

Literary History of the Book of Job: A Sketch

Stand: April 2024

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The Hebrew Book of Job has a history of at least two hundred years of emergence in the 4th–2nd century BCE.² Beside a linear idea of literary development, the central premise of the following sketch is the idea of parallel literary processes during the emergence of the so-called Job literature, the nearly simultaneous emergence of literary pieces on Job, a legendary figure popular among literary circles in Jerusalem and its surroundings. The literary history of Job has not only numerous layers but three types of layers – sources, redactions, and *Fortschreibungen*, which are summarised in the table (in approximate relative chronological order):

| Sources | Redactions | <i>Fortschreibungen</i> |
|-------------------------|---|---|
| Poem/Dialogue* | Book editor = majesty/fear-of-God redactions > Prose story* + Poem/Dialogue* (+ additions in 9* and 12* + critical towards friends) | Early <i>Fortschreibungen</i> |
| Prose story* | | |
| Single, smaller texts* | | |
| Poem of a noble “king”* | Righteousness redactions (starting in 27*) | Late <i>Fortschreibungen</i> |
| Elihu’s teaching* | Reworking of Job’s final monologue 29–31* | |
| Single, smaller texts* | Elihu’s speeches 32–33*+36–37* | |
| | Transience redactions (primarily in 7* and 14*) | Greek extra material Masoretic extra material Glosses |
| | Lowliness redaction | |
| | Last editor | |

¹ © Urmas Nõmmik, 2024. The research was supported by the Estonian Research Council grant (PRG938). For helpful discussions, I acknowledge Amar Annus, Christoph Berner, Walter Bühner, Claude Cox, Marieke Dhont, Juliane Eckstein, Sirlu Ellermäe, Amir Vasheghani Farahani, Stefan Fischer, Maximilian Häberlein, Jonas Jakobson, Andreas Johandi, Kristin Klaus, Mait Kõiv, Ingo Kottsieper, Jaan Lahe, Christo J.S. Lombaard, Reinhard Müller, Ergo Naab, Martti Nissinen, Kadri Novikov, Jürgen van Oorschot, Doris Diana Orr, Juha Pakkala, Agne Pilvisto, Anu Põldsam, Bernd U. Schipper, Stefan Schreiner, Diana Tomingas, Rahel Toomik, Anna-Katariina Traks, Markus Witte, and Anna Elise Zerneck. Above all, I want to thank my teacher, Otto Kaiser (1924–2017), whose contribution made the study of the Book of Job what it is today.

² Cf. Dell 1991: 162; Kaiser 1994: 74; Witte 1994; 2021; Nõmmik 2010; 2013.

1. Sources

Similarly to Daniel and Noah (Ezek. 14:14, 20) or Enoch and Abraham, the legendary figure of Job was, for some reason, famous in the literary circles of the second temple, including the elite open to influences from Hellenism, Mesopotamia and Egypt, the movement increasingly focusing on creation theology (and Torah), and radical religious-political groups, which designated themselves as the righteous, the poor and the needy.

1.1. The Poem/Dialogue of Job was significantly shorter than in the received Masoretic text, including primary layers in chapters 3–31* + 38–39* (cf. Witte, Syring, Kaiser, van Oorschot, Nõmmik).³ It discussed the ambivalent human experience – the suffering growing out of Job’s specific experience and the retribution theology of friends originating in the contemporary wisdom based on life experience, teachings of the fathers and general knowledge (Nõmmik). By listing his creation acts, God declares in the final speech the inconceivability and superiority of divine creation, the limits of educative wisdom (cf. Schipper). The poem draws on the Ancient Near Eastern tradition that casts human existential reflections in words and on younger trends in Near Eastern and Egyptian tradition on cosmotheistic knowledge (cf. Schipper) and is, in some respects, an answer to the intensive expansion of information and knowledge since the 4th century (Nõmmik). Thereby, a considerable and open question is whether two dialogues on suffering (3* + 38–39*) and retribution (4–31*, Kottsieper) have been combined by an editor or whether the second one complemented the first one.

1.2. The Prose Story of Job was a didactic story of a man with steadfast morals who did not abandon his God despite his utmost suffering. The first layer of the story was rather thin, it contained only the first episode and the turn of Job’s destiny (1:1a + 2–3 + 13–19 + 20a + 21a+b α + 42:9b + 11a α +b + 12b–13, cf. Syring).⁴ Before combining the Story with the Poem, it already started to grow by adding clauses underlining Job’s piety, such as 1:1b, 4–5, 20b, 21b β and 42:10b, 11a β , 12a, 16–17.

1.3. The poem about the innocent suffering of a noble “king” was a short alternative poetic version of the case of Job, particularly representing the viewpoint of the pious elite (Nõmmik). Rests of the poem can be found in 29–30*.⁵

³ To be exact: 3:3, 7–8, 10–15, 17–22, 24–26; 4:2–11 + 5:1–8*, 18–21, 23–27; 6:2–13*, 21–26, 28–30 + 7:19, 20b–c, 21c–d; 8:2–8*, 10–14, 16–22; 9:15–16, 19–20, 27–28, 30–35 + 10:1b–c, 3a–b, 6–15b, 18–21(?); 11:2–5, 7, 10–18, 19b–20; 12:2–3b + 13:5–8, 13–16, 18–27b + 14:13a–b, 15–17; 15:2–10, 17, 20–24b, 25–28b, 29, 30b–c, 32–35; 16:2–4, 7–9, 12–16, 18–19, 21–22 + 17:1–3, 6–7, 13–15; 18:2–3, 4b–21; 19:2–9, 13–24; 20:2–9, 12–15, 18–22, 23b–26b*, 27–29; 21:2–15, 17a–b, 18, 27–33b, 34; 22:2–11, 13–16, 19–23, 26–30; 23:2, 4–7, 10, 13, 15, 17 + 27:2–4 + 30:20–23* + 31:35b–37*; 38:2–9, 12–13a, 14b, 16–18, 21–22, 24–25, 28–33, 35 + 39:1–2, 5, 7, 9–10, 19–20, 26–27 (maybe the ending missing, cf. 41:26).

⁴ According to Syring, the original story included 1:1a, 2–3, 13–19, 20a, 21a; 42:11a α , b, 12b–13. The second episode and both heavenly episodes as well as bridging texts have been added later.

⁵ Without absolute certainty, the following verses can be suspected: 29:2–11, 21–25b; 30:1a–b, 9–19*, 24–31. By reworking Job’s final speech (23* + 27*) in the Poem/Dialogue, the original poem 29–30* was complemented and reworked into the new final monologue.

1.4. Elihu's teaching was a separate composition, which claimed that suffering had a pedagogical purpose (32:18–22 + 33:1–3, 5–14, 16–18) and substantiated the idea of the mightiest teacher (God) by describing his universal creation acts (36:22–28, 31–33 + 37:6–14)⁶, thus providing another, younger branch of cosmotheistic knowledge. The composition likely emerged not far from the circles handing down the Book of Job. Already before its inclusion in the Book of Job, the speech was complemented by further additions (cf. Witte), e.g., in areas 34:16–19b, 21–24 (the elite will not be saved) or 36:5–6, 7b–12, 15 (the suffering poor will be saved at the end).⁷

1.5. Single, smaller texts are poems or their fragments later adopted by editors of Job. Their number and volume are topics open for discussion, but there are candidates, such as 26:5–13; 28*⁸.

2. Redactions

2.1. The majesty/fear-of-God redactions (= book editor)⁹ initiated the redaction history of Job (cf. van Oorschot, Nömmik).

Firstly, two significant extensions underlining God's majesty and might in 9:2–14 and 12:7–8, 10–25 + 13:1–2 were designed to frame Job's initial critical question, why God is willing to destroy his own creation, i.e., Job (10:1b–c, 3a–b, 6–15, 18–21), and start to include the ideas of the divine speech into Job's speeches¹⁰. The claims of the might of God by moving mountains and stars and ruling over all mighty people and nations try to soften Job's brusque words towards God and controversial talk about justice. The additions presuppose the Priestly creation account.

Secondly, the editor is responsible for creating the Book of Job in the sense we know it today, with a dialogue part in the middle and the narrative part framing it, with parallels in the Ancient Near East, e.g., Ahiqar composition. The editor created the introduction of friends in 2:11–13 and extrapolated speeches with prose introductions formally in 3:1–2; 4:1; 6:1; 8:1; 9:1; 11:1; 12:1; 15:1; 16:1; 18:1; 19:1; 20:1; 21:1; 22:1; 23:1; 38:1 (cf. Syring, Kaiser). Job's critical attitude towards friends might have been deepened by the same editor¹¹; extrapolations, such as 6:15–20; 13:9–12; 16:4c–6; 16:9c–11¹²; 27:5–6 and 27:11–12 always respond to Eliphaz' speeches (and together with 9:2–14 additionally to Bildad and Zophar in the first round, Nömmik). Job becomes the one who "fathoms" the inscrutability of divine creation and, hence, wiser (= more pious) than his friends.

⁶ Cf. Pilger 2010: 130–134: **32:1**, 6–10, 18–22; **33:1–14**, 15aα, b, 16–25, 29–33; **36:22–23**, 27–33; **37:6–14**.

⁷ The volume of the additions remains a difficult question.

⁸ The basic layer is in 28:1–3b, 4a–b, 5–14, 20–23, 25–27.

⁹ According to Witte and Kaiser, "majesty redactions", according to van Oorschot, "fear-of-God redactions". Van Oorschot believes that the fear-of-God redaction is responsible for the book editing, which also means the insertion of the Elihu' speech is younger.

¹⁰ Cf., e.g., 9:9–10 < 38:31–32.

¹¹ According to Syring, binding together the Story and the Poem has been a rather significant editorial process.

¹² If the passage is not a product of the righteousness redactor.

2.2. The righteousness redactions start a series of extrapolations and *Fortschreibungen* focusing on the divine order, which is superior to Job and his friends and guarantees both the downfall of the wicked and the deliverance of the righteous and the poor (Witte, Kaiser, van Oorschot, Nömmik). Some additions repeat the theoretical thesis, and some – probably younger – extensions fiercely concentrate on the downfall of the elite. The redaction layer is connected to other similar redactions in the Hebrew Bible (particularly in the Psalms) and flows into an unsystematical series of *Fortschreibungen*.¹³ The process might have started with 27:13–23 in the final speech of Job before it was drastically reworked. A crucial role is played by additions in the divine speech 38:13b–14a, 15 and especially by 40:7–14 since it triggers the later division of divine speeches into two and the supplements on Behemoth and Leviathan¹⁴ (for further *Fortschreibungen* see 3.1 and 3.2 below).

2.3. Reworking of Job’s final monologue (23–31*) reacts to the critical social and political sentiment of the righteousness redactions¹⁵ and revises the original final speech of Job, rests of which can be found in 23*; 27:2–4; 30:20–23* and 31:35b–37* (cf. Witte, Kaiser, Nömmik). The basic text for editors has been the initially independent Poem about the innocent suffering of a noble “king” (rests in 29–30*; see above 1.3), now reworked by reusing 30:20–23* and 31:35b–37* and complementing with a series of self-curses in 31:5–7b, 8–10, 13–14, 16, 22¹⁶. The process includes the organisation of the last, now very long speech of Job into three (23–24*, 27* and 29–31*) by adding two new introductions (“and Job continued his teaching, and said” in 27:1; 29:1), which mark the advanced idea of Job as a teacher with authority, cf. keyword *mašal*. And lastly, the final remark in 31:40c likely originates from this editor.

2.4. Including Elihu’s speech in the Book of Job also means its reworking. However, the volume of editing is open for discussion, and it is difficult to strictly separate the process from the wave of advanced **righteousness redactions** (cf. 2.2. above). But as for now, Elihu’s speech was already grown in the meanwhile (perhaps 32:18–22 + 33:1–3, 5–14, 16–18; 34:16–19b, 21–24; 36:5–6, 7b–12, 15, 22–28, 31–33 + 37:6–14; see 1.4 above) and needed at least an introduction and legitimation in the book: 32:1, 4, 6–7, 9–10 (Elihu has waited since he is younger).

The righteousness redactions or someone inspired by them are probably responsible for, firstly, reworking the beginning of Elihu’s episode 32:2–3, 5 and 32:11–17 (friends do not manage to oppose Job’s false claim of righteousness) and, secondly, by the example of three

¹³ The additions partly reflect a fierce opposition of the righteous to the wicked but, on the other hand, do not offer any solution of eternal life (cf. The Epistle of Enoch in Enoch 91–105), which allows to date many of the additions to the second half of the 3rd century and indeed before 170 (the Epistle is dated before 170 by Collins 1998: 66; Nickelsburg 2005: 114; VanderKam 2022: 123). According to Schunck (1994: 502), the high priest Onias II (according to him, ca 260 – ca 220) was confronted with the polarization of the society and stood on the side of the poor/pious, which also would date the problem of the poor to the second half of the 3rd century.

¹⁴ Job 40:1–6 has been added later by one hand, see 2.7 below.

¹⁵ If reminiscences to the Torah piety (in the context of the elite) are true, the final speech or its *Fortschreibungen* (see 3.2.5 below) might be close to Ben Sira at the beginning of the 2nd century BC; Opel (2010: 275–325) suggests parallels to Ben Sira but sees the final speech as part of the original poem. Remember that Ben Sira mentions Job.

¹⁶ This is five curses; the rest of the process cannot be reconstructed properly anymore; perhaps there have been seven curses before the text was once again edited.

final speeches of Job, increasing the number of Elihu's speeches by adding following passages: 33:31–33 + 34:1–6, 10b–15, 29–33*, 36–37* (the second speech comes into being: God is not guilty, Job adds rebellion to his sins) and 36:1–4 (the beginning of the fourth speech). Then, the third speech was introduced in 35:1–7, 13–15 (rebellious Job must wait for his judgement), probably 37:19, 23–24* belonging to the same hand (new ending of the speeches).

2.5. The transience redactions and a chain of respective *Fortschreibungen* develop the Ancient Near Eastern lamenting tradition with an existential touch (Nömmik).¹⁷ They build on the middle strophes of Job's opening lament (3:13–15, 17–19) and further develop the idea of the earthly suffering of the poor and needy by linking together all speeches of Job. In contrast to all older sections of Job, the transience additions apply the keyword 'enōš. Key texts seem to be 7:11–18; 14:1–2+5–10* and 21:23–26¹⁸, perhaps borrowed from somewhere else.

2.6. The lowliness redaction is the last decisive redaction in the Book of Job (cf. Witte, van Oorschot, Nömmik).¹⁹ The extrapolations draw on the transience idea (cf., once again, the keyword 'enōš) and underline the fundamental incomparableness of human beings with God and their inability to be righteous – a nightly revelation legitimises the perception.²⁰ The key text appears in the strategic position close to the beginning of the dialogue, in the middle of the first speech of Eliphaz (4:12–20b, 21), followed by the next in the middle of his second speech (15:11–16). The third is designed as the whole third speech of Bildad (25) inserted between the first two of the three “final” speeches of Job (23–24*, 27*, 29–31*) by additionally complementing the beginning of 26* with a new introduction 26:1.²¹

2.7. The last editor of the book is the author of at least four texts, the two heavenly scenes in the Prose story 1:6–12 and 1:22–2:10 (including the dialogue between Job and his wife), the dialogue between Yahweh and Job in 40:1–6 (dividing the one long divine speech into two speeches) and the conclusion of the confrontation with friends 42:7–9a+10a.²² The editor is

¹⁷ Connections to the transience ideas in the Book of Qohelet from the 3rd century BCE are obvious (cf. Kottsieper); the topic of transience belongs originally to the royal tradition (cf. among others, The Standard Babylonian Epic of Gilgamesh), but social and political controversies in the second temple Judea gradually shift the focus from transience to the aimless suffering of lower social strata.

¹⁸ Cf. form original Poem 7:11c < 10:1b–c and 21:26 < 7:21c; cf. further from righteousness redactions 21:24 < 20:11a and 21:26a < 20:11b.

¹⁹ The redaction is dated by Witte (1994) and Kaiser (2006) to the beginning and by van Oorschot (2007; cf. Syring 2004) to the end phase of the literary history of Job.

²⁰ The dating depends on the only example of creational sinfulness in a vision context known beside Job, in Enoch 81:5 (Witte 1994: 198, but cf. the broader context in vv. 5b–9); the Astronomical Book of Enoch (72–82) is dated to an earlier time than 200 BCE (VanderKam 2022: 90), however, Nickelsburg (2005: 114) underlines that 81:1–82:3 are redactional but close to earlier material in The Book of Watchers (Enoch 1–36) and the Epistle of Enoch (see footnote 13).

²¹ Note that 26:2–14 has already been added (cf. 3.1.1 below). Job's two short answers to God in 40:3–5 and 42:1–6 have also been attributed to the lowliness redaction (Witte, Kaiser, Syring, van Oorschot). However, the question is rather complicated (Bührer), and better to solve together with the latest layer in the Prose story (see 2.7 below).

²² Note that the three texts mentioned are the only texts in Job where the construction *wayya'an N 'et-NN* occurs (1:7, 9; 2:2, 4; 40:1, 3, 6) followed by a short, direct speech. The form of 40:1–6 fits the dialogue form in the heavenly scenes perfectly. Additionally, the introduction of the first divine speech (38:1) was probably reworked. The introduction in 42:1 is a *Fortschreibung*, as is the whole second reply of Job in 42:2–6 (its

related to the apocalyptic milieu because of the heavenly court and the elevated position of Job being the only human who directly communicates with God. The additions purify Job from all possible faults and rationalise his case since Satan's bet explains Job's over-dimensional suffering.

3. *Fortschreibungen*

The Book of Job has many smaller and larger additions, which cannot be attributed to any redaction layer with any certainty, or which emerged – often unsystematically – during the long literary and transmission process. Likely the most accurate notion for the whole process is *Fortschreibungen*, which does not exclude that some of the additions still belong to a particular redaction layer. It is extremely difficult to distinguish early *Fortschreibungen* from late ones. However, I will make a few suggestions. A little more confidently, it can be argued that the literary development of the Hebrew Masoretic tradition took a slightly different way compared to the Old Greek translation (OGJob).

3.1. Early *Fortschreibungen* have the most potential to belong to some redaction layer (see 2.1–2.6 above), but they do not belong to the core of those redactions. In its stead, they seem to be slightly younger texts provoked by the main editors mentioned above.

3.1.1. Creation Hymn 26:1–14 praises the universal might of God, who helps the weak human. The text might be related to the majesty/fear-of-God redactions, and its symmetric position as a counterpart to 9:2–14 and 12:7–25* seems to confirm it. However, it is also possible that the text reacts to 23–24* (weak people)²³ and that older fragments in verses 5–13 have been reworked into this new hymn (cf. 1.5 above). The current form is close to the cosmotheistic approach like in the Poem/Dialogue* or Elihu's teaching.

3.1.2. Wisdom Hymn 28:1–3b + 4a–b + 5–14 + 20–23 + 25–27 (see 1.5 above) describes the relationship between God and wisdom and is related to late wisdom texts in Proverbs, which are influenced by Hellenistic thought. Similarly to 26, the Wisdom Hymn might have some connection to the majesty/fear-of-God redactions (consider also a similar position in the book), but the specific topic of wisdom is different, and its inclusion after the righteousness redaction in 27:13–23 formally connected through the keyword *kesep* 'silver' is likely (27:16–17 > 28:1).²⁴

3.1.3. The Poems on Behemoth 40:15–18+21–24 and **Leviathan** 40:25–41:8+41:10–25* convince the reader that the God capable of contesting enormous monsters must also be capable of destroying wicked people. The two poems are younger than the righteousness text in 40:7–14 and – in a way – comment on it.

beginning is problematic, by quoting 38:2–3, and it has different shapes in versions, cf. 3.2.7d below); cf. 42:7, which does not presuppose Job's words, but only God's.

²³ Job 26 seems not to react to the lowliness text in 25 since it relates to the issues of righteousness and transience. Hence, 26:1 is a younger addition of the lowliness redactor.

²⁴ In contrast to the beginning of Job 27:1 and 29:1, Job 28 misses an extra prose introduction, hence, a *Fortschreibung* of Job 27 is logical.

3.2. Late *Fortschreibungen* can be grouped according to their tendency and relation to the redaction layers described above. However, it is impossible to determine the relative chronology of these additions.

3.2.1. *Fortschreibungen* relying on the majesty/fear-of-God redactions (cf. 2.1 above) can be found in 5:9–10²⁵; 22:12, 24–25 and 23:3, 8–9. The whole first speech of God has been edited by adding a series of remarks on wild nature: 38:10–11, 19–20²⁶, 23, 26–27, 34²⁷, 36–41²⁸; 39:3–4, 6, 8, 11–12, 28–30 (some of them are perhaps later glosses).

3.2.2. The strophe about horse 39:21–24a + 25 deserves special mention since it is a longer, highly pretentious poem on the horse's might (cf. 39:19–20).

3.2.3. The strophes on thunder and clouds 37:1–5 and 37:15–18 demonstrate the skill of learned poets who, besides divine speeches, wanted to extrapolate the weather depictions in the last speech of Elihu.

3.2.4. *Fortschreibungen* reflecting the idea of (social) justice (cf. 2.2. above) is the most complicated set of additions. They include 5:11–17; 9:23–24(?); 10:3c; 11:8–9(?); 17:8–10; 20:10–11²⁹; 21:19–22; 22:17–18; 24:1–11*, 21–25* (likely in several steps); 27:7–10; 29:12+13b–20; 34:7–10a; 34:25a+26*+28*; 34:34–35; 35:16.

3.2.5. The reworking of Job's final monologue in 29–31* is particularly prominent since the quality of Job's piety regarding social justice and cultic purity was deepened intensively. To this chain of additions belong 30:1c–d + 5–8; 31:11–12, 15, 17, 19, 21, 24–27, 29–34³⁰, 38–40b.

3.2.6. *Fortschreibungen* relying on the transience idea include 7:1–3+6–10; 9:21–22+25–26(?); 10:4–5; 14:18–22³¹; 19:10–12(?); 34:19c–20 and perhaps in some passages of chapters 23–24 (see 3.5 below).

3.2.7. *Fortschreibungen*, close to the apocalyptic milieu (cf. 2.7 above), do not come from one and the same scribal hand; however, they have the opposition of darkness and light in common and seem to be relatively young.

a) The Poem about the enemies of light 24:12–16+18+20(?) is perhaps related to the righteousness redactions and the idea of social justice but has a specific poetic profile of tricola and shifts towards an apocalyptic mindset (Nömmik).

b) The reworking of Job's opening curse 3:4–6+9 means an extrapolation of four tricola (Loretz), which leave the impression that they could come from a separate poem. The tricola have a slight apocalyptic touch.

c) The Poem about the angel saving from the pit 33:23–30 attests to the faith in angels, comes from the same milieu as heavenly scenes in the Prose story and is related to apocalyptic circles in the Hellenistic period.

²⁵ Cf. 5:9–10 < 9:10.

²⁶ Cf. 38:19–20 < 28:12, 20, 24.

²⁷ Cf. 38:34 < 22:11b.

²⁸ Cf. 38:39 < 4:10.

²⁹ Cf. 20:11b < 7:21c.

³⁰ Cf. 31:31b < 19:22b.

³¹ Cf. 14:19c < 8:13b.

d) two late additions about Job's unique ability to see God in 19:25–27 and 42:1–6 might be related to each other; Job approximates the heavenly travellers of the apocalyptic literature.

3.2.8. Latest *Fortschreibungen* in Elihu's speeches include material which cannot be dated and ascribed precisely, e.g., 33:15+19–22.³²

3.2.9. The addition of Job's daughters in 42:14–15 is one of the latest additions to the frame story. Its origin is unknown.

3.3. Greek extra material means texts, which the translator of OGJob or someone at a slightly later time added to the Greek Book of Job. The two major additions are:

3.3.1. The monologue of Job's wife 2:9a–d raises the issue of the wife suffering alongside Job and justifies the wife's original words in the Hebrew text (2:9e).

3.3.2. The alternative, historicising book ending in 42:16b–17e, perhaps grown in several steps, seeks to date and locate Job and his friends in accordance with Pentateuchal tradition.

3.4. Masoretic extra material regards several passages missing in OGJob, which were also likely missing in its *Vorlage*. Apart from 30:2–4(?) and 31:1–4(?)³³, two texts reflect on a specific topic, such as:

3.4.1. A strophe on precious stones and metals 28:15–19 introduces another perspective to deepen the extraordinary quality of wisdom.

3.4.2. The poem on ostrich 39:13–18 reflects on its unfathomable behaviour underlining the sovereignty of divine creation.

3.5. Further glosses in the Masoretic text are impossible to date precisely: 3:16; 3:23; 4:20b; 5:(3)4–5; 5:22; 6:4b; 6:10c; 6:14; 6:27 (cf. 3.2.4 above); 7:4–5; 7:20a (Job takes the blame)³⁴; 7:21a–b (see the latter); 8:6b; 8:9 (cf. 3.2.6 above); 8:15; 9:17–18; 9:29 (cf. 7:20a); 10:1a; 10:3; 10:15c–17 (related to 31 together with its extrapolations); 10:22; 11:6 (cf. 3.2.1 above); 11:19a; 12:3c–6* (text corrupt, grown in several steps); 12:9 (the only mention of Yahweh in Poem's speeches); 13:3–4 (perhaps in two steps, cf. 2.1 above); 13:17; 13:27c; 13:28 (comments on the addition in 14:1ff); 14:3³⁵; 14:4; 14:11–12* in two steps (11+12b and 12a+c, cf. 3.2.7 above); 14:13c; 14:14 (cf. 3.2.7 above); 15:18–19; 15:24c; 15:28c; 15:30a; 15:31; 16:17; 16:20; 17:4–5; 17:11–12 (cf. 3.2.4 above); 17:16; 18:4a; 19:28–29 (cf. 3.2.7 above); 20:16–17; 20:23a; 20:25bβ; 20:26c; 21:16 (cf. 3.2.4 above); 21:17c; 21:33c; 23:11–12; 23:14; 23:16; 24:17; 24:19; 28:3c; 28:4c; 28:24; 28:28; 29:13a; 29:25c; 30:3c; 31:7c; 31:18; 31:20; 31:23; 31:28; 31:35a; 32:8; 33:4; 34:25b+26aα; 34:27; 35:8–12 (unintelligible content); 36:7a; 36:13–14; 36:16; 36:17–21 (unintelligible content); 36:29–30; 37:20–22; 39:24b; 40:19–20; 41:9(?); 41:26(?).

³² Cf. 33:15 < 4:13.

³³ Cf. 31:4 < 14:16.

³⁴ Cf. 7:20a < 35:6.

³⁵ Cf. 14:3 < 22:4b.