetry. Pultorak (1993) examines the imagery of librarians in poetry between 1958-1993. Steenkamp (2019) uses CA to do a character analysis of Augustus in Propertius.

Table 2: Example of CA coding

Speaker	Verse	Meaning unit	Translation	Code
Eliphaz to Job	Job 5:17	הַגֵּה אֲשֶׁרִי אָנוּשׁ יוֹכְחֵנוּ אֱלֹהִים	Blessed is the man whom <i>Ēlôah</i> corrects	<i>Ēlôah</i> corrects
Eliphaz to Job	Job 5:17	וּמוֹסֵר שְׂדֵי אֵל תִּמְאָס	And do not despise the chastening of <i>Shadday</i>	<i>Shadday</i> chastens

In the third step, as evident in Table 3, the categorisation process identifies recurring themes. To ensure the quality and transparency of the research, a table much like the one in Bengtsson (2016:11) is made that shows how each *Shadday* unit is coded and categorised. This could seem quite reductive to place every instance in a category, but this is done as an experiment in order to see if any themes or roles keep showing up. When a certain code falls into more than one category or sub-category Lindgren *et al.* (2020:4) suggest counting the code for both.

Table 3: Example of CA categorisation

Speaker	Verse	Meaning unit	Translation	Code	Category
Eliphaz to Job	Job 5:17	הַגֵּה אֲשֶׁרִי אָנוּשׁ יוֹכְחֵנוּ אֱלֹהִים	Blessed is the man whom <i>Ēlôah</i> corrects	<i>Ēlôah</i> corrects	<i>Ēlôah</i> teaches justice
Eliphaz to Job	Job 5:17	וּמוֹסֵר שְׂדֵי אֵל תִּמְאָס	And do not despise the chastening of <i>Shadday</i>	<i>Shadday</i> chastens	<i>Shadday</i> executes judgment

In the fourth step, the coded materials are sorted by these categories to identify “similar phrases, patterns, relationships, commonalities, and disparities” (Lune & Berg, 2018:184). In the final step, the researcher discusses both manifest and latent content. It is compared and considered in light of previous research on the character of *Shadday*.

### 3.3 Conclusion

This chapter discussed the methodological framework to be used in the analysis of the pragmatic role of *Shadday* in the book of Job. In short, the historical-grammatical method that dominated Biblical studies for years is disposed of and a contextual-literary approach is followed with the use of philology as the main methodology.

The methodology of semantics and pragmatics are used to answer sub-question 1 on the distinction of קִדְּוָה (*ṣedeq*) vs. מִשְׁפָּט ( *mišpāt*) in the ANE framework of divine order in Chapter 4. This methodology is suitable for the specific sub-question since, as discussed above, both semantics and pragmatics place a great deal of emphasis on the context in which speech and text occur. Next, sub-question 2 asks on how CA can be used to better sort and categorize the data of *Shadday* in Job in Chapter 5. The methodology of CA will be useful for creating a cluster of concepts/semantic frame around the lexeme *Shadday*. Lastly, a combination of these which both fall under philology will be used to provide a novel description of *Shadday* in Chapter 6. The next chapter investigates the conceptual system of divine order in the ANE, the context in which the pragmatic analysis can occur, in order to determine the pragmatic role of *Shadday* in the book of Job.

## CHAPTER 4: PRAGMATICS

### INTRODUCTION

In this chapter, firstly, an overview of the ANE conceptual frame of divine order is presented. As explained by Kovecses (2006:64): “A frame is a structured mental representation of a conceptual category”. This is further expanded on by Lamprecht (2015:43-44): “Knowing a frame is knowing specific instances and how various characters operate inside it”. Secondly, an overview of the theistic frame is discussed. And lastly, the textual frame specifically in the book of Job is discussed. This will be done through doing a contextual-literary investigation of the frames/schemas of divine order in the book of Job. Chapter 4 attempts to answer sub question 1, since in order to do any type of semantic or pragmatic analysis of a text, the context and cultural frames are imperative. This also gives background on the vocabulary used when describing *Shadday* and is necessary when the coding for CA is presented in Chapter 5. The next section focuses on the conceptual frame of divine order in the ANE, to interpret the pragmatic role of *Shadday* with reference to divine order.

#### 4.1 Conceptual frame: Divine order

This study suggests that it is valuable to understand the role of *Shadday* with reference to the ANE concept of divine order and how it is maintained by the godhead. ANE wisdom literature often asks the question of why the order found in nature is not also seen in moral order when righteous people suffer (Gray, 1970:253-254).<sup>54</sup> This is after all the main question in the book of Job when the afflictions of Job burden him in book 1.<sup>55</sup> The belief in divine order can be seen in the following genres of ANE literature: classified lists, collections of proverbs, diatribes, instructions, and omens, and lastly, wisdom literature. In this order, they are discussed below.

As soon as man in Mesopotamia began writing and recording history there is a clear preoccupation with the concept of order. This obsession with order makes sense in Egypt considering that control of the annual flooding of the Nile meant an adequate crop if carefully managed. This type of order permeated all of Egypt, they distinguished between Upper and Lower Egypt as well as the Black Land (i.e., the river valley) as opposed to the Red Land (i.e., the desert). The Mesopotamians recognised this same order in order to help them adjust to their environment (Gray, 1970:17). By the early 2<sup>nd</sup> millennium BCE, the Babylonians had tried to

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<sup>54</sup> Evidence of their belief in the order in nature can be seen in classified lists (Van De Mieroop, 2015).

<sup>55</sup> See Clines (1989:27), Witte (2013:56), Fokkelman (2012:3), and Habel (1985:60-61).

document every existing word in Sumerian with vast lexical lists covering every thinkable word and thing (Van De Mieroop, 2015:37). Classified lists about things other than lexical terms are found throughout the ANE specifically at the 3<sup>rd</sup> millennium BCE when they became interested in nature and society. For example, about ten percent of tablets found in Uruk are lists, topically grouped together, listing words and things such as names, professions, city names, domestic animals, fish, birds, plants, and vessels (Van De Mieroop, 2015:42). An example of their ordered classified lists can be seen in The Sumerian King List (v.1-39):

(14) *“After the kingship descended from heaven, the kingship was in Eridug. In Eridug, Alulim became king; he ruled for 28800 years. Alaljar ruled for 36000 years. 2 kings; they ruled for 64800 years. Then Eridug fell and the kingship was taken to Bad-tibira. In Bad-tibira, En-men-lu-ana ruled for 43200 years. En-men-gal-ana ruled for 28800 years. Dumuzid, the shepherd, ruled for 36000 years. 3 kings; they ruled for 108000 years. Then Bad-tibira fell (?) and the kingship was taken to Larag. In Larag, En-sipad-zid-ana ruled for 28800 years. 1 king; he ruled for 28800 years. Then Larag fell (?) and the kingship was taken to Zimbar. In Zimbar, En-men-dur-ana became king; he ruled for 21000 years. 1 king; he ruled for 21000 years. Then Zimbar fell (?) and the kingship was taken to Curuppag. In Curuppag, Ubara-Tutu became king; he ruled for 18600 years. 1 king; he ruled for 18600 years. In 5 cities 8 kings; they ruled for 241200 years. Then the flood swept over.”* (Black et al., 2002)

Proverb collections also exhibit the same occupation with ordering and classifying. This is evident in example (15) by the use of antithetic couplets in Proverbs 10:1:

(15) *“A wise child makes a glad father,  
but a foolish child is a mother’s grief.”* (NRSV)

Gese (1958:33-41) argues that these adages in Proverbs show a consciousness of order in how humans interact with each other (Pr 10:2,4; 11:21; 12:11,14; 13:25), and in nature (25:23; 26:20; 27:17,20). See below in example (16) in Proverbs 10:2-4:

(16) *“Treasures gained by wickedness do not profit,  
but righteousness delivers from death.  
The Lord does not let the righteous go hungry,  
but he thwarts the craving of the wicked.  
A slack hand causes poverty,  
but the hand of the diligent makes rich..”* (NRSV)

An example of the order evident in nature can also be seen in Proverbs 26:20-21:

(17) *“For lack of wood the fire goes out,  
and where there is no whisperer, quarreling ceases.  
As charcoal is to hot embers and wood to fire,  
so is a quarrelsome person for kindling strife.” (NRSV)*

Diatribes or debates in ANE literature are a well-known genre that accentuate the similarities and differences between two things in the form of a disagreement, e.g., The debate between Hoe and Plough, the debate between Summer and Winter, the debate between Bird and Fish, etc.<sup>56</sup> See here an excerpt of the debate between Hoe and Plough (v.1-33):

(18) *“The Hoe having engaged in a dispute with the Plough, the Hoe addressed the Plough: “Plough, you draw furrows -- what does your furrowing matter to me? You break clods -- what does your clod-breaking matter to me? When water overflows you cannot dam it up. You cannot fill baskets with earth. You cannot press (?) clay to make bricks. You cannot lay foundations or build a house. You cannot strengthen an old wall's base. You cannot put a roof on a good man's house. Plough, you cannot straighten the town squares. Plough, you draw furrows -- what does your furrowing matter to me? You make clods -- what does your clod-making matter to me?” (Black et al., 2002)*

*The Plough addressed the Hoe: “I am the Plough, fashioned by great strength, assembled by great hands, the mighty registrar of Father Enlil. I am mankind's faithful farmer. To perform my festival in the fields in the harvest month, the king slaughters cattle and sacrifices sheep, and he pours beer into a bowl. The king offers the gathered (?) libation. The ub and ala drums resound. (1 ms. adds 1 line:) 1 line fragmentary. The king takes hold of my handles, and harnesses my oxen to the yoke. All the great high-ranking persons walk at my side. All the lands gaze at me in great admiration. The people watch me in joy.” (Black et al., 2002)*

The genre of instructions and omens are attested in the biblical book of Proverbs as well as in the famous Babylonian *kuduru* boundary stones cautioning its readers of the consequences when not heeded.<sup>57</sup> This pattern can be seen in the *Hadd-Yith'1* text of Tell Fekherye (v.16-23):

(19) *“May it be pleasing, this statue he made better than before. Before Hadad who dwells in Sikan, lord of the Khabur, he set up the statue, whoever removes my name from the objects of the house of Hadad, my lord, my lord Hadad, will not take*

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<sup>56</sup> See ETCL subcorpus (Black et al., 2002)

<sup>57</sup> See Hinke (1907) for a good overview on *kuduru* inscriptions and their purpose.

*bread and water from his hand, my lady Shala shall not take bread and water from his hand. May he sow and not harvest and to sow a thousand measures of barley and take a portion of it. And may 100 ewes suckle a lamb and may it not be saturated/satisfied and a 100 cows suckle a calf and may it not be satisfied and let 100 women suckle a slave girl and may it not be sated. And let 100 women bake bread in an oven and let it not fill them and from a dunghill, may his people glean barley to eat. And may plague and the staff of Nergal not be cut from his land.”<sup>58</sup>*

Lastly, the search for divine order in the universe can most accurately be seen in ANE wisdom literature. Certain passages serve as a poetical extension from the classified lists mentioned above. For example, Gray (1970:251-252) argues exactly this bearing in mind how much of Job 38 contains natural phenomenon: earth (v.5-6), foundation stones (v.6), sea (v.8-11), day (v.12-15), primordial waters (v.16), netherworld (v.17), light and darkness (v.19), rain (v.26), constellations (v.31-32), clouds and heavens (v.33), floods and storms (v.35-38).<sup>59</sup> Job 39 continues with a new list: the wild ass (v.5-8), ox (v.9-12), the ostrich (v.13-18), etc. The *Dialogue of a Man with his Soul/Ba*,<sup>60</sup> *Ludlul Bêl Nêmeqi*,<sup>61</sup> and the book of Job's plot start with a general disorder in the normal way things work.<sup>62</sup> In the Egyptian text, the man's misery is incited by a social situation targeting security in Egypt, while Job and the righteous sufferer struggle with the problem of personal pain seemingly inflicted by the god of order. Loader (1997:436) states this plainly: "When the sages speak, they speak of order. Which means they call for an order." This is seen in the discussion in the next section on the theistic frame concerning how this order is seen in the system of divine order.

## **4.2 Theistic frame: Divine council**

The natural order in nature directed the ancient mind to believe in a divine assembly of beings that produced and maintained this order. In order to discuss sin and retribution, the basic structure of the ANE divine council needs to be discussed. This section argues that firstly, members of the divine council maintain order, and secondly, members of the divine council might evolve but the belief in the assembly remains; Lastly, members of the divine council have specific job descriptions.

The cosmos, in the world of the ANE, was governed by a pantheon of gods that often acted as a council that deliberated over the decisions concerning the rule over the earth and her

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<sup>58</sup> My own translation using the facsimile of the Aramaic text in Millard and Bordreuil (1982).

<sup>59</sup> Job 39 continues with a new list: the wild ass (v.5-8), ox (v.9-12), ostrich (v.13-18), etc.

<sup>60</sup> (ANET:589)

<sup>61</sup> (ANET:596)

<sup>62</sup> Also see the *Babylonian Theodicy* (ANET:601).

dwellers. Pantheons are found in literature and inscriptions as early as the 3<sup>rd</sup> millennium BCE in Sumer and Egypt and the 2<sup>nd</sup> millennium in Mesopotamia and Ugarit (Sumner, 1991:6). There are many manifestations of the assembly of the gods in Mesopotamian literature, but the most familiar example to OT readers is probably the Babylonian creation epic known as the *Enuma Elish* where the function of the council as "a court of law judging and passing sentence on wrongdoers, human or divine," and as "the authority that elected and deposed officers such as kings, human and divine" is clearly seen by the death sentence of Kingu and the decreed kingship of Marduk (Jacobsen, 1976:86-87). In the following examples (20-22) the divine council in Mesopotamia and Canaan are discussed.

In Sumer, the sky god An was the father and king over the assembly, but later on, An passed his headship on to his eldest son Enlil (Sumner, 1991:12). In the following hymn (example 20) there is, with the use of typical courtroom language, the evidence of a divine council:

(20) *"You, lord Enlil, who are lord, god, (and) king,  
Who are the judge (and) decision-maker of the universe,  
Your noble word is as weighty as heaven,  
You know no opposition,  
At your word, all the Anunna-gods are hushed."*<sup>63</sup> (ANET:575)

In the opening lines of the prologue of *The Code of Hammurabi* (consider example 21), the king makes clear who commissioned him as king and by which laws, he will rule and who revealed the body of laws for him and his people, heavenly Marduk, the leader of the cosmic assembly. On the surface, this seems similar to Moses' calling and the revelation on Mount Sinai (Sumner, 1991:16).

(21) *"When lofty Anum [the sky god] king of the Anunnaki [lesser gods attending Anum],  
and Enlil [the storm god], lord of heaven and earth,  
the determiner of the destinies of the land,  
determined for Marduk, the first-born of Enki,  
the Enlil functions over all mankind,  
made him great among the Igigi [lesser gods attending Enlil],  
called Babylon by its exalted name,  
made it supreme in the world,  
established for him in its midst an enduring kingship,  
whose foundations are as firm as heaven and earth*

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<sup>63</sup> "Hymn to Enlil, the All-Beneficent" in ANET (575).

*at that time Anum and Enlil named me  
to promote the welfare of the people  
me, Hammurabi, the devout, god-fearing prince,  
to cause justice to prevail in the land,  
to destroy the wicked and the evil,  
that the strong might not oppress the weak.” (ANET:164)*

Also, in the Ugaritic poems of Baal and Anath evidence existed of a divine assembly. The cuneiform tablets from Ugarit have in common with Mesopotamian texts a well-ordered divine assembly (consider example 22). In Ugarit, the heavenly council was based on a hierarchy of divine offices with Ēl as the executive reigning head (Handy, 1990:19). This is important for biblical studies since it is understood that the religion portrayed in the Ras Shamra tablets are those of the Canaanites who interacted with whom the Israelites interacted for centuries.

*(22) "Depart ye, lad[s, don't tarry.  
There now, be off ] on your way  
Towards the Assembled Body  
In the m[idst of the Mount of Lala.  
At the feet of El] fall not down,  
Prostrate you not to the Assembled [Body.  
Proudly standing] say ye your speech.” (ANET:130)*

The divine assembly can be found in every literary genre of the OT too. But for a long time, the concept of a divine council in the HB was understandably considered dangerous to firm-held monotheistic beliefs. These beliefs were much rather emphasised than a council of other heavenly beings. Most scholarly work on the concept of a divine assembly in the HB is quite modern. While pre-20<sup>th</sup> century commentators remarked on angelic beings and the throne room visions, it did not result in a complete study of the matter (Sumner, 1991:6). The two major opposing views on the definition of the divine council in the OT are as follows: Some scholars like Neiman (1976:188) was convinced that “the heavenly council is merely literary fiction to dramatise Yahweh’s thought, using the analogy of a human king surrounded by his courtiers”: On the other hand, Robinson (1944:157) held that the concept was a “real” (as opposed to literary) component of Israelite thought. In the same way. Miller (1987:53-54) states that: “...we are dealing with a symbol or form of imagery that we as modern interpreters and readers of Scripture are inclined to place heavily on the side of the symbolic without much sense of any referential reality, whereas it is likely that the Israelites of the OT were inclined to place it heavily on the side of the real while fully aware of its symbolic force and dependent upon that for its conceptual usefulness.” Miller (1987:54) continues that the concept of the divine council is one

of the central cosmological symbols of the OT as it provided a model of how God operated (in) the universe. This is best said by the definition of Sumner (1991:5) stating that the divine council is a “symbolic ruling body consisting of God as the supreme monarch with an assembly of supernatural servants gathered around his heavenly throne.”

In the epic literature of Akkad, we undoubtedly see the development but at the same time the immutability of the divine council. The various versions of the Mesopotamian flood myth demonstrate not only the evolution of the members of the assembly but also the unchanged and established belief that the cosmic assembly existed (Sumner, 1991:14).<sup>64</sup> The members all have certain roles in order to maintain the divine order in the universe. A documented example of this is the case of *Shamash*. As Nel (1994:3) notes, the characterisation of the gods' participation in sustaining the cosmos and their position in affairs concerning justice are of central importance. This can be clearly seen in the divine epithets used for *Shamash* in incantations, “judge of heaven and earth” and “the lord who establishes just decisions”, in the Sumerian period onwards (Nel, 1994:4). His office or role is described as *mīšarum*, meaning “righteousness”. The whole metaphorical thought structure is also centered around the divine council and the role that each of the deities is positioned in. This is explained by Nel (1994) when he discussed metaphors in Mesopotamian cosmology and the role of *Shamash* as the guardian of righteousness therein.

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<sup>64</sup> In the Old Babylonian myth *The Story of Atrahasis* (ca.1600 BCE) are refers to the four main deities An, Enlil, Enki, Ninhursaga and their assembly of lesser gods, the Anunnaki and Igigi (Sumner, 1991:14). The story explains why the gods created man (manual work), how they became angry at man for making too much noise and depriving them of sleep, and how the assembly then decided to send a flood to destroy man. It also explains how some of the men survived the flood with the help of an assembly member, Enki's plans to save the humans work (by telling Atrahasis to build an ark) and upon seeing the mass destruction Enki comments: “In the assembly of the gods / How did I, with them command total destruction?” (Lambert & Millard, 1969:95). But Enlil is enraged and says: “All we great Anunnaki /Decided together on an oath. / Where did life escape? / How did man survive in the destruction?” (Lambert & Millard, 1969:101). Afterward Enki rises to defend his actions but the text breaks off here. Much alike, in a Sumerian version of this myth *The Eridu Genesis* (also ca. 1600 BCE) An, Enlil, Enki, and Ninhursaga again discuss destroying mankind by flood (Lambert & Millard, 1969:138-172) (*ANET*:42-44). After debate, the council issues a ‘verdict’ or ‘command’ by the assembly that man should be destroyed. Enki, however, tries to convince the priest/king Ziusudra to build a boat to survive the coming flood. Enki then defends his subversion of the divine will before the enraged members of the *Ubshuukkinna* or Great Assembly. Under his persuasion, An and Enlil drop their objections and even allow Ziusudra into the council chamber and bestow on him the ‘lasting breath of life’ (Sumner, 1991:15). *The Gilgamesh Epic* (Tablet 11) contains the same general storyline but with different characters (*ANET*:93-97). In this 7th century Neo-Assyrian recension of the 2d millennium Babylonian version, the divine assembly decides to flood the city of Shuruppak on the Euphrates. The god Ea (not Enki, as in previous versions) reveals the plan to Utnapishtim and commands him to build a boat. After the failed attempt to wipe out man, Enlil is infuriated, but Ea persuades him and the council to be kind to Utnapishtim. Ultimately, they agree and decide to bestow immortality on the man and his wife. It is evident from these versions of the ancient flood epic that the general structure of the Mesopotamian divine council remained unaltered even if the personnel alter, the vision of a cosmic government remained intact.

More importantly, it should be noted that the deity is as the deity does.<sup>65</sup> Walton (2006:58) continues this discussion by suggesting that how the ANE godhead operated can be best explained with the use of two words, *parṣu* and *šīmtu*. He translates *parṣu* as “control attributes”, but mentions that translations like “decrees”, “divine powers”, and “attributes”, have also been used in the past. These “control attributes” are static in that they are not regularly changed or revisited, they show that the gods are *in* a system that they themselves manage but exist independently of (Walton, 2006:59). On the other hand, the roles that these deities play, within the *parṣu* system, are referred to as *šīmtu*, or “destinies” or “functions” (Walton, 2006:58). These “roles” assign the place of the god within the cosmos. The next section on the textual frame of divine order shows a similar metaphorical thought structure found in the Biblical book of Job on the roles established to maintain divine order.

#### 4.3 Textual frame: צְדָקָה (*ṣedeq*) vs. מִשְׁפָּט (*mišpāṭ*)

Gray (1970:253) describes how the concept of divine order is found in many ANE societies: it has been called ME in Sumerian and *ma‘at* in Egyptian. He continues that in Hebrew this is expressed through צְדָקָה (*ṣedeq*) vs. מִשְׁפָּט (*mišpāṭ*).<sup>66</sup> More importantly, it also appears that when there is מִשְׁפָּט וְצְדָקָה on the one hand, there is “equity” (מִישְׁרִים) in the other (consider example 23):

(23) Psalm 99:4

וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב אֶתְּךָ כּוֹנֵן מִישְׁרִים מִשְׁפָּט וְצְדָקָה בְּיַעֲקֹב אֶתְּךָ עָשִׂיתָ:

*Wə‘ōz melek mišpāṭ ‘āhēb ‘attāh kōnantā mēšārīm mišpāṭ ūṣedāqāh bəYa‘āqōb ‘attāh ‘āsītā:*

The King is mighty, he loves judgement- you have established equity; judgement and justice, in Jacob you have done.

The idea of *Shadday* being connected to divine order can be seen throughout the book of Job. Below are just a few examples (examples 24-27):

(24) Job 8:3

<sup>65</sup> In the ANE it is hard to separate the character of the deity from the duty of the deity.

<sup>66</sup> See Gray (1970:253).

הָאֵל יַעֲוֶה מִשְׁפָּט וְאִם שְׂדֵי יַעֲוֶה צְדָק:

*Ha`Ēl yə`awwēṭ mišpāṭ wə`im Shadday yə`awwēṭ šedeq:*

Is it Ēl who subverts judgment or **Shadday** who subverts justice צְדָק (*šedeq*)?

(25) Job 22:23

אִם תָּשׁוּב עַד שְׂדֵי תִבְנֶה תִרְחִיק עוֹלָה מֵאֹהֶלְךָ:

*`im tāšûb `ad Shadday tībāneh tarḥîq `awlāh mē`ohōlekā:*

If you return to **Shadday** you will be built up, you will remove iniquity from your tents.

(26) Job 27:2

חַי אֵל הִסִּיר מִשְׁפָּטִי וְשְׂדֵי הִמְרַנְּפִשִׁי:

*Ḥai `Ēl hēsîr mišpāṭî wəShadday hēmar napšî:*

As Ēl lives, who took away my judgement מִשְׁפָּט (*mišpāṭ*) and **Shadday** made my soul bitter.

(27) Job 27:13

זֶה חֵלֶק אָדָם רָשָׁע עִם אֵל וְנַחֲלַת עֲרִיצִים מִשְׂדֵי יִקְחוּ:

*Zeh ḥēleq `ādām rāšā`im `Ēl wənaḥālaṭ `ārîšîm mišShadday yiqqāḥû:*

This is the portion of the wicked man with Ēl and the heritage that oppressors receive from **Shadday**.

#### 4.3.1 צְדָק (*šedeq*)

In order to do a basic analysis of the Hebrew noun צְדָק (*šedeq*) it is imperative to start with the basic dictionary term and comparable and/or similar words in ANE texts. The following is a

summary of the definition of צֶדֶק (*ṣedeq*) given in (*BDB:2038-2039*) (italics and numbering original):

1. “*what is right, just, normal; rightness, justness, of weights and measures*”
2. “*rightness, in government:*
  - a. of judges, rulers, kings
  - b. of law, as מִשְׁפָּטִים (*mišpāṭîm*)
  - c. of Davidic king, Messiah
  - d. of Jerusalem, as seat of just government
  - e. of God’s attribute as sovereign”
3. “*rightness, justice, in a case or cause*”
4. “*rightness, in speech*”
5. “*rightness, as ethically right*”
6. “*rightness as vindicated, justification in controversy with enemies and troubles, deliverance, victory, prosperity*
  - a. of God as covenant-keeping, in redemption
  - b. in name יהוה צֶדֶקְנוּ (*YHWH ṣidqēnw*), of Messianic king (vindicating people’s cause and giving victory)
  - c. of people as enjoying יְ of salvation
  - d. of Cyrus”

The online *Semantic Dictionary of Biblical Hebrew* (SDBH), edited by Renier de Blois, strives to build a dictionary on a semantic theoretical framework wherein cognitive frames and cognitive categories are crucial.<sup>67</sup> They draw upon newer fields like General Relevance Theory and Cognitive Linguistics unlike the older semantic domain dictionary by Louw and Nida (1989) that

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<sup>67</sup> At the time of writing the dictionary has 6707 entries.

used componential analysis of meaning (De Blois, 2004:97-98).<sup>68</sup> At the time of writing, only the lexical analysis of קִדְּוֹת (*ṣedeq*) has been completed on the SDBH site.

קִדְּוֹת (*ṣedeq*) is not merely “goodness” or “righteousness” or “justice”, it was probably originally connected to the concept of “evenness” and “straightness” (Ringgren, 2003:240).<sup>69</sup> The noun קִדְּוֹת (*ṣedeq*) is also often compared to the Egyptian *ma‘at* that is more than just the simple translation “truth”.<sup>70</sup> It refers to divine order that is maintained not only by the divine but also by the king that represents the divine on earth. Thus, it means both truth and justice, it is the force that creates and maintains order (Fox, 1995:38-39). This view has been attested most influentially by Ringgren (1947), Von Rad (1993), and Schmid (1968); (1966) on multiple occasions. The divine order in nature that is upheld by *ma‘at* can be seen in the hymn *Joy at the Ascension of Mer-ne-Ptah* (example 28):

(28) *“Right has banished wrong (Ma‘at drives out lying)  
Evildoers have fallen upon their faces  
All the rapacious are ignored  
The water stands and is not dried up;  
the Nile lifts high.  
Days are long,  
nights have hours,  
and the moon comes normally.” (ANET:378)*

The Egyptian *ma‘at* is also close to the Hebrew קִדְּוֹת (*ṣedeq*) in their associations with creation, this is most likely because creation is where order is made from disorder in both creation mythologies.<sup>71</sup> In his study on righteousness of Mesopotamian culture and gods, Nel (1994:11) notes that the OT idea of קִדְּוֹת (*ṣedeq*) probably finds its closest parallel in the Akkadian

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<sup>68</sup> See De Blois (2008) for a discussion on Louw and Nida’s *Greek-English Lexicon of the New Testament based on Semantic Domains* and how it can be improved upon by cognitive perspective.

<sup>69</sup> See Egyptian dictionary by Dickson (2006:235).

<sup>70</sup> Note that this dissertation is not arguing that *ma‘at* was simply borrowed by the Israelites. Rather that the existence of a similar term in another ANE culture shows a similar way of thinking in the cultural stream. Nel (1994:2) suggests that it is *communis opinio* that the peoples of Mesopotamia shared a “higher culture and cosmology”. See Fox (1995) on *ma‘at* being borrowed by the Israelites. See Loader (1997) for a rebuttal of the theory that the influence of the Egyptian *ma‘at* has uncritically been carried over to the study of order in wisdom literature in ANE and OT studies.

<sup>71</sup> For an example see the reference to “its first time” referring to the moment of creation in *Texts from the Tomb of General Hor-em-heb* (ANET:251).

*mīšarum*.<sup>72</sup> Olivier (1977:302) mentions in a footnote that *mīšarum* ought to be understood as the “principle of the process” through which the laws of the universe are set to function. Assmann (1990:34) adds that *mīšarum* correlates to the Egyptian *ma‘at* too. Like קְדָשׁ (*šedeq*), *mīšarum* is “righteousness” the intrinsic structure that maintains the set order of the world which is guarded by the gods and established on earth by the king (Nel, 1994:6,12).<sup>73</sup> Olivier (1977:319) also notes that *mīšarum* suggests being “God-fearing and wise”. This can also be called obeying the vertical hierarchy, meaning that one should obey that which is above and concerned with the ordeal of the deity.

It is understood that קְדָשׁ (*šedeq*) and *mīšarum* are associated with giving counsel and wisdom, for this reason, it is often translated as “showing the way”. See example 29:

(29) Psalm 23:3b

יְנַחֵנִי בַּמַּעַגְלֵי קְדָשׁ לְמַעַן שְׁמוֹ

*Yanḥēnī bəma‘gālē šedeq ləma‘an šəmo.*

He leads me in paths of righteousness for his name’s sake.

<sup>72</sup> Nel (1994:11) also cites the doctoral dissertation by Olivier (1977) that agrees with the above statement. Also see Nel (2002).

<sup>73</sup> It is important to mention a prominent example in research of what קְדָשׁ (*šedeq*) is not. It is critical to briefly look at the thesis of Protestant Dogmatist Hermann Cremer (1900) and why this study does not follow his influential definition. His definition is thoroughly positive i.e., it never denotes punishment rather the righteousness of God brings salvation to his people, which is argued by using examples where “righteousness” and “salvation” in are found in parallels (Isa 56:1; Ps 31:1) Irons (2014:6-7). Following the influence of Semantics of the Bible (Barr, 2004), Irons (2014) investigated the above common claim that קְדָשׁ (*šedeq*) (often translated as “righteousness”) is a relational concept whereas the Greek δικαιοσύνη, also “righteousness”, is referred to as a norm concept. In turn, all the above is argued against in three ways, firstly, noting that there are at least fourteen passages in which “righteousness” is used in a punitive and thus, not thoroughly positive manner. Secondly, Irons (2014:9) argues that the parallelism found do not necessarily mean that the pairs are synonymous (see Fokkelman (2001:78-79) for his theory on parallelism in Biblical poetry that is used by Irons (2014:9) in his argument). Lastly, he shows how מִשְׁפָּט (*mišpāṭ*), much like קְדָשׁ (*šedeq*), are often used with non-retributive nouns like lovingkindness, salvation, and redeem in parallels; even though מִשְׁפָּט (*mišpāṭ*) is clearly used in a strictly punitive “negative” sense. This is even more telling considering that מִשְׁפָּט (*mišpāṭ*), even though not synonymous with קְדָשׁ (*šedeq*), is the closest word there is to קְדָשׁ (*šedeq*), and they are used in parallel about 69 times throughout the OT. Near the conclusion of his argument, Irons (2014:11) touches on a possible explanation for the positive uses of “righteousness” which is not discussed here.

This is comparable to the following line from the *Stele of Hammurabi*, “He led his people on the way of truth” (Weinfeld, 1992:233).<sup>74</sup> *Ešēru*, the ŠT verb form of *mīšarum*, means “to guide” and is also used for *Shamash* who too is connected to righteousness as discussed above (Nel, 1994:4). The Mesopotamian words *harran/uruh kitti u mīšari* (the road of truth and equity) are also often found along with supplications to the gods to “straighten one’s path” (Weinfeld, 1992:235). This is seen in the OT in multiple places, namely Proverbs 8:20, Isaiah 26:7, Isaiah 59:8-9, Genesis 18:19, etc.

In conclusion, the word קִדְּוָה (*šedeq*) is, firstly, connected to the idea of what is right, even, and God-fearing. Secondly, קִדְּוָה (*šedeq*) is also connected to the act of creation and the intrinsic order that maintains the universe. Lastly, קִדְּוָה (*šedeq*) is associated with showing the way and giving counsel.

#### 4.3.2 מִשְׁפָּט (mišpāṭ)

In order to do a basic analysis of the Hebrew noun מִשְׁפָּט (*mišpāṭ*) it is imperative to start with the basic dictionary term and comparable and/or similar words in ANE texts. In the online SDBH, under מִשְׁפָּט (*mišpāṭ*) it states that only the lexical analysis has been completed and for most of the examples there is no data yet. Because their analysis is not near complete, it is not presented here. The following is a summary of the definition of מִשְׁפָּט (*mišpāṭ*) found under the root √שִׁפַּט (*š-p-ṭ*) given in (*BDB:2549*) (italics and numbering original):

1. “judgment:
  - a. *act of deciding a case*
  - b. *place, court, seat of judgment*
  - c. *process, procedure, litigation* before judges
  - d. *case or cause* presented for judgment

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<sup>74</sup> See Weinfeld (1987).

- e. *sentence, decision of judgment*
  - f. *execution of judgment*
  - g. *time of judgment*
2. "attribute of the **טִפְטֵי**, *justice, right, rectitude*:
- a. of God
  - b. of man"
3. "ordinance promulgated by **טִפְטֵי**"
4. "decision of the **טִפְטֵי** in a case of law"
5. "one's (legal) *right, privilege, due*"
6. "*proper, fitting, measure*
- a. *custom, manner*
  - b. **מה משפט** *what manner*
  - c. *Plan*"

While **צֶדֶק** (*ṣedeq*) is the all-good intrinsic order associated with creation, **מִשְׁפָּט** (*mišpāt*) should be understood as the government thereof and how it is sustained (Gray, 1970:253).<sup>75</sup> Johnson (1998:93) mentions that in verses like Psalm 119:160 (example 29) it looks like **צֶדֶק** (*ṣedeq*) is the principle to which **מִשְׁפָּט** (*mišpāt*) conduct should adhere:

(30) Psalm 119:160

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<sup>75</sup> Scholnick (1982) undertook research on the meaning of *mišpāt* in Job and concludes that God (she uses Yahweh and God interchangeably) ends the book of Job by showing Job and his friends a part of God that they were not aware of in the judicial process, not only is He the Judge but also the King of the Universe. Her findings throw some light for the judicial metaphor in the book of Job, but on the meaning and use of *mišpāt* in the book of Job it is theoretically anaemic.

ראש דברך אמת וילעולם כל משפט צדקך:

*Rō 'š dəbārəkā 'ēmeṭ ūlə'ōlām kol mišpaṭ šidqekā:*

From the beginning your words are true, forever every judgement of your justice (persist).<sup>76</sup>

One can walk and judge in a צדק (*šedeq*) manner in the way of משפט (*mišpāṭ*), see example 31 and 32:

(31) Isaiah 33:15a

הלך צדקות

*Hōlēk šədāqōt...*

Those who walk righteously...

(32) Proverbs 31:9a

פתח פיך שפט צדק

*Pətaḥ pīkā šəpāṭ šedeq...*

Open your mouth, judge righteously...

Weinfeld (1992:234) also shows how משפט (*mišpāṭ*) is translated as the Way הלכה (*hālākāh*)<sup>77</sup> in the Aramaic Targums as can be seen in Psalm 72:1-2 (example 33):<sup>78</sup>

(33) Psalm 72:1-2

על ידוי דשלמה אתאמר בנבואה אלהא הילכות דינך למלכא משיחא הב וצדקתך

לבריה דדוד מלכא

<sup>76</sup> My own literal translation of Psalm 119:60.

<sup>77</sup> It is also the word used for the laws and ordinances in Judaism.

<sup>78</sup> Text retrieved from Sefaria.org (2021), a database for Aramaic and Jewish texts online.

## יְדִין עֵמֶד בְּצִדְקָא וְעִנְיָד בְּהִלְכַת דִּינָא

*'al yaḡdōi dišlōmōh 'it' āmar binbū'āh 'ēlāhā' hīlkōt dīnāk ləṃalkā' məšīḥā' hab  
wəšidqātāk librēh dəḡāwid malkā' yādīn 'amāk bəšidqā' wa' āniyāk bəhilkāt dīnā'*

In the HB it is also a regular occurrence (example 34):

(34) Jeremiah 5:4b

נוֹאֲלוּ כִּי לֹא יָדְעוּ דְרֹךְ יְהוָה מִשְׁפַּט אֱלֹהֵיהֶם:

*Nō'ālū kī lō' yāḡə'ū derek 'Āḡōnāi mišpaṭ 'Ēlōhēhem:*

“For they do not know the way of the Lord, the law of their God.” (NRSV)<sup>79</sup>

It has also been shown by Fitzmyer (1974:281-284) that דְרֹךְ (*derek*) is used to indicate a certain correct mode of life and “strict observance of the Mosaic Law” in Qumran texts as well. This is best seen in 1QS (The Community Roll/ Manual of Disciplines): “Those who have chosen the way דְרֹךְ (*derek*)” 9:17-18, “These are the norms of the way דְרֹךְ (*derek*) of the Master” 9:21, “When these become members of the Community in Israel according to these rules, they will separate from the gathering of the men of iniquity to go to the desert to prepare the Way דְרֹךְ (*derek*) of Him..” 8:12-15 (Weinfeld, 1992:234); (Fitzmyer, 1974:282); (Burrows, 1956:371-390). This “correct mode of life” can also be called obeying the horizontal hierarchy, meaning to obey the laws set for man.

In conclusion, if שֶׁדֶּק (*šedeq*) is obeying the vertical hierarchy then מִשְׁפָּט (*mišpāṭ*) is obeying the horizontal hierarchy, meaning that שֶׁדֶּק (*šedeq*) is living in a god-fearing manner, but מִשְׁפָּט (*mišpāṭ*) is turning away from evil. While שֶׁדֶּק (*šedeq*) is the intrinsic order associated with creation, מִשְׁפָּט (*mišpāṭ*) should be understood as the active government thereof and how it is sustained. But שֶׁדֶּק (*šedeq*) means “showing the way”, but מִשְׁפָּט (*mišpāṭ*) is the “way” that should be followed.

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<sup>79</sup> Also see Job 22:3 which is discussed in full in Chapter 6.

#### 4.4 Conclusion

In conclusion, section 4.1 discussed how divine order is pervasive in the ANE and how this can be seen in the literature. The outcome is/findings are that the belief in divine order can be seen all of the following ANE literature: classified lists, collections of proverbs, diatribes, instructions, and omens, and lastly, wisdom literature. Section 4.2 argued that the divine order was maintained by the Divine Council where each deity has a different role. The outcome is/findings are that, firstly, members of the divine council maintain order, and secondly, members of the divine council might evolve but the belief in the assembly remains; Lastly, members of the divine council have specific job descriptions. Section 4.3 argued that this system can be seen in the קִדְּקִ (šēdeq) vs. מִשְׁפָּת (mišpāt) distinction. The outcome is/findings can be summed up as

follows: קִדְּקִ (šēdeq) is living in a god-fearing manner, מִשְׁפָּת (mišpāt) is turning away from evil.

קִדְּקִ (šēdeq) is the intrinsic order associated with creation, מִשְׁפָּת (mišpāt) is the active government thereof and how it is sustained.

With the above discussed and grasping the vocabulary that should be used to understand the frames of reference within the text, this investigation can now continue in the next chapter with CA to begin laying the foundation for a novel approach to *Shadday*.

## CHAPTER 5: CONTENT ANALYSIS OF *SHADDAY*

### INTRODUCTION

In this chapter, the data collected is presented and discussed according to the methodology under CA in the previous chapter. Firstly, an overview of the data is given and separated into meaning units. Secondly, the coded meaning units are categorised under the headings they were coded with. In the next chapter, the categories are sorted and discussed with reference to the Hebrew concept of divine order and the pragmatic role of the deity therein.

This chapter attempts to answer sub-question 2, if CA can better sort and categorise the data of *Shadday* in the book of Job. This is done with the help of the distinctions made and vocabulary used in the ANE context with reference to divine order. Therefore, with sub-question 1 answered, the investigation can continue with sub-question 2.

#### 5.1 The dataset of *Shadday* in Job

Data for this study was taken from the book of Job in the HB. In this book the proper noun *Shadday* occurs 31 times of the total 48 in the HB. The simple/canonical form is found in 23 cases (74,2%) in Job, while 8 cases (25,8%) are found with affixes. *Shadday* is often used in juxtaposition with *Ēl* and/or *Ēlôah*, in 90,3% of cases. *Shadday* only occurs 3 times without *Ēl* and/or *Ēlôah* in the book of Job. These statistics can be seen in Table 4 below:

Table 4: Dataset statistics

	Number of occurrences	Percentage of occurrences
Simple form	23	74,2%
With affixes	8	25,8%
In juxtaposition with <i>Ēl/Ēlôah</i>	28	90,3%
Without <i>Ēl/Ēlôah</i>	3	9,7%

<b>Total occurrences</b>	31
<b>in Job</b>	

### 5.1.1 Meaning units with translation

In chapter 3, it was explained how verses are separated into meaning units. The following Table 5 will show all the sorted meaning units along with a translation of each unit. Each unit that mentions *Shadday* in the Hebrew text is treated separately, along with relevant second and third-person pronouns and other oblique mentions. This study also pays attention to *Ēl/Ēlôah* in the book of Job but only when used in juxtaposition with *Shadday* through synthetic parallelism. Most juxtaposition cases are found in the same verse (71,4%), otherwise, *Ēl/Ēlôah*<sup>80</sup> is seen as being in juxtaposition with *Shadday* only when *Ēl/Ēlôah* or a third person pronoun referring to *Ēl/Ēlôah* appears before or after the meaning unit containing the name *Shadday*. But all these cases (28,6%) and other borderline juxtaposition and oblique cases are briefly addressed in a footnote.<sup>81</sup>

Table 5: Meaning units

Speaker	Verse	Meaning unit	Translation
Eliphaz to Job	Job 5:17	הַנֶּה אֲשֶׁר יִאֲנֹשׁ יִזְכְּתֵנוּ אֱלֹהִים	Blessed is the man whom <i>Ēlôah</i> corrects
Eliphaz to Job	Job 5:17	וּמוֹסֵר שְׂדֵי אֵל	And do not despise the chastening of <i>Shadday</i> .

<sup>80</sup> Again, since the purpose of this study is not to necessarily look for a difference between the characters of *Ēl* vs. *Ēlôah*, these names are used interchangeably.

<sup>81</sup> The first borderline case is found in Job 6:14, one of only 3 cases where *Shadday* is mentioned without being in juxtaposition with *Ēl/Ēlôah*. There is made mention of *Ēlôah* in verse 8-9 and to “The Holy One” in verse 10, which we assume refers to *Ēlôah* since it is closer in proximity and theme to the verses in 8-9, the specific phrase is also only used here in Job referring to a deity. The other two times when “the holy one/ones” are used are in Job 5:1 and 15:15, neither of which gives us the idea that this could refer to *Shadday*. Job 24:1 may look like another case where *Shadday* is mentioned without being in juxtaposition with *Ēl/Ēlôah*, but it probably goes with the juxtaposition in Job 23:16. Job 31:35 and Job 32:8 are the only other cases where *Shadday* is used without any other reference to *Ēl/Ēlôah* in surrounding verses. In the following cases the mentions of *Shadday* and *Ēl/Ēlôah* were separated into two verses and thus discussed as separate meaning units, see Job 21:14-15, 21:19-20, 22:2-3, 22:21-23, 29:4-5, 37:22-23.

תְּמָאָס

<b>Job to Eliphaz</b>	Job 6:4	כִּי חֲצֵי שְׁדֵי עֲמָדֵי אֲשֶׁר חֲמָתָם שְׁתָּה רוּחֵי	For the arrows of <i>Shadday</i> are in me, my spirit drinks their poison.
<b>Job to Eliphaz</b>	Job 6:4	בְּעוֹתֵי אֱלֹהֵי יַעֲרֹכּוּנִי	The terrors of <i>Ēlôah</i> are arranged against me.
<b>Job to Eliphaz</b>	Job 6:14	לְמַס מִרְעֵהוּ חֶסֶד וַיִּרְאֵת שְׁדֵי יַעֲזוּב	He who withholds kindness from a friend forsakes the fear of <i>Shadday</i> .
<b>Bildad to Job</b>	Job 8:3	הֲאֵל יַעֲוֶת מִשְׁפָּט	Does <i>Ēl</i> subvert judgement?
<b>Bildad to Job</b>	Job 8:3	וְאִם שְׁדֵי יַעֲוֶת צְדָק	Does <i>Shadday</i> subvert justice?
<b>Bildad to Job</b>	Job 8:5	אִם אַתָּה תִּשְׁחַר אֶל אֵל	You, if you seek <i>Ēl</i>
<b>Bildad to Job</b>	Job 8:5	וְאֵל שְׁדֵי תִתְחַנֵּן	And plead yourself with <i>Shadday</i>
<b>Zophar to Job</b>	Job 11:7	הֲחִקֵּר אֱלֹהֵי תְּמָצָא	Can you find the deep things of <i>Ēlôah</i> ?
<b>Zophar to Job</b>	Job 11:7	אִם עַד תִּכְלִית שְׁדֵי תְּמָצָא	Can you find the limit of <i>Shadday</i> ?
<b>Job to Zophar</b>	Job 13:3	אֲוֹלָם אֲנִי אֶל שְׁדֵי	But I, I would speak to <i>Shadday</i> .

אֲדַבֵּר

<b>Job to Zophar</b>	Job 13:3	וְהוֹכַח אֶל אֵל אֶחָפֶז:	And I would argue the case with <i>Ēl</i> .
<b>Eliphaz to Job</b>	Job 15:25	כִּי נָטָה אֶל אֵל יָדוֹ	For he stretched out his hand against <i>Ēl</i> .
<b>Eliphaz to Job</b>	Job 15:25	וְאֵל שְׁדֵי יִתְגַּבֵּר	And he himself defies <i>Shadday</i> .
<b>Job to Zophar</b>	Job 21:14	וַיֹּאמְרוּ לְאֵל סוּר מִמֶּנּוּ וְדַעַת דְּרָכֶיךָ לֹא חָפְצֵנוּ:	And they say to <i>Ēl</i> : Turn away from us! We do not want the wisdom of your path.
<b>Job to Zophar</b>	Job 21:15	מָה שְׁדֵי כִי נַעֲבֹדְנוּ וּמָה נֹעִיל כִּי נִפְגַּע בּוֹ	What is <i>Shadday</i> that we should serve him and what do we profit if we pray to him.
<b>Job to Zophar</b>	Job 21:19	אֱלֹהִים יִצְפֹּן לְבָנָיו אוֹנוֹ יִשְׁלַם אֱלֹהֵי וַיִּדְעוּ:	<i>Ēlôah</i> stores up their iniquity for their children. Let him pay it out to them that they may know.
<b>Job to Zophar</b>	Job 21:20	יִרְאוּ עֵינוּ [עֵינָיו קָרִי [כִּידוֹ   וּמַחֲמַת שְׁדֵי יִשְׁתָּה	Let his eyes see his destruction and drink in the wrath of <i>Shadday</i>
<b>Eliphaz to Job</b>	Job 22:2	הֲלֵאֵל יִסְכֵּן גִּבֹּר כִּי יִסְכֵּן עָלֵימוֹ מִשְׁכִּיל	Can a strong man be of use to <i>Ēl</i> ? Surely, he is of use by them if he is one of insight.

<b>Eliphaz to Job</b>	Job 22:3	הַחֶפֶץ לְשָׂדֵי בִי תִצְדָּק וְאִם בְּצַע בִּי תִתֵּם דְּרָכַיִךְ	Does <i>Shadday</i> want that you will be just, or does he gain that you make your ways blameless?
<b>Eliphaz to Job</b>	Job 22:17	הָאֹמְרִים לְאֵל סוּר מִמֶּנּוּ	They say to <i>Ēl</i> , “Turn away from us”
<b>Eliphaz to Job</b>	Job 22:17	וּמָה יַפְעֵל שְׂדֵי לָמוֹ	And what can <i>Shadday</i> do for them? <sup>82</sup>
<b>Eliphaz to Job</b>	Job 22:21-22	הֲסִכֵּן נָא עִמּוֹ וּשְׁלָם בְּהֵם תְּבוֹאֲתָךְ טוֹבָה: קַח נָא מִפִּי תוֹרָה וְשִׁים אֲמָרָיו בְּלִבְבְּךָ:	Please be reconciled with him ( <i>El/Ēlôah</i> ). Thereby, good will come to you. Please receive instruction from his mouth and lay his words in your hearts.
<b>Eliphaz to Job</b>	Job 22:23	אִם תָּשׁוּב עַד שְׂדֵי תִבְנֶה תִרְחִיק עוֹלָה מֵאַהֲלֶךָ	If you return to <i>Shadday</i> , he will build you up. You will remove iniquity far from your tents
<b>Eliphaz to Job</b>	Job 22:25	וְהָיָה שְׂדֵי בְצָרְיֶךָ וְכֶסֶף תּוֹעֲפוֹת לָךְ	Then <i>Shadday</i> will be your gold and peaks of silver for you
<b>Eliphaz to Job</b>	Job 22:26	כִּי אֶזְעַל עַל שְׂדֵי	Then you will delight yourself in <i>Shadday</i>

<sup>82</sup> Job 22:17's second part is often translated as “What can *Shadday* do for us?” rather than the correct translation “What can *Shadday* do for them?” since the pronominal suffix in לָמוֹ is a 3ms.

תתענג

<b>Eliphaz to Job</b>	Job 22:26	וְתִשָּׂא אֶל אֱלֹהִים פְּנֶיךָ	And you will lift up your face to <i>Ēlōah</i>
<b>Job to Eliphaz</b>	Job 23:16	וְאֵל הַרְדָּה לִבִּי	And <i>Ēl</i> has made my heart weak
<b>Job to Eliphaz</b>	Job 23:16	וְשִׂדֵי הַבְּהִילָנִי	And <i>Shadday</i> terrifies me
<b>Job to Eliphaz</b>	Job 24:1	מִדּוּעַ מְשִׁדֵי לֹא נִצְפְּנוּ עֵתִים וַיִּדְעוּ [וַיִּדְעִיו קִרִי] לֹא חָזוּ יָמָיו	Why are times not kept hidden from <i>Shadday</i> ? They who know him do not see his days
<b>Job to Bildad</b>	Job 27:2	חַי אֵל הַסִּיר מִשְׁפָּטִי	As <i>Ēl</i> lives, who has taken away my judgement
<b>Job to Bildad</b>	Job 27:2	וְשִׂדֵי הַמֶּר נִפְשִׁי	And <i>Shadday</i> makes my soul bitter
<b>Job to Bildad</b>	Job 27:10	אִם עַל שִׂדֵי יִתְעַנֵּג	If he himself delights in <i>Shadday</i>
<b>Job to Bildad</b>	Job 27:10	יִקְרָא אֱלֹהִים בְּכָל עֵת	And calls upon <i>Ēlōah</i> in all times
<b>Job to Bildad</b>	Job 27:11	אֲנִי אֶתְּכֶם בְּיַד אֵל	I will teach you about the hand of <i>Ēl</i>
<b>Job to Bildad</b>	Job 27:11	אֲשֶׁר עִמִּי שִׂדֵי לֹא	That which is with <i>Shadday</i> I will not

<b>Bildad</b>		אֶכְחֵד	conceal
<b>Job to Bildad</b>	Job 27:13	זֶה חֶלֶק אָדָם רָשָׁע עִם אֵל	This is the portion of a wicked man with <i>Ēl</i>
<b>Job to Bildad</b>	Job 27:13	וְנַחֲלַת עָרִיצִים מִשָּׁדַי יִקְחוּ	And the heritage that oppressors receive from <i>Shadday</i>
<b>Job</b>	Job 29:4	כַּאֲשֶׁר הָיִיתִי בַיּוֹם חָרַפְתִּי בְּסוּד אֱלֹהִים עָלַי אֶהְלִי:	As I was in the day of my autumn, the counsel of <i>Ēlôah</i> was in my tent
<b>Job</b>	Job 29:5	בְּעוֹד שָׁדַי עִמָּדִי סָבִיבוֹתַי נְעָרַי	When <i>Shadday</i> was with me, I was surrounded by my children
<b>Job</b>	Job 31:2	וּמָה חֶלֶק אֱלֹהִים מִמֶּעַל	And what is the portion of <i>Ēlôah</i>
<b>Job</b>	Job 31:2	וְנַחֲלַת שָׁדַי מִמְּרָמִים	And the heritage from <i>Shadday</i> from on high
<b>Job</b>	Job 31:35	מִי יִתֵּן לִי שִׁמְעַת לִי הֲזֶן תְּוִי שָׁדַי יִעֲנֵנִי וְסָפַר כָּתַב אִישׁ רִיבִי	Who would hear me? Here is my signature! Let <i>Shadday</i> listen to me and let my adversary write a book!
<b>Elihu to friends</b>	Job 32:8	אֲכֵן רוּחַ הִיא בְּאָנוּשׁ	But it is her spirit in man. It is the breath of <i>Shadday</i> , that makes him

		וְנִשְׁמַת שְׂדֵי תְּבִינִים	understand
<b>Elihu to Job</b>	Job 33:4	רוּחַ אֵל עָשָׂתָנִי	The spirit of <i>Ēl</i> made me
<b>Elihu to Job</b>	Job 33:4	וְנִשְׁמַת שְׂדֵי תְּחִינִי	The breath of <i>Shadday</i> gives life
<b>Elihu</b>	Job 34:10	לָכֵן אֲנִישֵׁי לֵבָב שָׁמְעוּ לִי חֲלֵלָה לְאֵל מְרִשָׁע	Therefore, hear me men of heart! Far be it, wickedness from <i>Ēl</i>
<b>Elihu</b>	Job 34:10	וְשְׂדֵי מַעֲוֹל	And from <i>Shadday</i> to do iniquity
<b>Elihu</b>	Job 34:12	אִף אֶמְנָם אֵל לֹא יִרְשִׁיעַ	Truly, <i>Ēl</i> does not do wickedly
<b>Elihu</b>	Job 34:12	וְשְׂדֵי לֹא יַעֲוֶת מִשְׁפָּט	And <i>Shadday</i> does not pervert judgement
<b>Elihu to Job</b>	Job 35:13	אֵד שׁוּא לֹא יִשְׁמַע אֵל	Surely <i>Ēl</i> doesn't listen to empty words
<b>Elihu to Job</b>	Job 35:13	וְשְׂדֵי לֹא יִשׁוּרְנָה	And <i>Shadday</i> will not regard them
<b>Elihu</b>	Job 37:22	מִצָּפוֹן זָהָב יֵאָתֶה עַל אֱלֹהֵי גֹרָא הוּד:	From the North he comes golden, <i>Ēlôah</i> with fear and majesty
<b>Elihu</b>	Job 37:23	שְׂדֵי לֹא מְצֹאנָהוּ	We cannot find <i>Shadday</i> ; he is great in power and judgment and abundant

שְׂגִיָּא כַּח וּמִשְׁפָּט וְרַב justice he will not violate

צְדָקָה לֹא יַעֲנֶה

<b>Shadday to Job</b>	Job 40:2	הֲרַב עִם שְׂדֵי יִסּוֹר	Shall one who contends (a reprover) with <i>Shadday</i> correct him?
<b>Shadday to Job</b>	Job 40:2	מִזְכִּיחַ אֱלֹהֵי יַעֲנֶנּוּ	He who rebukes <i>Ēlōah</i> , let him answer

## 5.2 Coding

In this section, the data that has been collected already and then separated into meaning units (each unit that mentions *Shadday/ Ēl/Ēlōah* in the Hebrew text are treated separately), are coded in order to create a cluster of concepts/ semantic frame around the name *Shadday* (as well as *Ēl/Ēlōah* but only when used in juxtaposition with *Shadday*). Note that a single-meaning unit can have multiple codes ascribed to it. This is done mostly to show that a singular unit probably does not have only one interpretation. Each code is discussed under its own heading along with the verses that fall thereunder. See [Table 6](#) for all meaning units and their codes in order of occurrence.

### 5.2.1 Coding table

Table 6: Coding table

Speaker	Verse	Meaning unit	Translation	Code	Category
<b>Eliphaz to Job</b>	Job 5:17	הִנֵּה אֲשֶׁרִי אֲנֹשׁ יֹכְחֵנִי אֱלֹהֵי	Behold, blessed is the man whom <i>Ēlōah</i> corrects	<i>Ēlōah</i> corrects	<i>Ēlōah</i> counsels
<b>Eliphaz to Job</b>	Job 5:17	וּמוֹסֵר שְׂדֵי אֵל תִּמְאַס	And do not despise the chastening of <i>Shadday</i>	<i>Shadday</i> chastens	<i>Shadday</i> chastens

<b>Job to Eliphaz</b>	Job 6:4	בִּי חֲצִי שְׂדֵי עַמְדֵי אֲשֶׁר חִמְתֶּם שְׂתָה רוּחִי	For the arrows of <i>Shadday</i> are in me, my spirit drinks their poison	<i>Shadday</i> attacks with poisonous arrows	<i>Shadday</i> pursues
<b>Job to Eliphaz</b>	Job 6:4	בְּעוֹתֵי אֱלֹהִים יַעֲרֹכֵנִי	The terrors of <i>Ēlōah</i> are arranged against me	<i>Ēlōah</i> arranges terrors	<i>Ēlōah</i> arranges
<b>Job to Eliphaz</b>	Job 6:14	לִמָּס מִרְעֵהוּ חֶסֶד וַיִּרְאֵת שְׂדֵי יַעֲזוֹב	He who withholds kindness from a friend forsakes the fear of <i>Shadday</i>	<i>Shadday</i> should be feared	<i>Shadday</i> pursues
<b>Bildad to Job</b>	Job 8:3	הֲאֵל יַעֲוֶת מִשְׁפָּט	Does <i>Ēl</i> subvert judgement?	<i>Ēl</i> doesn't subvert מִשְׁפָּט ( <i>mišpāt</i> ) <sup>83</sup>	<i>Ēl</i> counsels
<b>Bildad to Job</b>	Job 8:3	וְאִם שְׂדֵי יַעֲוֶת צֶדֶק	Does <i>Shadday</i> subvert justice?	<i>Shadday</i> doesn't subvert צֶדֶק ( <i>šedeq</i> ) <sup>84</sup>	<i>Shadday</i> chastens
<b>Bildad to Job</b>	Job 8:5	אִם אֶתָּה תִּשְׁחַר אֶל אֵל	If you seek <i>Ēl</i>	<i>Ēl</i> can be sought	<i>Ēl</i> is distant
<b>Bildad to Job</b>	Job 8:5	וְאֶל שְׂדֵי	And plead with <i>Shadday</i>	<i>Shadday</i> can be pleaded with	<i>Shadday</i> is close

<sup>83</sup> Verse 8:3 poses two rhetorical questions. The speaker asks if *Shadday* perverts justice and if *Ēl/Ēlōah* subverts judgement, implying that *Shadday* actually upholds judgement and *Ēl/Ēlōah* perpetuates justice.

<sup>84</sup> Coded as follows because of synthetic parallelism. Synthetic parallelism differs from antithetical parallelism in that it does not necessarily place the subjects in contrast with one another but rather advances the thought.

תְּתַחֲנֶנּוּ

<b>Zophar to Job</b>	Job 11:7	הַחֲקֹר אֱלֹהִים תִּמְצָא	Can you find the deep things of <i>Ēlōah</i> ?	<i>Ēlōah</i> 's ways can't be understood	(The absence of a category will be explained in 6.1.5)
<b>Zophar to Job</b>	Job 11:7	אִם עַד תִּכְלִית שְׂדֵי תִמְצָא	Can you find the limit of <i>Shadday</i> ?	<i>Shadday</i> is limitless	(The absence of a category will be explained in 6.1.5)
<b>Job to Zophar</b>	Job 13:3	אוֹלָם אֲנִי אֶל שְׂדֵי אֲדַבֵּר	But I would speak to <i>Shadday</i>	<i>Shadday</i> can be deliberated with	<i>Shadday</i> is close
<b>Job to Zophar</b>	Job 13:3	וְהִזְכַּח אֶל אֵל אֶחָפֶז:	And I would present my case with <i>Ēl</i>	A case can be made to <i>Ēl</i>	<i>Ēl</i> is distant
<b>Eliphaz to Job</b>	Job 15:25	כִּי נָטָה אֶל אֵל יָדוֹ	For he stretched out his hand against <i>Ēl</i>	One should not defy <i>Ēl</i>	(The absence of a category will be explained in 6.1.5)
<b>Eliphaz to Job</b>	Job 15:25	וְאֵל שְׂדֵי יִתְגַּבֵּר	And he defies <i>Shadday</i>	One should not defy <i>Shadday</i>	(The absence of a category will be explained in 6.1.5)
<b>Job to Zophar</b>	Job 21:14	וַיֹּאמְרוּ לְאֵל	And they say to <i>Ēl</i> : Turn away from us! We do not want the	<i>Ēl</i> gives counsel/ instructs	<i>Ēl</i> counsels

		סור מִמְנוּ וְדַעַת	wisdom of your path.		
		דַּרְכֵיךָ לֹא חִפְּצָנוּ:			
<b>Job to Zophar</b>	Job 21:15	מָה שֵׁדִי בִּי נַעֲבֹדְנוּ וּמָה נֹעִיל כִּי נִפְגַּע בּוֹ	What is <i>Shadday</i> that we should serve him and what do we profit if we pray to him	<i>Shadday</i> is close <i>Shadday</i> profits man	<i>Shadday</i> is close <i>Shadday</i> blesses
<b>Job to Zophar</b>	Job 21:19	אֱלֹהֵי יִצְפָן לְבָנָיו אֹנוּ יִשְׁלַם אֵלָיו וְיֵדַע:	<i>Ēlōah</i> stores up their iniquity for their children. Let him pay it out to them that they may know him.	<i>Ēlōah</i> stores iniquity	<i>Ēlōah</i> arranges
<b>Job to Zophar</b>	Job 21:20	יִרְאוּ עֵינוּ [עֵינָיו קָרִי [כִּידוֹ]   וּמַחֲמַת שֵׁדִי יִשְׁתָּה	Let his eyes see his destruction and drink in the wrath of <i>Shadday</i>	<i>Shadday</i> causes destruction <i>Shadday</i> is wrathful	<i>Shadday</i> pursues
<b>Eliphaz to Job</b>	Job 22:2	הֲלֹאֵל יִסְכֵּן גֹּבֵר בִּי יִסְכֵּן עֲלִימוֹ מִשְׁכִּיל	Can a man be of use to <i>Ēl</i> ? Surely he is of use by them if he is one of insight.	<i>Ēl</i> has insight	<i>Ēl</i> counsels
<b>Eliphaz to Job</b>	Job 22:3	הַחֲפֹץ לְשֵׁדִי בִּי תִצְדַּק וְאִם בָּצַע	Does <i>Shadday</i> want that you will be righteous, or does he gain that you make	<i>Shadday</i> expects righteousness <sup>85</sup> <i>Shadday</i> is	<i>Shadday</i> chastens

<sup>85</sup> Job 22:3 poses a rhetorical question. The speaker asks if *Shadday* wants Job to be righteous or if *Shadday* gains from his blameless ways, implying that *Shadday* expects righteousness from Job.

		בִּי תִתֶּם דְּרָכַיִךְ	your ways blameless?	concerned with מִשְׁפָּט ( <i>mišpāt</i> )  and not צְדָק ( <i>šedeq</i> ).
<b>Eliphaz to Job</b>	Job 22:17	הָאֹמְרִים לְאֵל סוֹר מִמֶּנּוּ	They say to <i>Ēl</i> , “Turn away from us”	<i>Ēl</i> gives counsel/ instructs <sup>86</sup>  <i>Ēl</i> counsels
<b>Eliphaz to Job</b>	Job 22:17	וַיֹּמַר יַפְעֵל שְׂדֵי לְמוֹ	And what can <i>Shadday</i> do for them? <sup>87</sup>	<i>Shadday</i> doesn’t do anything for the wicked  <i>Shadday</i> chastens
<b>Eliphaz to Job</b>	Job 22:21-22	הֲסִכֵּן נָא עִמּוֹ וְשָׁלֵם בְּהֶם תְּבוֹאֲתָךְ טוֹבָה: קַח נָא מִפִּי תּוֹרָה וְשִׁים אֲמָרָיו בְּלִבְבְּךָ:	Please be reconciled with him ( <i>Ēl/Ēlōah</i> ) and peace will come to you. Receive instruction from his mouth and lay his words in your hearts.	<i>Ēlōah</i> instructs  <i>Ēlōah</i> gives peace  <i>Ēlōah</i> is far  <i>Ēlōah</i> counsels  <i>Ēlōah</i> is distant
<b>Eliphaz to Job</b>	Job 22:23	אִם תָּשׁוּב עַד שְׂדֵי תִבְנֶה תִּרְחִיק עוֹלָה	If you return to <i>Shadday</i> he will build you up. You will remove iniquity far from your tents	<i>Shadday</i> builds up  <i>Shadday</i> interacts  <i>Shadday</i> blesses  <i>Shadday</i> is close

<sup>86</sup> Job 22:15-17 states that the wicked want *Ēl/Ēlōah* to turn away from them, implying that the righteous man should not.

<sup>87</sup> Job 22:17’s second part is often translated as “What can *Shadday* do for us?” rather than the correct translation “What can *Shadday* do for them?” since the pronominal suffix in לְמוֹ is a 3ms.

מֵאֵלֶּיךָ

<b>Eliphaz to Job</b>	Job 22:25	וְהָיָה שְׂדֵי בְצִרְיֶיךָ וְכֶסֶף תּוֹעֲפוֹת לְךָ	Then <i>Shadday</i> will be your gold and previous silver to you	<i>Shadday</i> is precious	<i>Shadday</i> blesses
<b>Eliphaz to Job</b>	Job 22:26	כִּי אֶזְעַל עַל שְׂדֵי תִתְעַנֵּג	Then you will delight yourself in <i>Shadday</i>	<i>Shadday</i> can be delighted in	<i>Shadday</i> blesses
<b>Eliphaz to Job</b>	Job 22:26	וְתִשָּׂא אֶל אֱלֹהֵי פָנֶיךָ	And you will lift up your face to <i>Ēlōah</i>	<i>Ēlōah</i> gives counsel from above  <i>Ēlōah</i> is far	<i>Ēlōah</i> counsels  <i>Ēlōah</i> is distant
<b>Job to Eliphaz</b>	Job 23:16	וְאַל הֲרַךְ לִבִּי	And <i>Ēl</i> has made my heart weak	<i>Ēl</i> makes weak  <i>Ēl</i> decides	<i>Ēl</i> decides
<b>Job to Eliphaz</b>	Job 23:16	וְשִׂדֵי הַבְּהִילָנִי	And <i>Shadday</i> dismays me	<i>Shadday</i> pursues  <i>Shadday</i> interacts	<i>Shadday</i> pursues  <i>Shadday</i> is close
<b>Job to Eliphaz</b>  (Probably continues from previous chapter)	Job 24:1	מִדּוּעַ מְשִׂדֵי לֹא נִצְפְּנוּ עֵתִים וַיִּדְעוּ [וַיִּדְעוּ קָרִי] לֹא חָזוּ יָמָיו	Why are times not kept hidden from <i>Shadday</i> ? They who know him do not see his days	(The absence of a code will be explained in 6.1.5)	(The absence of a category will be explained in 6.1.5)
<b>Job to</b>	Job 27:2	חַי אֵל הַסִּיר	As <i>Ēl</i> lives, who has taken away my	<i>Ēl</i> takes away	<i>Ēl</i> arranges

<b>Bildad</b>		מִשְׁפָּטִי	judgement	מִשְׁפָּט (mišpāt)	
					Ēl decides
<b>Job to Bildad</b>	Job 27:2	וְשִׁדִּי הַמֶּר נַפְשִׁי	And <i>Shadday</i> makes my soul bitter	<i>Shadday</i> makes the soul bitter	<i>Shadday</i> pursues
<b>Job to Bildad</b>	Job 27:10	אִם עַל שִׁדִּי יִתְעַנֵּג	If he delights in <i>Shadday</i>	<i>Shadday</i> should be delighted in	<i>Shadday</i> blesses
<b>Job to Bildad</b>	Job 27:10	יִקְרָא אֱלֹהֵי בְּכָל יַעַת	And calls upon <i>Ēlōah</i> in all times	<i>Ēlōah</i> gives counsel/ instructs	<i>Ēlōah</i> counsels <i>Ēlōah</i> is distant <i>Ēlōah</i> is far
<b>Job to Bildad</b>	Job 27:11	אֹרְהָ אֶתְכֶם בְּיַד אֵל	I will teach you about the hand of <i>Ēl</i>	<i>Ēlōah</i> gives counsel/instructs	<i>Ēlōah</i> counsels
<b>Job to Bildad</b>	Job 27:11	אֲשֶׁר עִם שִׁדִּי לֹא אֶכְחַד	That which is with <i>Shadday</i> I will not conceal <sup>88</sup>	(The absence of a code will be explained in 6.1.5)	(The absence of a category will be explained in 6.1.5)
<b>Job to Bildad</b>	Job 27:13	זֶה חֵלֶק אָדָם רָשָׁע עִם אֵל	This is the portion of a wicked man with <i>Ēl</i>	<i>Ēl</i> decides a man's lot	<i>Ēl</i> arranges
<b>Job to Bildad</b>	Job 27:13	וְנַחֲלַת עֹרִיצִים	And the heritage that oppressors receive	Oppressors inherit a heritage from	<i>Shadday</i> chastens

<sup>88</sup> Both Job 27:11b and Job 24:1 could be a reference to *Shamash*, “who is said to be the one whose way no one knows (*ilu ša alaktašu mamma ul idū*)” (Nel, 1994:9).

		מִשְׁדֵי יִקְחוּ	from <i>Shadday</i>	<i>Shadday</i>  <i>Shadday</i> pursues <i>oppressors</i>	<i>Shadday</i> pursues
<b>Job</b>	Job 29:4	כַּאֲשֶׁר הָיִיתִי בִּימֵי חֲרָפִי בְּסוּד אֱלֹהִים עָלַי אֶהְיֶה:	As I was in the day of my autumn, the counsel of <i>Ēlōah</i> was in my tent	<i>Ēlōah</i> gives counsel  <i>Ēlōah</i> is far	<i>Ēlōah</i> counsels  <i>Ēlōah</i> is distant
<b>Job</b>	Job 29:5	בְּעוֹד שְׂדֵי עַמְדֵי סְבִיבוֹתַי נִטְרִי	When <i>Shadday</i> was with me I was surrounded by my children	<i>Shadday</i> gives children  <i>Shadday</i> can be with man	<i>Shadday</i> blesses  <i>Shadday</i> is close
<b>Job</b>	Job 31:2	וּמָה חֵלֶק אֱלֹהִים מִמַּעַל	And what is the portion of <i>Ēlōah</i>	<i>Ēlōah</i> decides a man's lot	<i>Ēlōah</i> arranges
<b>Job</b>	Job 31:2	וְנַחֲלַת שְׂדֵי מִמַּרְמִים	And the heritage from <i>Shadday</i> from on high	<i>Shadday</i> chastens the oppressors	<i>Shadday</i> chastens
<b>Job</b>	Job 31:35	מִי יִתֵּן לִי שִׁמְעַ לִי הֲוֵי תְּוִי שְׂדֵי יַעֲנֵנִי וְסָפֵר כְּתָב אִישׁ רִיבִי	Who would listen to me? Here is my signature! Let <i>Shadday</i> listen to me and let my adversary write a book!	<i>Shadday</i> can be deliberated with	<i>Shadday</i> is close

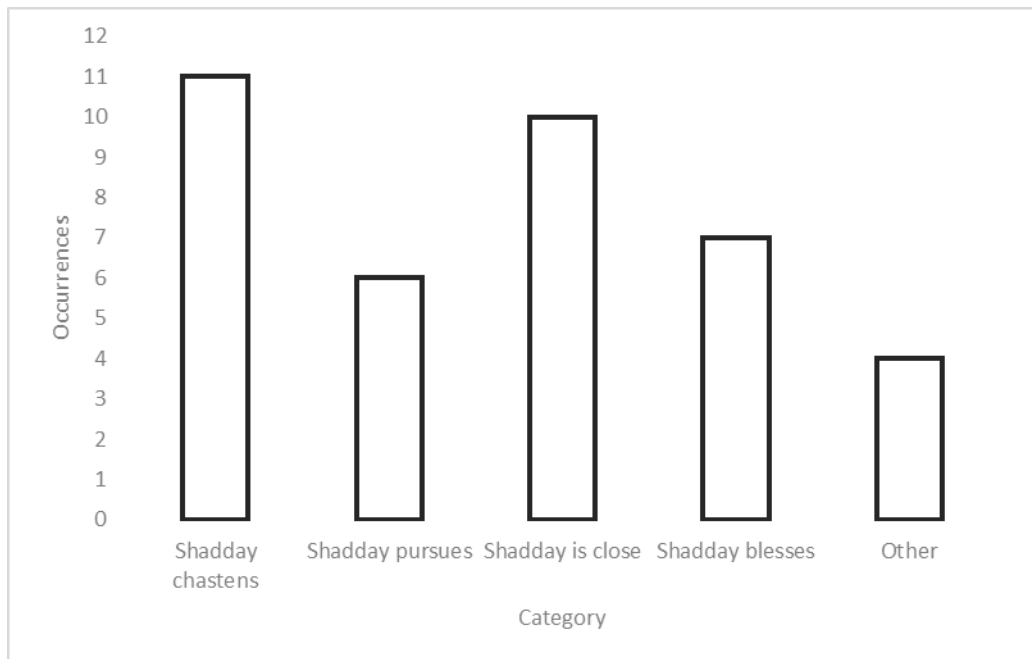
<b>Elihu to friends</b>	Job 32:8	אָכֵן רוּחַ הָיָא בְּאַנוּשׁ וְנִשְׁמַת שְׂדֵי תְּבִינָם	But it is her spirit in man, the breath of <i>Shadday</i> , that makes him understand	<i>Shadday's</i> breath is in man	<i>Shadday</i> is close
<b>Elihu to Job</b>	Job 33:4	רוּחַ אֵל עָשָׂתָנִי	The spirit of <i>Ēl</i> made me	<i>Ēl</i> creates <i>Ēl</i> is farther	<i>Ēl</i> blesses <i>Ēl</i> is distant
<b>Elihu to Job</b>	Job 33:4	וְנִשְׁמַת שְׂדֵי תְּחִינִי	The breath of <i>Shadday</i> gives life	<i>Shadday</i> breathes in life <i>Shadday</i> is closer	<i>Shadday</i> blesses <i>Shadday</i> is close
<b>Elihu</b>	Job 34:10	לָכֵן אֲנִישֵׁי לִבָּב שָׁמְעוּ לִי חֲלָלָה לְאֵל מִרְשָׁע	Therefore, hear me men of understanding! Far is wickedness from <i>Ēl</i>	<i>Ēl</i> is good	<i>Ēl</i> counsels
<b>Elihu</b>	Job 34:10	וְשְׂדֵי מַעֲוֹל	And from <i>Shadday</i> to do iniquity	<i>Shadday</i> upholds judgement	<i>Shadday</i> chastens
<b>Elihu</b>	Job 34:12	אִף אֶמְנָם אֵל לֹא יִרְשִׁיעַ	Truly, <i>Ēl</i> does not do wickedly	<i>Ēl</i> is good	<i>Ēl</i> counsels
<b>Elihu</b>	Job 34:12	וְשְׂדֵי לֹא יַעֲוֹת מִשְׁפָּט	And <i>Shadday</i> does not subvert judgement	<i>Shadday</i> doesn't subvert מִשְׁפָּט ( <i>mišpāt</i> )	<i>Shadday</i> chastens

<b>Elihu to Job</b>	Job 35:13	אֵד שׁוֹא לֹא יִשְׁמַע אֵל	Surely <i>Ēl</i> doesn't listen to empty words	<i>Ēl</i> instructs	<i>Ēl</i> counsels
<b>Elihu to Job</b>	Job 35:13	וְשִׁדֵי לֹא יִשׁוּרְנָה	And <i>Shadday</i> will not regard it	<i>Shadday</i> disregards the wicked	<i>Shadday</i> chastens
<b>Elihu</b>	Job 37:22	מִצָּפוֹן זָהָב יֵאֱתָהּ   עַל אֲלוֹהֵי נֹרָא הוֹד:	From the North he comes golden, <i>Ĕlōah</i> with fear and majesty	<i>Ĕlōah</i> comes from far	<i>Ĕlōah</i> is distant
<b>Elihu</b>	Job 37:23	שִׁדֵי לֹא מִצְאָנָהוּ שִׁגִיָא כַח וּמִשְׁפָּט וְרֹב צְדָקָה לֹא יַעֲנֶה	We cannot find <i>Shadday</i> , he is great in power and judgement and abundant justice he will not violate	<i>Shadday</i> is great in power and <i>מִשְׁפָּט</i> ( <i>mišpāt</i> ) <i>Shadday</i> will not violate צְדָק ( <i>šedeq</i> ).	<i>Shadday</i> chastens
<b>Shadday to Job</b>	Job 40:2	הֲרֹב עִם שִׁדֵי יִסֹר	Shall one (a reprover) who contends with <i>Shadday</i> correct him ?	<i>Shadday</i> is the reprover <i>Shadday</i> interacts	<i>Shadday</i> chastens <i>Shadday</i> is close
<b>Shadday to Job</b>	Job 40:2	מוֹכִיחַ אֲלוֹהֵי יַעֲנֶה	He who rebukes <i>Ĕlōah</i> , let him answer.	<i>Ĕlōah</i> cannot be answered	<i>Ĕlōah</i> counsels

### 5.3 Semantic frame/ cluster of concepts

As the data becomes available, the codes are created inductively (and changed) during the process. Table 6 shows the already sorted and coded data. Around the lexeme *Shadday* certain codes and categories begin to cluster. Ultimately, concept clusters/ semantic frame form around certain codes e.g., around the conceptual idea of *Shadday* the following words/ categories have emerged: chastening, pursuing, blessing, and closeness in proximity. The data above is represented in Figure 2:

Figure 2: *Shadday* occurrences in Job



### 5.4 Conclusion

In conclusion, the aim of this chapter was to answer sub-question 2, so that together with the findings in Chapter 4 focusing on sub-question 1, a novel description of *Shadday* can be attempted in Chapter 6. The outcome is/findings are that CA brings out a lot of manifest and latent data around the conceptual idea of *Shadday*. The following words/ categories have emerged as the most dominant cluster of concepts: chastening, pursuing, blessing, and closeness in proximity. These findings along with those of chapter 4 will both be used in the next chapter in order to present a novel description of the pragmatic role of *Shadday* in the book of Job.

## CHAPTER 6: A NOVEL APPROACH TO SHADDAY

### INTRODUCTION

In this chapter, the data collected and sorted are discussed. Firstly, the role of *Shadday* is discussed through the lens of the צֶדֶק (*ṣedeq*) vs. מִשְׁפָּט (*mišpāṭ*) distinction. Secondly, two ways to interpret the collected data are presented. Thirdly, summaries of each chapter are given. Lastly, recommendations for future research are discussed.

#### 6.1 The role of *Shadday*

In the section below, the pragmatic role of *Shadday* in the book of Job is discussed. Firstly, the codes collected in Chapter 5 are presented along with the pragmatic analysis. Secondly, the distinct ways between how *Shadday* and *Ēl/Ēlôah* are described and an analysis of the distinction between צֶדֶק (*ṣedeq*) vs. מִשְׁפָּט (*mišpāṭ*). Secondly, two different ways to interpret the findings are described.

##### 6.1.1 *Shadday* chastens

A pattern of codes concerning *Shadday*'s role in judgment already immersed while the data was gathered, and verses were separated into meaning units. Note, that this study is not trying to read antithetical relationships into the text but rather acknowledging the synthetic parallelism and the distinct roles of the deities. *Shadday* is associated with the following words/units that are discussed in their respective contexts below:

- *Shadday* chastens מוֹסֵר (*môsār*)<sup>89</sup>
- *Shadday* doesn't pervert עוֹתֵף (ʿ-*w-t*) justice<sup>90</sup>
- *Shadday* doesn't do פִּעֵל (p-ʿ-*l*) anything for/disregards שׁוֹרֵץ (*š-w-r*) the wicked<sup>91</sup>
- Oppressors inherit a heritage נַחֲלָה (*naḥălāh*) from *Shadday*<sup>92</sup>

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<sup>89</sup> Job 5:17.

<sup>90</sup> Job 8:3; 35:13.

<sup>91</sup> Job 22:17; 35:13.

<sup>92</sup> Job 27:13; 31:2.

- *Shadday* is great in power כֹּחַ (*kōah*) and judgement מִשְׁפָּט (*mišpāt*)<sup>93</sup>
- *Shadday* will not violate עֲנָה (‘-*n-h*) justice צְדָקָה (*ṣedāqāh*)<sup>94</sup>
- *Shadday* is the reprover יִסּוֹר (*yissôr*)<sup>95</sup>

The character of *Shadday* is associated with upholding judgement, this seems to include the following cluster of concepts/ semantic frame: Chastening, judging, and disregard for the wicked. The first mention of *Shadday*, Job 5:17, shows exactly the role of the deity in chastening by the use of מוֹסֵר (*môsār*) from the root יִסַּר (*y-s-r*) meaning “to discipline, chasten, admonish”.<sup>96</sup> This is echoed again in the last verse where *Shadday* is mentioned, Job 40:2, when *Shadday* asks Job if a reprover יִסּוֹר (*yissôr*)<sup>97</sup> shall contend with *Shadday*. This rhetorical question implies that *Shadday* fulfills the role of the reprover or faultfinder and cannot be competed with in this domain. On the other hand, the first time and last time *Ēlôah* is used in juxtaposition with *Shadday* shows *Ēlôah*’s role as the one who rather corrects/decides (יִכַּח) (*y-k-h*)<sup>98</sup> and the one who answers עֲנָה (‘-*n-h*)<sup>99</sup> but cannot be answered, as seen in Job 5:17; 40:2. In Job 8:3, there is a rhetorical question asking if *Ēl* subverts מִשְׁפָּט (*mišpāt*)<sup>100</sup> or if *Shadday* subverts צְדָקָה (*ṣedeq*).<sup>101</sup> Because of the synthetic parallelism, it implies that it is *Ēl/Ēlôah* who upholds and *Shadday* who upholds מִשְׁפָּט (*mišpāt*). This is echoed again in Job 37:23 saying that *Shadday* is great in power כֹּחַ (*kōah*)<sup>102</sup> and judgement מִשְׁפָּט (*mišpāt*).

In Job 21:14, it is assumed that the wisdom דַּעַת (*da‘at*)<sup>103</sup> and way דֶּרֶךְ (*derek*)<sup>104</sup> of *Ēl* is something that should be pursued, simply because the wicked reject it. While, on the other side,

<sup>93</sup> Job 37:23.

<sup>94</sup> Job 37:23.

<sup>95</sup> Job 40:2.

<sup>96</sup> “To discipline, chasten, admonish” (*BDB*:1026).

<sup>97</sup> “One who reproves, fault-finder” (*BDB*:1026).

<sup>98</sup> “To decide, prove, adjudge” (*BDB*:1005).

<sup>99</sup> “To respond, make respond” (*BDB*:1859).

<sup>100</sup> See *BDB* (2547) and the section on *mišpāt* above.

<sup>101</sup> See *BDB* (2038-2039), also see section on *ṣedeq* above.

<sup>102</sup> “Strength, power” (*BDB*:1146).

<sup>103</sup> “Knowledge” (*BDB*:978).

the rhetorical question in Job 21:15 implies that man can profit  $\sqrt{\text{על}} (y\text{-}l)$ <sup>105</sup> by serving  $\sqrt{\text{עבד}} (b-d)$ <sup>106</sup> *Shadday*. Again, in Job 22:2-3, *Ēl* is associated with insight  $\sqrt{\text{שכל}} (š-k-l)$ <sup>107</sup> but *Shadday* is associated with wanting justice  $\sqrt{\text{צדק}} (šedeq)$ . The wicked asks *Ēl* to turn away from them in Job 22:17 because they do not want his wisdom, and in turn *Shadday* cannot do  $\sqrt{\text{פעל}} (p-l)$ <sup>108</sup> anything for them and he disregards  $\sqrt{\text{שור}} (š-w-r)$ <sup>109</sup> them because he doesn't protect the wicked. In Job 22:21-22, *Ēl/Ēlôah* is visualised as the one from whose mouth one must receive instruction  $\sqrt{\text{תורה}} (twōrah)$ .<sup>110</sup> Job 22:26 says that man should also lift one's face up to *Ēlôah*, this also implies receiving knowledge/insight from the one above all while *Shadday* doesn't regard  $\sqrt{\text{שור}} (š-w-r)$ <sup>111</sup> the calls of the wicked. *Ēlôah* should also be called to  $\sqrt{\text{קרא}} (q-r-')$ <sup>112</sup> in all times and man should receive instruction/the way from the hand  $\sqrt{\text{יד}} (yād)$ <sup>113</sup> of *Ēl*, as seen in Job 27:10-11.<sup>114</sup> Job also describes how the counsel  $\sqrt{\text{סוד}} (swōd)$ <sup>115</sup> of *Ēlôah* was with him at one point in his life, in Job 29:4. Lastly, in Job 27:13, it is seen that *Ēl* assigns the portion/tract  $\sqrt{\text{חלק}} (hēleq)$ <sup>116</sup> of man and it is *Shadday* who hands the heritage  $\sqrt{\text{נחלה}} (nahālāh)$ <sup>117</sup> out/gives it out  $\sqrt{\text{לקח}} (l-q-h)$ <sup>118</sup> to oppressors.

<sup>104</sup> "Way, road, distance, journey, manner" (*BDB*:550).

<sup>105</sup> "To gain profit, benefit" (*BDB*:1032).

<sup>106</sup> "To work, serve" (*BDB*:1720).

<sup>107</sup> "To be prudent, have insight, understand" (*BDB*:2354).

<sup>108</sup> "To do, make" (*BDB*:1983).

<sup>109</sup> "To behold, regard" (*BDB*:2439).

<sup>110</sup> "Direction, instruction, law" (*BDB*:1069).

<sup>111</sup> "To behold, regards" (*BDB*:2439).

<sup>112</sup> "To call, proclaim" (*BDB*:2174).

<sup>113</sup> "Hand" (*BDB*:963).

<sup>114</sup> This might be vaguely implied in Job 35:13 by showing that *Ēl/Ēlôah* is not associated with empty words.

<sup>115</sup> "Council, counsel" (*BDB*:1668).

<sup>116</sup> "Portion, tract" (*BDB*:813). Also associated with the territory or share assigned to man.

<sup>117</sup> "Possession, property, inheritance" (*BDB*:1536).

<sup>118</sup> "To give, take" (*BDB*:1299).

In conclusion, *Shadday* is seen as the one who chastens and disciplines vs. *Ēl/Ēlôah* who is seen as the one who corrects or instructs. *Shadday* is pictured as the upholder of מִשְׁפָּט (mišpāṭ) vs. *Ēl/Ēlôah* who is seen as good, perpetuating צְדָקָה (ṣedeq).

### 6.1.2 *Shadday* pursues

*Shadday* as the pursuer (sometimes hunter) has already been noted by many scholars and was discussed in full in the literature review (also see footnote 19). In the book of Job, the following verses and words are associated with *Shadday* as the pursuer:

- *Shadday* attacks with poisonous הַמָּה (hēmāh) arrows הֶעָשִׁי (hēšî)<sup>119</sup>
- *Shadday* causes destruction כִּיד (kîd)<sup>120</sup>
- *Shadday* is wrathful הַמָּה (hēmāh)<sup>121</sup>
- *Shadday* makes the soul נֶפֶשׁ (nepeš) bitter מַרֵּר (m-r-r)<sup>122</sup>
- *Shadday* should be feared יִרְאָה (yir'āh) / *Shadday* terrifies בַּהֲלִי (b-h-l)<sup>123</sup>
- Oppressors inherit a heritage נַחְלָה (naḥlāh) from *Shadday*<sup>124</sup>

All the above verses/ meaning units were coded as such because they show the act of *Shadday* as the pursuer but not connected to the immediate context of justice as is seen in the previous category of *Shadday* who chastens.<sup>125</sup> This category shows how *Shadday* attacks not only with weapons (the poisonous arrows) but also directly the נֶפֶשׁ (nepeš)<sup>126</sup> of man. It is suggested that the fear of *Shadday* is something that should not be forsaken specifically because of previous verses describing the wrath of *Shadday*. On the other hand, while *Shadday* attacks directly it is clear that *Ēlôah* rather arranges terrors or decides a man's lot while it is left to *Shadday* to do the actual work of punishing. This can be seen where *Ēl/Ēlôah* is placed in

<sup>119</sup> Job 6:4

<sup>120</sup> Job 21:20

<sup>121</sup> Job 27:2.

<sup>122</sup> Job 27:2.

<sup>123</sup> Job 23:16; 6:14.

<sup>124</sup> Job 27:13; 31:2.

<sup>125</sup> Except in the case of Job 27:13 where the meaning unit mentioning *Shadday* is coded with both 'Shadday chastens' and 'Shadday pursues'.

<sup>126</sup> "Soul, living being, life, self, person, desire, appetite, emotion, and passion" (BDB:1593).

juxtaposition with *Shadday* in Job 6:4, Job 21:19-20, Job 23:16, and Job 27:2. Job 6:4 gives the idea that it is *Ēlôah* whose terrors בְּעוֹתִים (*bi'ûtîm*) are arranged/set in order עֲרָךְ (‘-*r-k*)<sup>127</sup> against Job, but it is the poisonous arrows הֲצִי (*hēsî*)<sup>128</sup> of *Shadday* that pierces him. *Ēl* is clearly far removed, this is reiterated in Job 21:19-20 where *Ēlôah* stores up צָפַן (*ṣ-p-n*)<sup>129</sup> iniquity while the wrath and destruction of *Shadday* can be known יָדַעַ (y-*d-*)<sup>130</sup> and the fear יִרְאָה (*yir'āh*)<sup>131</sup> can be felt. In Job 27:2, *Ēl* assigns the portion/tract הֵלֶק (*hēleq*)<sup>132</sup> of man and it is *Shadday* who hands it out/gives it לָקַח (*l-q-h*). Lastly, *Ēl* makes man's heart soft/penetrable רַכַּד (*r-k-k*)<sup>133</sup> and again *Shadday* is the one who disturbs the heart or hastens בָּהֵל (*b-h-l*) the heartbeat.<sup>134</sup>

In conclusion, *Shadday* is seen as the pursuer vs. *Ēl/Ēlôah* is seen as the arranger. *Shadday* is pictured as the one who acts vs. *Ēl/Ēlôah* is the one who decides.

### 6.1.3 *Shadday* is close

*Shadday* is close, closer than *Ēl/Ēlôah* is at least. This has not really been touched on by scholars at the time of writing. In the book of Job, the following verses and words are associated with *Shadday* being close:

- *Shadday* can be pleaded with חֲנֹן (*h-n-n*)<sup>135</sup>
- *Shadday* can be spoken to דְּבַר (*d-b-r*)<sup>136</sup>
- *Shadday* builds up בָּנָה (*b-n-h*)<sup>137</sup>
- *Shadday* dismays בָּהֵל (*b-h-l*)<sup>138</sup>

<sup>127</sup> “To arrange, set in order, arrange in order” (*BDB*:1900).

<sup>128</sup> “Wrath”, “poison” (*BDB*:822, 999).

<sup>129</sup> “To hide, treasure up” (*BDB*:2089).

<sup>130</sup> “To know” (*BDB*:973).

<sup>131</sup> “To fear” (*BDB*:1061).

<sup>132</sup> “Portion, tract” (*BDB*:813). Also associated with the territory or share assigned to man.

<sup>133</sup> “To be tender, weak, soft” (*BDB*:2284).

<sup>134</sup> “To dismay, hasten, disquiet” (*BDB*:218).

<sup>135</sup> Job 8:5

<sup>136</sup> Job 13:3

<sup>137</sup> Job 22:23

- *Shadday* can be with you עִם (‘*im*)<sup>139</sup>
- *Shadday* can be deliberated<sup>140</sup> with<sup>141</sup>
- *Shadday* gives life חַיָּה (*ḥāyāh*)<sup>142</sup> and understanding בִּין (*bîn*)<sup>143</sup>
- One can contend רִיב (r-y-b) with *Shadday*<sup>144</sup>

There is a recurring theme of *Shadday* being close or interacting with humans more. For instance, in Job 8:5, *Shadday* can be pleaded with or directly asked for favours חָנַן (*ḥ-n-n*),<sup>145</sup> while *Ēl* can only be sought שָׁחַר (*š-ḥ-r*).<sup>146</sup> *Shadday* as the one who interacts is also shown in Job 13:13 by how *Shadday* can be spoken to דָּבַר (*d-b-r*)<sup>147</sup> but man can only present their case יָכַח (*y-k-ḥ*)<sup>148</sup> to *Ēl*. This is mentioned again in Job 40:2 when it is suggested that one can even strife רִיב (r-y-b)<sup>149</sup> with *Shadday*, probably involving body struggle.<sup>150</sup> In Job 31:35 it seems as if *Shadday* can be deliberated with because he listens and might answer עָנָה (‘*n-h*). *Shadday* also directly has contact with humans, in Job 22:23 he builds up בָּנָה (*b-n-h*)<sup>151</sup> and in Job 23:16 he even dismays בָּהֵל (*b-h-l*)<sup>152</sup> the heart of man. On the other hand, *Ēl/Ēlôah* gives instruction תּוֹרָה (*twōrah*) and wisdom דָּעַת (*da‘at*). This distinction is most clearly seen in Job 29:5, where *Shadday* can be with you עִם (‘*im*)<sup>153</sup>, even among your family, while only the

<sup>138</sup> Job 23:16

<sup>139</sup> Job 29:5

<sup>140</sup> This is implied using the root שָׁמַע (š-m-‘) and Job asking *Shadday* to see this signature or evidence.

<sup>141</sup> Job 31:35

<sup>142</sup> Job 33:4

<sup>143</sup> Job 32:8

<sup>144</sup> Job 40:2

<sup>145</sup> “To seek or implore favour” (*BDB*:840).

<sup>146</sup> “To look diligently for” (*BDB*:2448).

<sup>147</sup> “To speak” (*BDB*:494).

<sup>148</sup> “To shew to be right, prove” (*BDB*:1005).

<sup>149</sup> “To discernment” (*BDB*:315).

<sup>150</sup> “To strive, contend” (*BDB*:2275).

<sup>151</sup> “To build” (*BDB*:356).

<sup>152</sup> “To dismay, hasten, disquiet” (*BDB*:218).

<sup>153</sup> “With” (*BDB*:1846).

counsel סוּד (*swōd*)<sup>154</sup> of *Ēlōah* can be in your tent אֹהֶל (‘*ōhel*).<sup>155</sup> In Job 32:8, *Shadday* gives understanding בִּין (*bîn*) in man. And in Job 33:4 *Ēl* makes עָשָׂה (‘-*š-h*)<sup>156</sup> man but it is the breath of *Shadday* that gives life הָיָה (*hāyāh*).<sup>157</sup> Again *Shadday* is portrayed as closer by breathing life into man. In Job 37:22-23, *Ēlōah* is shown as coming from far away while *Shadday* is pictured more as among men, but it is hard to find מְצָא (*m-š-*)<sup>158</sup> their will.<sup>159</sup> Even in the *Shadday* chastens vs. *Ēl/Ēlōah* corrects distinction the difference between the closeness of the characters can be seen.

In conclusion, *Shadday* is seen as being close and interacting with man vs. *Ēl/Ēlōah* as distant. *Shadday* can be deliberated with vs. one can only make a case to *Ēl/Ēlōah*.

#### 6.1.4 *Shadday* blesses

*Shadday* as the one who blesses and specifically as the one who gives children has also been noted in the literature review. In the book of Job, the following verses and words are associated with *Shadday* that blesses:

- *Shadday* builds up בִּנָּה (*b-n-h*) the righteous<sup>160</sup>
- The righteous delight עֲנַגְגָּה (‘-*n-g*) in *Shadday*<sup>161</sup>
- *Shadday* is precious כֶּסֶף (*keseṣep*), בֶּשֶׂר (*beṣer*) to the righteous<sup>162</sup>
- *Shadday* gives children נָעַר (*na‘ar*)<sup>163</sup>
- *Shadday* gives life הָיָה (*hāyāh*)<sup>164</sup>

<sup>154</sup> “To counsel, council” (*BDB*:1668).

<sup>155</sup> “Tent” (*BDB*:89).

<sup>156</sup> “To do, make” (*BDB*:1910).

<sup>157</sup> “To live” (*BDB*:785).

<sup>158</sup> “To attain, to find” (*BDB*:1425).

<sup>159</sup> This might be what is talked about in Job 24:1 but more probably in 27:11b too. Or both verses could be a reference to *Shamash*, “who is said to be the one whose way no one knows (*ilu ša alaktašu mamma ul idū*)” (Nel, 1994:9).

<sup>160</sup> Job 22:23

<sup>161</sup> Job 22:26; Job 27:10

<sup>162</sup> Job 22:25

<sup>163</sup> Job 29:5

<sup>164</sup> Job 33:4

- Serving עבד√ (‘-b-d) *Shadday* profits יעל√ (y-’-l) man<sup>165</sup>

Almost as often as *Shadday* chastens or pursues, *Shadday* also blesses. Each of the above verses’ context also makes clear that *Shadday* only blesses the righteous (who delight in him) and that he disregards the wicked (who defy him). The rhetorical question in Job 21:15 implies that man can profit יעל√ (y-’-l)<sup>166</sup> by serving עבד√ (‘-b-d)<sup>167</sup> *Shadday*. When *Ēl* is used in juxtaposition with *Shadday* in verse 14, it again shows the difference in the function of the deities, while *Shadday* reaches into the human realm and blesses, *Ēl* advises and gives instruction. In Job 22:23, *Shadday* builds up בנה√ (b-n-h)<sup>168</sup> those who return to him; in other words, those who turn from evil. On the other hand, *Ēl/Ēlōah* gives peace שלם√ (š-l-m)<sup>169</sup> and his words teach the law תורה (twōrah). *Ēlōah* and *Shadday* are used in juxtaposition again in Job 22:25-26, the blessings of *Shadday* are again material as seen in the use of words like precious ore בצר√ (beṣer)<sup>170</sup> and silver כסף (keseṣ),<sup>171</sup> while the blessing of *Ēlōah* is insight, which is implied by lifting נשא√ (n-š-’)<sup>172</sup> one’s face up to him. *Shadday*’s association with blessing man with life תיה (hāyāh)<sup>173</sup> and children נער (na’ar)<sup>174</sup> can be seen in Job 29:5 and 33:4b. But *Ēlōah*’s blessings are again of a more abstract nature as seen in Job 29:4.

In conclusion, *Shadday* is seen as giving material blessings vs. *Ēl/Ēlōah* blesses with instruction and wisdom.

### 6.1.5 Other codes

As was expected, not all the meaning units/verses fall into a category, and I would have been suspicious if every verse fitted into only four categories. Instances like Job 24:1 and Job 27:11b are very much deeply entrenched in the cultural context and it seems impossible to derive a

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<sup>165</sup> Job 21:15

<sup>166</sup> “To gain profit, benefit” (BDB:1032).

<sup>167</sup> “To work, serve” (BDB:1720).

<sup>168</sup> “To build” (BDB:356).

<sup>169</sup> “To be complete, sound” (BDB:2481).

<sup>170</sup> “Ore, ring of gold” (BDB:373).

<sup>171</sup> “Money, silver” (BDB:1196).

<sup>172</sup> “To lift, take, carry” (BDB:1617).

<sup>173</sup> “To live” (BDB:785).

<sup>174</sup> “Boy, youth, lad” (BDB:1582).

single code for those two meaning units.<sup>175</sup> In the last two cases, Job 11:7 and Job 15:25, it simply does not give the reader any distinction between *Shadday* and *Ēl/Ēlôah*, nor does it give any information that fits into the categories mentioned above. The language used in the above two verses are generic ways of describing the great power of a deity and implying that they should not be defied.

(35) Job 11:7

הַחֲקֹר אֱלֹהִים תִּמְצָא אִם עַד תִּכְלִית שְׂדֵי תִמְצָא:

*Haḥēqer 'Ēlôha timšā' 'im 'ad taklīt **Shadday** timšā':*

*Can you find the deep things of Ēlôah? Can you find the limit of **Shadday**?*

(36) Job 15:25

כִּי נָטָה אֶל אֵל יָדוֹ וְאֶל שְׂדֵי יִתְגַּבֵּר:

*Kî nāṭāh `el 'Ēl yādô wə`el **Shadday** yitgabbār:*

*For he stretched out his hand against Ēl. And he defies **Shadday**.*

It would have been unethical to force these four verses into a category. See Table 6 for all meaning units with their codes and the categories assigned to them.

## 6.2 A novel approach to *Shadday*

In the book of Job, there seems to be a clear difference in the way *Shadday* operates vs. how *Ēl/Ēlôah* operates in the universe. This was investigated through a CA where codes were given for each meaning unit. Then these codes were separated into categories. Under each category, the codes prescribed to it were discussed and the results can be tabulated as follows:

Table 7: *Ēl vs. Shadday*

<i>Ēl/Ēlôah</i>	<i>Shadday</i>
<i>Ēl/Ēlôah</i> blesses the righteous with wisdom	<i>Shadday</i> blesses the righteous with material blessings

<sup>175</sup> See footnote 88.

<b>Ē/Ēlôah arranges/decides</b>	<i>Shadday</i> pursues/acts
<b>Ē/Ēlôah counsels</b>	<i>Shadday</i> chastens
<b>Ē/Ēlôah is distant</b>	<i>Shadday</i> is close

*Shadday* in Job is associated with the following codes: *Shadday* chastens, *Shadday* attacks with poisonous arrows, *Shadday* should be feared, *Shadday* doesn't subvert קִדְּוָה (*šedeq*), *Shadday* can be pleaded with, *Shadday* is limitless, *Shadday* can be deliberated with, one should not defy *Shadday*, *Shadday* is close, *Shadday* can profit man, *Shadday* causes destruction, *Shadday* is wrathful, *Shadday* expects righteousness, *Shadday* doesn't do anything for the wicked, *Shadday* builds up, *Shadday* interacts, *Shadday* is precious to the righteous, *Shadday* should be delighted in, *Shadday* pursues, *Shadday* interacts, *Shadday* can make the soul bitter, oppressors inherit a heritage from *Shadday*, *Shadday* gives children, *Shadday* can be with man, *Shadday* chastens the oppressors, *Shadday* can be deliberated with, *Shadday's* breath is in man, *Shadday* breathes in life, *Shadday* is close, *Shadday* upholds judgement, *Shadday* doesn't subvert מִשְׁפָּט (*mišpāt*), *Shadday* disregards the wicked, *Shadday* is great in power and מִשְׁפָּט (*mišpāt*), *Shadday* will not violate קִדְּוָה (*šedeq*), and *Shadday* is the reprover.

It is not strange that the topic of judgement can be seen in all the above codes. The book of Job is after all a question about sin and retribution, divine order, and the role of God therein. This study suggests that it would be valuable to look at *Shadday* through the lens of the קִדְּוָה (*šedeq*) vs. מִשְׁפָּט (*mišpāt*) distinction, since it has been shown that the *paršu* vs. *šimtu* distinction is a major part of understanding the ANE godhead and how they function in the cosmos.

Chapter 4 already discussed the frames that should be kept in mind while reading the text. More importantly, the difference between קִדְּוָה (*šedeq*) vs. מִשְׁפָּט (*mišpāt*) was described. Scholars have long associated קִדְּוָה (*šedeq*) with the Akkadian *mišarum* and the Egyptian *ma'at*, all three these terms have in common the meaning that “truth” and “justice” is the intrinsic divine order found in the universe. קִדְּוָה (*šedeq*) is distant in that these “control attributes” are static in that

they are not regularly changed or revisited. קִדְּוָה (*qedeq*) is associated with creation, the moment where order was made from disorder. קִדְּוָה (*qedeq*) shows the way of how the righteous should walk. מִשְׁפָּט (*mišpāṭ*) is the government of divine order. It is the Way that should be walked by the righteous, and it is מִשְׁפָּט (*mišpāṭ*) that punishes the wicked. It can be tabulated as follows:

Table 8: קִדְּוָה (*qedeq*) vs. מִשְׁפָּט (*mišpāṭ*)

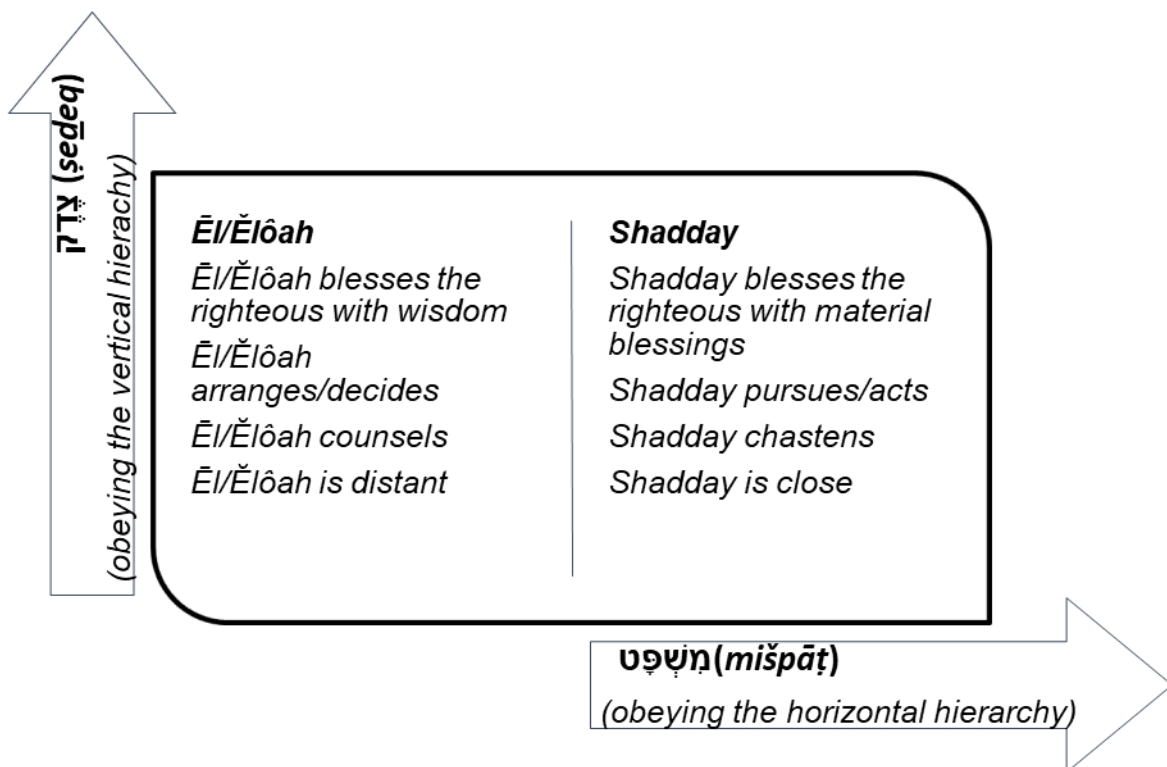
קִדְּוָה ( <i>qedeq</i> )	מִשְׁפָּט ( <i>mišpāṭ</i> )
Obeying vertical hierarchy (god-fearing)	Obeying horizontal hierarchy (turning away from evil)
Order in cosmos	Government of order in the cosmos
Showing the way	The Way
Distant creation	Active involvement

This study would like to suggest that it could be useful to view *Shadday* through the lens of divine order. Four categories that describe the above codes are: *Shadday* blesses (only the righteous with material blessings), *Shadday* pursues (acts), *Shadday* chastens, and *Shadday* is close. While not all meaning units could be coded, and not all codes will fit in perfectly with this idea. It is worthwhile to note that there is a clear connection between the way *Shadday* acts in the universe and how מִשְׁפָּט (*mišpāṭ*) is upheld and/or dealt out. *Shadday* blesses the righteous who obey the horizontal hierarchy, *Shadday* pursues the wicked to uphold the order in the cosmos, *Shadday* chastens those who do not live by the Way, and *Shadday* is close and actively involved in the government of order in the universe. It is tabulated below in table 9. Figure 3, below, also graphically presents the theory that it is *Shadday* that is interested in man obeying the horizontal hierarchy.

Table 9: *Shadday's connection with* **טַדֶּעַק** (*mišpāṭ*)

<i>Ēl/Ēlôah</i>	<b>טַדֶּעַק</b> ( <i>šedeq</i> )	<i>Shadday</i>	<b>טַפְּשָׁן</b> ( <i>mišpāṭ</i> )
<i>Ēl/Ēlôah</i> blesses the righteous with wisdom	Obeying vertical hierarchy (god-fearing)	<i>Shadday</i> blesses the righteous with material blessings	Obeying horizontal hierarchy (turning away from evil)
<i>Ēl/Ēlôah</i> arranges/decides	Order in cosmos	<i>Shadday</i> pursues/acts	Government of order in the cosmos
<i>Ēl/Ēlôah</i> counsels	Showing the way	<i>Shadday</i> chastens	The Way to live
<i>Ēl/Ēlôah</i> is distant	Distant creation	<i>Shadday</i> is close	Active involvement

Figure 3: Obeying hierarchies



It is clear that *Shadday* is associated with upholding **טַפְּשָׁן** (*mišpāṭ*). This is seen in Job not just through the collecting of codes but also from the text itself. The relationship is best described in Job 22:3:

(37) Job 22:3

הַחֶפֶץ לְשִׂדֵי בִי תִצְדָּק וְאַם בְּצַע בִּי תִתֶּם דְּרָכַי

*Haḥēpeš ləShadday kī tīṣdāq wə'im beša' kī tattēm dərākékā*

Does **Shadday** want that you will be just, or does he gain that you make your ways blameless?

*Shadday* is concerned with the ways of man מִשְׁפָּט (*mišpāṭ*) and not with צְדָק (*ṣedeq*). It seems like צְדָק (*ṣedeq*) is the principle to which מִשְׁפָּט (*mišpāṭ*) conduct should adhere (as seen in Psalm 119:160), for this reason, it mentioned a few times in Job that *Shadday* will not violate or mishandle עֲנֵה (‘-n-h) צְדָק (*ṣedeq*) but he is great in judgment מִשְׁפָּט (*mišpāṭ*) as is seen in Job 37:23. Again in Job 8:3, it is asked if *Shadday* would subvert צְדָק (*ṣedeq*) or if *Ēl/Ēlōah* would subvert מִשְׁפָּט (*mišpāṭ*), this implies that מִשְׁפָּט (*mišpāṭ*) is the domain of *Shadday* and צְדָק (*ṣedeq*) is the domain of *Ēl/Ēlōah*, showing that they do not interfere with the other’s role. This is also seen in Table 6, where it can be argued that *Ēl/Ēlōah* perpetuates צְדָק (*ṣedeq*) while *Shadday* upholds מִשְׁפָּט (*mišpāṭ*).

### 6.2.1 Interpretations of data

Based on the extant literature, the researcher suggests that the data collected and sorted in Chapter 5 can be interpreted in two equally useful and interesting ways.

#### 6.2.1.1 Name association hypothesis

The first way to interpret the data above would be to suggest that the writer/ narrator of the book of Job associated different ideas with different names of God. In the same way that the modern Christian would refer to God as “Father” and “Lord” in different contexts. In Afrikaans, the word “Vader” is associated with the prayer that happens around the dining table in a close family context. On the other hand, “die Here” is used in church and prayers/ conversations in public places.

This hypothesis is similar to the conclusion put forth by OT scholar Koch (1976:324) one of only a few to do a contextual analysis of *Shadday* in the book of Job, who suggests that for Job, *Shadday* represents the personal aspect of the deity—a comforter amidst his suffering. This study agrees with the “personal aspect” of his hypothesis. As has been proved, *Shadday* is close to Job and operates in the universe while *Ēl/Ēlōah* is more distant. The data collected and sorted above would then show that the narrator/ writer of the book of Job believed *Shadday* to be the God who chastens, pursues, blesses, and who is also close to Job. This would explain why it is *Shadday* who speaks to Job in chapters 38-41 since he is the God who can be deliberated with (Job 13:3a; Job 31:35).<sup>176</sup> There are probably exceptions in the book of Job, where *Ēl/Ēlōah* and *Shadday* are not mentioned in juxtaposition, where *Ēl/Ēlōah* could be associated with *מִשְׁפָּט* (*mišpāt*). This could be answered by noting that there could have been later additions to the text and cases of juxtaposition says something about the substratum text and the beliefs of the writer of the text. This leads right into the second way to understand this distinction in the roles of the deities.

#### 6.2.1.2 Substratum text hypothesis

The second way to interpret the data would be to understand the *Ēl/Ēlōah* vs. *Shadday* juxtaposition and how their different roles are expressed in the text as remnants of the early Job substratum text. This hypothesis starts by assuming that the Job text we have is not the “original”, meaning that the story developed, and things were added and removed from earlier versions of the story. It has long been speculated that the first two chapters (prologue), the Elihu speeches as well as the epilogue were later additions to the text.<sup>177</sup>

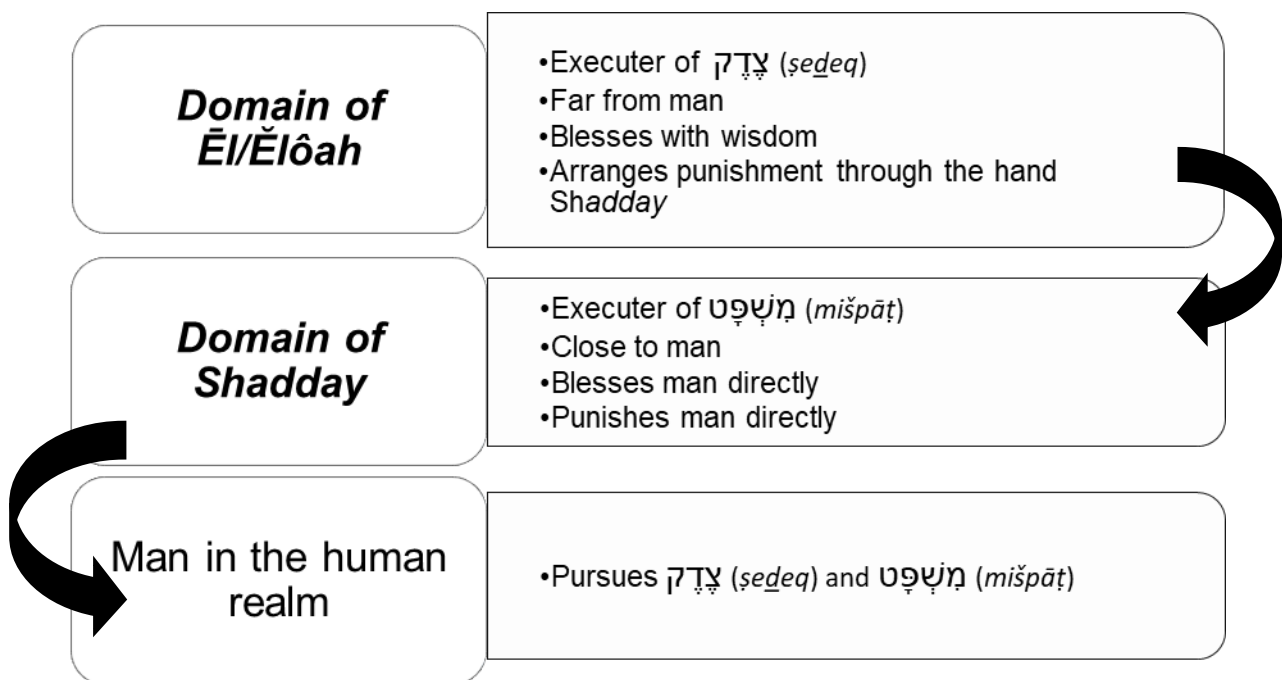
This hypothesis does not merely suggest that the writer associated different things with the different names of God, but rather that this might show evidence of how two different deities were seen. It could suggest that *Ēl/Ēlōah* was originally seen as the god upholding *שֶׁדֶק* (*šedeq*) while *Shadday* was understood to be the one executing *מִשְׁפָּט* (*mišpāt*). It is notable that in every case that *Shadday* is mentioned in juxtaposition with *Ēl/Ēlōah*, this pattern of *שֶׁדֶק* (*šedeq*) vs. *מִשְׁפָּט* (*mišpāt*) is repeated. Of course, there are exceptions. The first being the few cases where meaning units could not be placed in categories. The second, which has already been addressed above, of where cases of *Ēl/Ēlōah* outside juxtaposition with *Shadday* do not fit the

<sup>176</sup> See (Schmid, 1966) on how Elohim became the “Distant one” in wisdom literature.

<sup>177</sup> See Sarna (1957) and McCabe (1988).

categories or the distinctions made above. Again, this is answered with that there could have been later additions to the text. The fact that the distinction between the roles of *Shadday* and the roles of *Ēl/Ēlôah*, when used in juxtaposition with *Shadday*, shows a clear pattern of *Shadday's* association with the role  $\text{מִשְׁפָּט}$  (*mišpāṭ*). As has been mentioned before, this research should be understood as experimenting with different possibilities which can lead to interesting findings corroborating a particular perspective on the assumption that the possible background might be correct. See figure 4:

Figure 4: The domains and closeness of deities



### 6.3 Chapter summaries

Chapter 1 described the problem at hand. Most reputable translations continue to translate *Shadday* as “the Almighty” which inadequately stems from the Septuagint (LXX) *Pantocrator* ( $\text{παντοκράτωρ}$ ) “all-powerful/ruler over all”. While this has been revisited in etymological studies, the problem is that *Shadday* has mostly been studied etymologically. This dissertation asks the following question with three sub-questions: What is the pragmatic role of *Shadday* in the book of Job and how can it be better understood through the  $\text{שֶׁדֶק}$  (*šedeq*) vs.  $\text{מִשְׁפָּט}$  (*mišpāṭ*) distinction?

1. What is the  $\text{שֶׁדֶק}$  (*šedeq*) vs.  $\text{מִשְׁפָּט}$  (*mišpāṭ*) distinction in die ANE framework of Divine order?

2. Can the data of *Shadday* in Job be better sorted and categorized through content analysis?
3. How might a novel description of the pragmatic role of *Shadday* look?

Chapter 2 gave an overview of the *Shadday* literature relevant for this study. The literature discussed was divided into the following categories: Translations of *Shadday*, etymological analyses of *Shadday*, and *Shadday* in commentaries and contextual analyses. The etymological analyses were further divided into Sumerian derivations, Akkadian derivations, Hebrew derivations, Ugaritic derivations, and Egyptian derivations. In the end, it was concluded that while much has been done, there is still no scholarly consensus on *Shadday* nor any clarity on the pragmatic role of *Shadday*.

In chapter 3, the methodological framework and theory were explained. The role of the deity is investigated by using a philological approach to determine if and how the role of *Shadday* might be better understood with reference to the concept of divine order. The research question was undertaken through a semantic and pragmatic analysis. This included applying CA in order to make replicable and valid inferences. It was concluded that the above main methodologies are suitable to undertake the research problem to explain the manifest and latent data within the text in order to start creating a concept cluster/semantic frame around the lexeme *Shadday*.

Chapter 4 focused on the conceptual frames of divine order in the ANE, to interpret the pragmatic role of *Shadday* with reference to divine order. This gave the background on the vocabulary used when describing *Shadday* and was necessary for the CA coding in chapter 5. Firstly, an overview of the ANE conceptual frame was presented. Secondly, an overview of the theistic frame is discussed. Lastly, the textual frames specifically in the book of Job was presented. This showed how the ANE cosmos functioned in the mind of the writer. Divine order and how it was maintained by certain roles of members in the divine council was discussed and lastly, the  $\text{שֶׁדֶּק}$  (*ṣedeq*) vs.  $\text{מִשְׁפָּט}$  (*mišpāt*) distinction showed how equity was achieved. This chapter attempted to answer sub-question 1. The most important outcome can be summed up as follows:  $\text{שֶׁדֶּק}$  (*ṣedeq*) is living in a god-fearing manner,  $\text{מִשְׁפָּט}$  (*mišpāt*) is turning away from evil.  $\text{שֶׁדֶּק}$  (*ṣedeq*) is the intrinsic order associated with creation,  $\text{מִשְׁפָּט}$  (*mišpāt*) is the active government thereof and how it is sustained.

Chapter 5 included an overview of the data collected and an in-depth analysis of the data by applying the CA methodology explained in chapter 3 to identify the role of *Shadday*. Verses

were separated into meaning units and these units were coded to identify characteristics of *Shadday* along with *Ē/Ēlôah* when used in juxtaposition with *Shadday* through synthetic parallelism. This chapter attempted to answer sub-question 2. The most important finding can be summed up as follows: The following words/ categories have emerged as the most dominant cluster of concepts concerning the lexeme *Shadday*: chastening, pursuing, blessing, and closeness in proximity.

Chapter 6 attempted to answer sub-question 3 to give a novel description of the pragmatic role of *Shadday* in the book of Job. The codes of chapter 5 were placed into the following categories: *Shadday* chastens, *Shadday* pursues, *Shadday* blesses, and *Shadday* is close. These categories were then analysed together with the findings of chapter 4. In conclusion, by using CA studies some characteristics of *Shadday* was identified. These qualities of *Shadday* were then compared to the  $\text{שְׁדָקָה}$  (*šedeq*) vs.  $\text{מִשְׁפָּט}$  (*mišpāt*) distinction to identify the role of *Shadday*. This chapter was also used to provide an overview of the study and to give recommendations for further studies.

## 6.4 Conclusion

In conclusion, this investigation attempted answer the following research question, with three sub-problems:

What is the pragmatic role of *Shadday* in the book of Job and how can it be better understood through the  $\text{שְׁדָקָה}$  (*šedeq*) vs.  $\text{מִשְׁפָּט}$  (*mišpāt*) distinction?

1. What is the  $\text{שְׁדָקָה}$  (*šedeq*) vs.  $\text{מִשְׁפָּט}$  (*mišpāt*) distinction in die ANE framework of divine order?
2. Can the data of *Shadday* in Job be better sorted and categorized through content analysis?
3. How might a novel description of the pragmatic role of *Shadday* look?

Firstly, the  $\text{שְׁדָקָה}$  (*šedeq*) vs.  $\text{מִשְׁפָּט}$  (*mišpāt*) distinction can be summed up in short as obeying the vertical vs. obeying the horizontal hierarchy. Secondly, CA studies helped to make valid and easily replicable inferences concerning both manifest and latent data in the book of Job. The following codes common to be associated with *Shadday*: *Shadday* blesses the righteous with material blessings, *Shadday* pursues/acts, *Shadday* chastens, and *Shadday* is close.

Thirdly, chapter 6 suggests that a novel description of *Shadday* might be to understand the deity through the שֶׁדֶּק (šedeq) vs. מִשְׁפָּט (mišpāt) distinction.

Therefore, the main research question can be answered as follows: A novel description might be that the pragmatic role of *Shadday* in the book of Job is the upholding and execution of מִשְׁפָּט (mišpāt).

## 6.5 Areas for further research

Only about 65% of all cases of *Shadday* in the HB were discussed in this study. There are still contextual-literary studies to be done on *Shadday* in the Pentateuch (Genesis, Exodus, Numbers), other Writings (Ruth and Psalms), and in the Prophets (Ezekiel, Isaiah, Joel).

CA has not often been used for studies in the HB or in the book of Job. This is a rich field of research to be developed and investigated.

It was also not within the parameters of this research project of how the sorted data should help translators when dealing with *Shadday*. When looking at the codes and categories it could be helpful to look into how *Shadday* could be translated as “the Reprover” and “die Teregwysen” rather than “the Almighty” and “die Almagtige”. It should also be considered to use the association of מִשְׁפָּט (mišpāt) with that of road/way דֶּרֶךְ (derek) in metaphors when translating.

Example:

(38) Job 5:17

הִנֵּה אֲשֶׁר יִכְחֹשׁ יוֹכְחֵנוּ אֱלֹהִים וּמוֹסֵר שְׂדֵי אֵל תִּמְאָס׃

*Hinnēh 'ašrē 'ēnōš yōkḥennū 'Ēlōah ūmōsar Shadday 'al tim'ās:*

Behold, Ēlōah corrects a man, but **Shadday** shows the Way.

Let op: Ēlōah gee leiding vir mens, maar **Shadday** bepaal die wandelpad.

Another suggestion for further research can be more in-depth studies to draw distinctions between *Ēl* and *Ēlōah* and *Shadday*. Whether each has a different role/connotation relating to the שֶׁדֶּק (šedeq) vs. מִשְׁפָּט (mišpāt) concept. Whether or not *Ēl* is a personification of an

idea-concept. Whether or not *Ēlôah* could be closer to man than *Ēl*. It is also necessary to consider what Akkadian literature can offer scholars when considering the questions above.

One other suggestion for further research is to examine at the the 3<sup>rd</sup> person mentions of the deities and decipher to whom does which qualities belong.

Another revenue for further exploration is a more in-depth discussion of the divine roles in each chapter in which *Shadday* appears in a speaker's words in Job.

Lastly, are the names of deities in the book of Job a reflection of older Jobian literature?

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