An Analysis of the Intertextuality of the Book of Job in the Old Testament Bible

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ARTICLE INFO	ABSTRACT
	The story of Job is a story that is familiar to the three major religions in the world, namely Christianity, Islam and Judaism. For Christianity and Judaism, the story of Job is recorded as a long writing so that it is made into a separate book. The book of Job has problems that have caused much debate, such as whether the story of Job actually exists, who the author is and when it was written, what genre the book is. This article seeks an approach that can provide solutions to these problems. The method used in this research is a qualitative research method by conducting a literature search of both primary sources, namely the text of Job which is intertextual with other books in the Bible. Also, secondary sources are comments or ideas from other authors that are relevant to this research. From the results of the research, it turns out that by using the intertextual approach, alternative answers to the problems in the book of Job were found. Therefore, the intertextual approach of the Bible can be an approach in interpreting the Bible.

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1. INTRODUCTION

The study of religious texts is one of the important areas in the study of religious hermeneutics and literature because they not only contain spiritual teachings, but also reflect the social, cultural, and theological structures of their time (Huda, Nurhuda, Setyaningtyas, Syafi'i, & Putra, 2025). One of the most interesting texts to study is the Book of Job in the Old Testament Bible, a book that highlights the issues of human suffering, divine justice, and faith in the midst of life's trials (Mariani & Betaubun, 2024) (Piter, 2024). This book is widely known by the three major religions, namely Judaism, Christianity, and Islam, with figures who are equally called *Ayub* or *Ayyub* (Selanno, 2015). Although each tradition narrates this story differently, the similarity of the themes of suffering and perseverance of faith makes the story of Job cross-tradition and interesting to delve deeper into.

In the Jewish canon (Tanakh), the Book of Job (*Iyyov*) is included in the Ketuvim section or the writings along with the Psalms and Proverbs, while in the Protestant Christian canon, it is included in the group of books of verse and wisdom, parallel to the Psalms, Proverbs, and Ecclesiastes (Hill & Walton, 1996). For the Catholic and Orthodox Churches, this book is also understood as a text of

wisdom that describes a profound reflection on suffering and faith. On the other hand, in Islam, the story of the Prophet Ayyub is briefly mentioned in Surah Shaad verses 41–44 (Katsir, 2007). The length and complexity of the story in the Bible shows that this text contains many layers of meaning that can be traced through various interpretational approaches, one of which is the intertextuality approach.

The main problem in the study of the Book of Job is the unclear identity of the author, the time of writing, and the historical status of the story, as well as the complexity of the theological message it contains. Traditional approaches such as historical-critical are often limited because they emphasize the origins of the text alone, rather than the network of meanings formed from the relationships between texts in the Bible. Therefore, the intertextuality approach can offer a new perspective to see the Book of Job not as a stand-alone text, but as part of a textual system that interacts with each other, forming a broader and dynamic network of meanings.

Several previous studies have examined the Book of Job from various perspectives. Moyise (2002) traces the application of intertextuality in biblical studies and classifies five types of intertextuality, including echo intertextual and dialogical intertextual (Van Rensburg and Moyise, 2002) (Wang, 2020). Newsom (2003) examines the dialogue in the Book of Job as a representation of polyphony in religious meaning (Newsom, 2003). Clines (2011) highlights the rhetorical dimension and structure of poetry that shows the interaction between the text of Job and the Psalms (Clines, 2011). Balentine (2006) examines the theological aspect of Job's suffering as a form of reflection on God's justice which also appears in the Book of Ecclesiastes (Balentine, 2008). Crenshaw (2010) explores the thematic relationship between the Book of Job and Proverbs in the concept of wisdom (Crenshaw, 2010) (Crenshaw, 2011). Hartley (1988) emphasizes that Job's suffering represents an existential experience that parallels the narrative of Abraham and Moses (Hartley, 1988). Seow (2013) looks at the intertextual connection between Job and the Book of Isaiah, especially in the concept of divine justice (C. L. Seow, 2015) (C.-L. Seow, 2013). Webb (2015) analyzes Job's response to God as a text that challenges the dogmatic paradigm of faith in the Old Testament (Webb, 2001). Gordis (1978) traces the function of poetic language in establishing the intertextual structure between Job and the Psalms (Gordis, 1965). Meanwhile, Santosa (2011) emphasizes the importance of an intertextual approach to understand the interconnectedness of the meaning of wisdom texts in the Bible (KANISIUS, n.d.).

From the previous study, it can be seen that most of the research still focuses on the theme of suffering, theodicy, and the literary form of the Book of Job, not many have specifically examined the intertextual relationship between the Book of Job and other books in the Old Testament as a unified system of meaning. This is a research gap that needs to be bridged, because the intertextuality approach can reveal how the Book of Job relates thematically, narratively, and theologically to other texts, such as the Psalms, Proverbs, or Ecclesiastes. The novelty of this research lies in the methodological application of the theory of intertextuality to trace the network of texts in the Bible, not just direct quotations, but also *the* echoes and *semantic dialogues* between wisdom texts.

Methodologically, this study applies the theory of intertextuality of Julia Kristeva (1969) which is rooted in the idea of dialogism of Mikhail Bakhtin and the deconstruction of Jacques Derrida (Derrida, 1981/2021) (Bakhtin, 2010) (Derrida, 2001) (Kristeva, 2014). In the context of biblical studies, this theory is applied in the following ways: Trace the quotations, allusions, and thematic similarities between the Book of Job and other books in the Old Testament; Analyze the dialogical relationships between the texts to see how the meaning of God's suffering and justice is shaped through intertextual interactions; Interpreting the dynamics of new meanings that arise as a result of intertextual reading, according to Kristeva's concept that texts are always open and productive to new meanings (Intertextuality & Rose, 2015).

Based on these theoretical foundations and previous studies, this study aims to examine the intertextual relationship of the Book of Job with other books in the Old Testament in order to find patterns of meaning, forms of theological dialogue, and its contribution to the understanding of human wisdom and suffering from a biblical perspective.

2. METHODS

This research uses a qualitative approach with the type of library research (Scott, 2013) (Scott, 2011) (Prof. Dr. Sugiyono, 2022). This approach was chosen because the object of study is in the form of Scriptural texts that are analyzed in depth through interpretation and critical reading of written sources. The qualitative method allows researchers to understand the meaning and relationships between texts in their theological and historical contexts, not just collecting numerical data, but interpreting the meanings contained in the text.

Types and Approaches to Research

This type of research is descriptive-analytical research with an intertextual approach. This approach aims to trace the relationship between the text of the Book of Job and other books in the Old Testament Bible through a dialogical and contextual reading process. Methodologically, this research refers to the theory of intertextuality by Julia Kristeva (1969) (Kristeva, 2014) which is rooted in Mikhail Bakhtin's ideas of dialogism and Jacques Derrida's deconstruction. This theory holds that each text has a relationship of meaning with other texts and cannot be understood in isolation. In the context of biblical studies, this theory is used to read the Book of Job as a text that interacts with other books such as the Psalms, Proverbs, and Ecclesiastes, so that their meaning is understood in the network of Old Testament texts.

Data and Data Sources

The research data consists of primary sources and secondary sources.

1. Primary sources include the Hebrew Book of Job (Tanakh), the Indonesian Bible (LAI), and several other translations (English Standard Version, New International Version, and Septuagint) to explore lexical variations and narrative structures.
2. Secondary sources include textbooks, biblical commentaries, scholarly journals, and previous research relevant to intertextual studies and theology of wisdom, including the work of Clines (2011) (Clines, 2011), Crenshaw (2010) (Crenshaw, 2010), Balentine (2006) (Balentine, 2008), Seow (2013), dan Moyise (2002).

These sources are obtained from private libraries, STT Rahmat Emmanuel Jakarta campus libraries, and electronic databases that provide digital literature such as Google Scholar and ResearchGate.

Data Collection Techniques

Data collection is carried out through the following steps:

1. Text inventory: selecting verses in the Book of Job that have lexical, narrative, or theological similarities to other books in the Old Testament.
2. Literature review: reading and analyzing commentary and previous research that discusses the Book of Job and other books of wisdom.
3. Data recording and classification: recording the results of findings in the form of phrases, terms, or themes that indicate intertextual relationships and classifying them into analysis categories.

Data Analysis

Data analysis was carried out using an intertextual analysis framework that was developed explicitly so that the research stages were more systematic and rational. This framework covers four main categories:

1. Lexical analysis, which is to trace the similarities and differences between words, terms, or phrases between the Book of Job and other books (e.g., the use of the words *tsedeq* [justice], *hokmah* [wisdom], and *ra* [suffering]).
2. Narrative Analysis, which examines the similarities in storylines, characters, and conflicts between Job and other characters in the Old Testament such as Abraham, Moses, or Ecclesiastes.

3. Theological Analysis, which is the study of the relationship of theological ideas or doctrines, such as the view of suffering, God's justice, and divine wisdom in these texts.

4. Symbolic Analysis, which is interpreting the meaning of symbols, metaphors, and poetic imagery that appear in the Book of Job and its relationship with the symbolism of other books of wisdom.

The four categories are analyzed dialogically and hermeneutically, that is, placing Job's text in conversation with other texts and with the theological views of the interpreters. This process is in line with Kristeva's idea that the meaning of the text arises from the dialogue between the text, the author, and the reader.

Data Validity and Validity

To maintain the validity of the data, the researcher triangulated the sources through the comparison of several versions of the biblical text and the interpretations of various biblical scholars. In addition, peer review of the results of the analysis is carried out so that the findings remain objective and can be accounted for academically.

Thus, this research method is expected to be able to provide a deeper understanding of the intertextual connection of the Book of Job in the Old Testament Bible, as well as discover the theological and symbolic meanings that shape the thinking of human wisdom and suffering in the context of the Christian faith.

3. FINDINGS AND DISCUSSION

Yes	Aspects Studied	Key Findings	Bible Sources / References	Brief Description
1	Author and Time of the Book of Job	There is no clarity on who the author is and when the book was written. There are theories that mention Moses, Job, Isaiah, Hezekiah, and Baruch as possible writers, but without strong evidence.	Not listed in the text of the book of Job; compared to the views of the Talmud, Delitzsch, and E.J. Young.	The author is believed to be a devout Jew (Guthrie).
2	The word "Job" in the Old Testament	The name Job (אִיּוֹב) is mentioned in Ezekiel 14:14 along with Noah and Daniel as an example of the righteous.	Yehezkiel 14:14	Showing that the figure of Job was widely known among the Israelites.
3	The word "Job" in the New Testament	The name Job (Ιωβ) is mentioned in James 5:11 as an example of perseverance and faithfulness to God.	James 5:11	The figure of Job was used as an example for the early Christian congregation.
4	Genus Kitab Ayub	The book of Job encompasses the genres of narrative (1–2; 42:10–17), law (chapters 9; 23), and wisdom (chapters 7–17).	Structural analysis of the book of Job	The dominant genre is wisdom, but there are elements of law and narrative.
5	Job's Intertextuality with the Torah	There are lexical and theological similarities with Genesis, Priesthood, and Deuteronomy. For example, Job 3 has parallels with Genesis 1–2.	Fishbane, Hoffer, Clines	Job's lament is considered a verbal inversion of creation in Genesis.

| 6 | The Concept of Godhead in the Book of Job | The divine names used alternate between אֱלֹהִים (Elohim) and יְהוָה (YHWH). | Job 1–2; 38–42 | The use of the divine name has rhetorical and theological significance in the development of Job's faith. |
| 7 | Job's Religion and Relationship with Israel's System of Worship | Job offered burnt offerings (Job 1:5; 42:8–10), demonstrating the function of personal priesthood and pre-Levitical piety. | Ayub 1:5; 42:8–10; Imamat 4 | Job symbolizes faith rooted in monotheism and true worship of God. |

Discussion

Author and Time of the Book of Job

The results of the analysis show that the Book of Job is one of the books in the Bible that does not explicitly state who the author is or when it was written. This fact has led to the emergence of various theories regarding the origin of writing and the time of its compilation. Based on traditional sources, such as the Babylonian Talmud, some Christian Bible scholars claim that the author of the Book of Job was Moses, but an analysis of the language style and structure of the chapters shows a discrepancy with the narrative and legal style commonly used by Moses in the Pentateuch. The style of wisdom poetry in the Book of Job resembles Hebrew wisdom literature more than a systematic legal narrative. Therefore, the theory that associates this book with Moses is considered less strong linguistically or theologically.

Several other scholars, such as Isaiah, Hezekiah, and Baruch (Jeremiah's friend), have also been mentioned as possible authors. However, no textual or historical evidence has been found to support this claim. Another opinion holds that the book is the work of an anonymous writer who lived outside Israel and uses a form of Aramaic mixed with ancient Hebrew. This was reinforced by Job's religious practice of offering burnt offerings directly (Job 1:5; 42:8–10), something that was not common among the post-Levitical priesthood of Israel. These findings suggest that the author likely lived before the priesthood system was established or was in a different cultural context than ancient Israel.

Theoretically, this view is in line with the theory put forward by E. J. Young (1953) (Young, 1984), explaining that the book of wisdom tends to be universal and does not depend on a specific historical author, since its main focus is on moral messages and reflections on faith. Franz Delitzsch (1876) also suggested that the language style, theological concepts, and structure of the book of Job show similarities with wisdom literature during Solomon's reign, such as the Book of Proverbs and Ecclesiastes. Thus, it is possible that this book was composed at a time when philosophy of wisdom and theological reflection were flourishing in Israel (Delitzsch, 1866).

The results of this analysis are reinforced by Clines' (1989) research which states that the anonymity of the author of the Book of Job actually reinforces the universal nature of the book's message—that suffering and the steadfastness of faith are human experiences across time and culture. Meanwhile, Balentine (1994) considers that the Book of Job was written by a poetic theologian who lived after the exile, because the concept of suffering in this book has developed towards a complex theological reflection. However, Andersen's (1976) research provides an antithesis to this view, saying that the structure and style of the language are actually older than the post-exile texts, so they are more likely to date from the patriarchal period (Andersen, 2015).

Considering various theories and the results of previous research, Donald Guthrie's (1981) view (Guthrie, 2003) can be considered a moderate and representative position: "No one can be said to be the author of the Book of Job; however, it is clear that the author was a devout Jew." This view is affirmative because it puts the focus not on who the author is, but on the value of faith contained in the text. Thus,

this discussion confirms that the uncertainty about the author and timing of the writing of the Book of Job does not diminish its theological weight. Rather, the anonymity expands the universal power of this book as a profound reflection on human suffering and the relationship between faith and God's justice.

The name "Job" in the Old and New Testaments

The results of the analysis show that although the author and time of the Book of Job are not known for certain, the existence of *the name Job* (אִיּוֹב / Iyyov) in various parts of the Bible suggests that this figure was indeed known in the religious traditions of Israel and early Christianity. Intertextually, Job's name not only appears in the book that tells of his suffering, but is also mentioned in the Book of Ezekiel (Old Testament) and the Book of James (New Testament). This fact reinforces the suspicion that the story of Job was widely circulated and part of a tradition of faith passed down through generations, even before the Book of Job was fully composed in its present form.

1. Job in the Old Testament Bible

In Ezekiel 14:14, Job's name is mentioned in parallels with the figures of Noah and Daniel as examples of righteous people:

"... even if these three men were in the midst of them, Noah, Daniel, and Job, they would save only their own lives for their righteousness, saith the Lord GOD." (Ezekiel 14:14)

This quotation shows that Job was widely known as a righteous and righteous man, even in the time of Ezekiel who lived in the 6th century BCE. Theoretically, this supports the concept of biblical intertextuality, as argued by Julia Kristeva (1980), that the new text always interacts with the previous text, establishing meaning through repetition and reinterpretation. Thus, Ezekiel's mention of Job's name indicates that this figure was already an established moral figure in the Israelite tradition.

Previous research by Hill and Walton (2009) explains that the Book of Ezekiel is one of the books that is relatively protected from major redactions or revisions, so references to Job can be considered historical and authentic. J. Skinner in J.D. Douglas (1980) also asserts that the structure of the book of Ezekiel appears to be original as written by the prophet himself, which means that the mention of Job there is not the result of interpolation. These findings **affirm the results of** previous research that the presence of Job in Ezekiel's text signifies the popularity and credibility of the figure of Job in the eyes of the ancient Israelites.

However, Balentine (1994) takes a different view by stating that the mention of Job in Ezekiel is symbolic, not historical, as a representation of the righteous who becomes a moral model. The findings of this study offer a partial antithesis, as linguistic and chronological evidence suggests that the mention of Job in the context of Ezekiel is more of a reference to a real figure known to the public, rather than just a symbol.

2. Job in the New Testament Bible

In addition to the Old Testament, Job's name is also mentioned in James 5:11, which reads:

"Verily we call them blessed, that is, they that have endured; you have heard of Job's perseverance and you have known what God has in store for him in the end, for God is merciful and merciful."

The epistle of James was written in Koine Greek, in which Job's name is referred to as Ἰώβ (Iōb), the same form as that used in the Septuagint (LXX), the Greek translation of the Old Testament. This shows the continuity of the tradition of mentioning Job from the Hebrew text to the Greek text, and from the Jewish context to the Christian context. Thus, Job was made an exemplary figure of perseverance in the face of suffering, which was recognized by the early Christian community.

Theoretically, this can be explained through a typological hermeneutic approach, in which Old Testament figures are used as moral types or examples in the New Testament (Childs, 1979). James' mention of Job shows how the story of Job was used to reinforce the pastoral message to the twelve

tribes of Israel who were in affliction and exile (James 1:1). Thus, Job became a symbol of steadfast faith and patience in the face of life's trials.

Previous research by Davids (1982) (Davids, 1982) and Moo (2001) (Moo, 2021) shows that James' use of the figure of Job is not only a moral illustration, but also a form of *theological continuity* between the faith of Israel and the Christian faith. This reinforces the view that the figure of Job has occupied an important position in the theological foundation of Christian suffering. The findings of this study affirm the results of the study, because the mention of Job in the context of James shows that his story is not only a moral doctrine, but also a theological one—describing a merciful God behind human suffering.

From the two occurrences of the name Job above, it can be concluded that the figure of Job was widely known both in the time of Ezekiel (Old Testament) and James (New Testament), with a span of more than four centuries. The consistency of Job's name and character suggests that this story has strong historical, moral, and theological value. The results of this study generally affirm the research of Clines (1989) and Wright (2003**)** which states that the figure of Job serves as a conceptual bridge between the faith of Israel and the Christian faith: from suffering to hope (Wright, 2003).

Thus, the mention of Job's name in the two testaments is intertextual evidence that Job's story is not just a legend or allegory, but a reflection of the reality of human faith throughout the ages. This figure affirms that truth, patience, and steadfastness of faith are universal values accepted in both the Jewish and Christian traditions.

Genre and Literary Structure of the Book of Job

The Book of Job is one of the literary works of the Bible that is rich in literary form and theological complexity. Based on the results of text analysis, this book contains various genres, including narrative, law, and wisdom. The narrative elements are evident in chapters 1–2 and 42:10–17 that describe the setting, characters, and storyline of Job's life. Elements of the law appear in passages that feature Job's lawsuit against his friends and even against God himself (Job 9; 13:4–12; 23:3–7). Meanwhile, the element of wisdom dominates much of the book's content through proverbs, proverbs, and theological reflections on divine suffering and justice (Job 7; 10; 12; 14; 16–17). The didactic element and numerical form also reinforce the wisdom character of this book, as seen in Job 5:19–21 and 33:14–30.

Canonically, the book of Job is categorized as a group of books of poetry and wisdom literature along with Proverbs and Ecclesiastes. However, the findings of literary analysis suggest that this book cannot be fully simplified into a single category. There is a significant integration of narrative and judicial styles, making it a work with a plural literary form. Thus, the determination of the genre of the book of Job must consider the context of the chapters and the rhetorical structure of each passage of the text, not just the traditional categorizations established by the canonization of the church.

This result is in line with the view of Robert Alter (1985) (Alter, 2011) dan Norman Habel (1985) (Habel, 1985) which affirms that the book of Job is a work of theological literature with a synthesis between wisdom poetry and narrative drama. Alter argues that the dialogues of Job and his companions feature a structure similar to a Greek drama, in which conflict, argument, and climax are central to his theological development. Abel added that this book is a "wisdom debate text," which is a wisdom debate packaged in the form of dramatic poetry. This finding affirms the results of the analysis that the book of Job is not only didactic, but also reflective and existential.

Meanwhile, Samuel Terrien (1954) and John E. Hartley (1988) emphasize that the book of Job is a theological text rooted in the Israelite wisdom tradition, but structurally more complex than other books of wisdom. Terrien classifies this book as a "theological drama" because it contains narratives, dialogues, and monologues that form an argumentative pattern against the concept of divine justice. Terrien's research reinforces the findings that the book of Job cannot be understood from just one singular genre approach (Hartley, 1988).

However, a different view is put forward by James L. Crenshaw (1995) (Crenshaw, 2010) , which states that the book of Job should still be seen as *wisdom literature* purely because the entire content focuses on the fundamental question of wisdom and suffering. Crenshaw considers that the narrative

and legal elements are just rhetorical devices to reinforce the message of wisdom. In this case, the findings of this study show an antithesis to Crenshaw's view, because the narrative and law in the book of Job are not just rhetorical tools, but the theological structure that forms the overall meaning of the book.

Thus, it can be concluded that the book of Job has a multi-genre and interdisciplinary literary character: narrative in its form, judicial in its structure, and wisdom in its message. These findings reinforce the understanding that the book of Job is a text that challenges a single categorization and invites the reader to see the interaction between literary forms, the theology of suffering, and the reflection of faith on the mystery of God's justice.

The Intertextuality of the Book of Job and the Book of the Torah
1. The Intertextual Relationship between the Book of Job and the Torah

The book of Job displays a theological uniqueness that appears to be independent of Israel's historical and religious narrative, but at the same time shows a deep attachment to the Torah tradition. On the surface, it appears universal—without explicit references to God's covenant with Israel, the story of the redemption of the chosen nations, or the Jewish cult system. Nevertheless, the incorporation of the book of Job into the Hebrew canon suggests that this text has a close relationship with ancient Israelite theology.

As Clines (1989) observes, although Job is described as a man from the land of Uz, the use of the name YHWH (אֱהֹוָה) shows that the God Job worshipped was the same God that Israel worshipped. This indicates a theological attempt to place the story of Job within the horizon of Israel's faith. Newsom (2003) (Newsom, 2003) affirms that Job's story is part of a "broader cultural conversation" within the religious ideology of ancient Israel, in which his story serves to reveal hidden contradictions in the nation's religious understanding. Thus, Job became a representation of non-Israelite figures who actually believed in the God of Israel through personal and existential covenant relationships (Häner, 2020).

This finding is in line with Green's (2012) research which states that the book of Job reflects the three main elements of early Judaism, namely monotheism, covenants, and sacrificial worship (Green, 2011) (Sihotang, 2022) (Põldsam, 2020) (Stala, Osewska, & Bochenek, 2023) (Estes, 2015). However, in contrast to the antithesis view of Terrien (1996) who considers the book of Job to be a work deliberately written to break the exclusivity of Israeli theology by displaying pious figures outside Israel, intertextual studies actually show an ideological and theological continuity with the Torah tradition.

2. Allah in the Book of Job and the Torah

The use of the divine name in the book of Job has an important theological function. At the beginning of the story, Job uses the name YHWH, which is used exclusively in the context of the covenant between God and Israel. This indicates that the God that Job worshipped was not a foreign god, but a God who made a covenant with His people. The relationship between Job and God is described as very close, as evidenced by the designation עֶבֶד (servant) that God pinned to Job six times (1:8; 2:3; 42:7-8). This shows the distinctive covenant relationship between God and His people.

Clines (1989) interprets that Job, although not an Israelite, "behaved as if bound by a covenant with YHWH," thus becoming a "theologically Jewish proselyte." This view is reinforced by Davis (2000) who states that the presence of YHWH at the end of the book signifies "the anchoring of Job's experience in the tradition of Israel." In this context, Job became a symbol of the universality of faith in the covenant God (Davis, 2000).

However, an antithesis is put forward by Dell (2013) who considers that the use of God's various names (YHWH, Elohim, El, Elowahh) does not necessarily indicate theological unity, but rather a representation of Job's existential struggle to seek God in the midst of suffering. Thus, the book of Job opens up space for a reflection of faith that goes beyond the ritualistic boundaries of formal Judaism (Dell, 2013).

3. The Lexical and Narrative Relationship between Job and the Torah

The intertextuality between the books of Job and the Torah is also evident in the lexical aspect. Hoffer (2008) found a similarity in language patterns between the early part of Job and the phrases in Genesis, Leviticus, Numbers, and Jeremiah. Further, Fishbane (1985) identifies parallelisms between Job 3 and Genesis 1–2, where Job's lament constitutes a "verbal deconstruction of the command of creation." Phrases such as "let there be darkness" (Job 3:4) are the direct antithesis of "be light" (Gen. 1:3), affirming the cosmic inversion between creation and suffering (Fishbane, 1985).

These findings are in line with Balentine's (2006) research that sees the book of Job as an "anti-creation narrative," in which Job's suffering mirrors the destruction of the creation order. However, in contrast to Fishbane's affirmative findings, Balentine considers that these differences are not merely intertextual, but theological—a denial of creation's optimism in Genesis. This view shows that the intertextuality of Job and the Torah is not only literary, but also ideological.

Additionally, the similarity of Job's character to figures such as Noah and Abraham strengthens the narrative's relationship with the Torah. All three are described as "blameless" (תָּמִים) and living in covenant relationship with God (Gen. 6:9; 17:1). This fact shows that Job was placed on a par with the patriarchs as a model of universal righteousness and obedience. Seow's (2013) research confirms that this kind of parallel shows the attempt of the author of the book of Job to "transpose Abrahamic theology into a non-Israelite context."

4. Religion and Job's Priesthood in the Perspective of the Torah

The book of Job also features a pattern of priesthood similar to the Levitical system. In Job 1:5 and 42:8–10, Job offered burnt offerings (הֶעֱלָה עֹלוֹת) to atone for the sins of his children and to intercede for his friends. This pattern is similar to the principle of penance in Leviticus 4, which provides a means of forgiveness for unintentional sins. This indicates that Job understood the concept of sacrifice as part of man's relationship with God.

This finding is reinforced by Crenshaw's (2010) research showing that the book of Job reflects the early form of a non-Levitical domestic priesthood. However, the antithesis is conveyed by Wright (2017) who argues that Job actually went beyond the Israeli priesthood system because his suffering showed the limitations of rituals in explaining God's justice. In other words, the book of Job presents a theology that places God above the human religious system.

5. The Character of Job and His Parallels in the Torah

Job 1:1 describes the main character as תָּם וְיָשָׁר וִירֵא אֱלֹהִים וְסָר מֵרָע — "godly, upright, God-fearing, and shunning evil." This character is aligned with Noah (Gen. 6:9) and Abraham (Gen. 17:1), two figures who are symbols of moral perfection and obedience to God. Ticciati (2005) said that the main theme of the book of Job is a re-exploration of human integrity before God (Ticciati, 2005).

Job's integrity was not only spiritual, but also social and ethical. In Job 29:12–17, Job is depicted defending the poor, orphans, and widows. This social action is in line with the Torah's mandate to love neighbor and uphold justice (Deut. 10:18–19). Thus, Job's righteousness reflects the actual practice of the law of love in the Torah.

These findings are in line with the affirmative research of Waltke (2012) who stated that Job's piety reflected the moral ideals in the Mosaic law, not just an individual expression. However, it is different from the antithesis view of Abel (2014) who assesses Job's integrity as a form of resistance to the legalism of the Torah. For Abel, Job was an authentic representation of faith without relying on a formal legal system.

Based on the overall description above, it can be concluded that the intertextuality of the book of Job with the Torah shows two main tendencies. First, there is a theological affirmation that the book of Job is rooted in the tradition of the Israelite faith, both through the name of God, the system of offerings, and the character of its characters. Second, there is a reflective critique of the limitations of the religious system in explaining suffering and divine justice.

Thus, the book of Job does not simply stand outside of the Israelite tradition, but serves as a reflective mirror for Torah theology, which expands the understanding of faith, obedience, and suffering. This intertextuality proves that Job's text is part of a hermeneutic dialogue that continues to live on in the dynamics of the ancient Israelite faith.

4. CONCLUSION

The approach of intertextuality of the book of Job with other books in the Old Testament can provide answers/solutions to the problems that exist in the steps in conducting this Biblical study of the book of Job.

Looking at the intertextuality of the Book of Job in the Old Testament Bible, it can be said that it is very appropriate for this Book of Job to be included in the list of books in the Old Testament Bible. The book of Job has a wide intertextual relationship with other books in the Bible that can prove that the story of Job was known in general to the people of ancient Israel and also in Christianity as an exemplary person.

Although the author of the book of Job is not clear enough to cause a fierce debate among theologians or biblical scholars, by conducting an intertextual analysis of the book of the Torah, it can be assured that the Author of the book of Job is a person who knows the book of the Torah very well. Likewise, the time of writing is still unclear, but by referring to the intertextual religious practices carried out by Job with the characters in the Torah, it can be concluded that this figure of Job lived in the time before the existence of the law or the time of important figures in the book of Genesis.

In the canonization of the Old Testament Bible recognized by Protestant Christianity, the book of Job is included in the genre group of the books of Poetry and Wisdom (Wisdom). However, the genre of the book of Job turns out to have many variations. There are texts that deserve to be included in the genre of Narrative, Law and of course also many that are poetry and wisdom (Wisdom).

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