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SUBMISSION: EXISTENTIAL AND ONTOLOGICAL ANALYSIS OF THE BOOK OF JOB

Abstract

This paper offers an interdisciplinary interpretation of the Book of Job. Drawing on ontology, philosophical existentialism, and theology, the paper proposes that Job's deepest cry is directed not toward justice or reward, but toward intimacy with a God who appears distant and indifferent. This longing, articulated in Job 19:25-27, is read typologically as a prefiguration of the incarnational logic of the Gospel of John, where divine love becomes accessible through embodiment and friendship. The article explores how Job, stripped of all worldly meaning, confronts not merely divine silence but the trauma of „metaphysical" abandonment, thereby opening a theological space in which suffering is no longer punishment but a site of relational hope. In rejecting moral rationalizations, Job anticipates a theology of grace that redefines righteousness as the capacity to desire a God who desires us back.

Keywords: *Book of Job, incarnation, existential theology, intimacy, embodiment, theology of grace, righteousness, suffering, hope*

Introduction

The Book of Job presents one of the most unsettling texts in the biblical canon. At its heart lies not only the problem of suffering, but the collapse of all coherent secular frameworks for understanding it. Unlike other traditions in which suffering is placed within a moral economy of sin, repentance, and reward, Job resists such explanatory systems.[1] His

1 See Deut 28–30 for the blessings-and-curses framework, Prov 11:31; 13:21 for the link between righteousness and prosperity, and Isa 1-5 for prophetic interpretations of suffering as covenantal punishment. Similar patterns appear in lament psalms that associate affliction with sin (Ps 38; Ps 51).

plight is neither pedagogical nor punitive, since he is not a sinner reformed through affliction, nor a martyr sanctified by it. Instead, he is a man who experiences the full force of „metaphysical" abandonment, deprived of justice, denied consolation, and left to speak into the silence of God who appears either indifferent or inaccessible.

This analysis takes the *Book of Job* not as a treatise on patience or moral perseverance, but as a challenge to understand more deeply the structure of religious submission. The Hebrew text confronts us with a man who has given God his obedience and reverence, and yet is brought to ruin without cause. Job's suffering is gratuitous, his protest unanswered, and his demand for meaning unfulfilled. In this respect, Job undermines any theology that treats obedience as sufficient for divine protection or blessing. Instead, the text opens a philosophical space in which submission is not met with recognition, and righteousness is not rewarded, prompting the deeper question: what does it mean to relate to a God who neither requires nor reciprocates our service?

Regarding the methodology, the paper proceeds through close textual engagement with the Book of Job, drawing on an interdisciplinary framework that combines philosophical existentialism, ontological analysis, and biblical theology. The primary method is philosophical exegesis: the biblical text is treated not just as a historical-critical object but as a site of philosophical inquiry, and key passages are read for their conceptual and existential implications rather than for their redactional or compositional history.

The analysis is structured around two complementary registers. The first is ontological, examining the structure of Job's suffering as a rupture in the relationship between the human subject and the divine, drawing on existentialist accounts of affliction and despair, principally those of Simone Weil and Søren Kierkegaard. The second is theological and typological, tracing the figural logic by which Job's longing for an embodied Redeemer anticipates the incarnational theology of the Johannine and Pauline traditions. This typological reading follows the framework established by Baker (1976), treating the connection not as predictive prophecy but as a structural and metaphysical correspondence. Secondary literature is employed throughout as interpretive dialogue rather than as a survey of scholarship. The positions of Gutiérrez (1987), Clines (1989), Von Rad (1998), Westermann (1981), and others serve to anchor the philosophical claims in established exegetical discussion while the argument itself moves toward constructive theological and philosophical conclusions.

1. Concept of submission

The classical concept of submission in theology is often rooted in the idea of spiritual surrender, which signifies the peace of the soul through the graceful handing over of one's being. As Freimann writes: „*In religion, to surrender is to hand over control and personal will and power to the guidance or command of an absolute or divine will and power*".[2] It is a sacrifice of the heart to the divine will of God. In this framework, submission is understood as the alignment of the human will with the divine order, a turning of the soul toward the divine in trust and obedience. It is not resignation, but a mode of relation in which human life finds peace by acknowledging its dependence on the Source of all life.

Thus, true spirituality in its essence is a heavenly submission, a surrender of the human spirit to the limitless wisdom and love of the divine. Following this, creation is a manifestation of an essence of goodness, and for something to manifest effectively, it must be defined, and beings are defined by their opposites. Evil exists specifically to define goodness. The point is that living at one level of this manifestation is submission, or slavery, to the Creator.[3] As stated in Rom 6:22: „*But now that you have […] become slaves of God, […] the result is eternal life.*" (Rom 6:22)

The Book of Job gives us a different understanding of submission. Not only is the Book of Job meant to show us why it is necessary to „submit" to God and follow Him on the path of slavery because otherwise we would succumb to evil, it also explains that God does not „need" us to serve Him.[4] Job served God his whole life, but God still allowed evil to creep into Job's life so that Job would lose everything?[5] Job succumbed to the metaphysical concept of suffering, went through death, and was consumed by the corruption that had come into the world from his ancestors. Job realized that God did not need him, and he realized that God does not want creatures who are only slaves to others or to him. God wants more, God wants community, love, and through his love for the world, Job wanted God to save him from God.[6] That is why Job says:

2 Annette FREIMANN, „Surrender to Another Person: The Case of a Spiritual Master", *Journal of Humanistic Psychology* 61/4 (2021.), 1164-1165.

3 María Jesús Sánchez MONTALBETTI, „The Relationship Between Submission and Sacrifice in the First Letter of Peter", *Religions* 16/5 (2025.), 8.

4 Gustavo GUTIÉRREZ, *On Job: God-Talk and the Suffering of the Innocent* (Maryknoll: Orbis Books, 1987.), xviii.

5 G. GUTIÉRREZ, *On Job*, xix.

6 G. GUTIÉRREZ, *On Job*, 74.

> *„[…] my witness is in heaven; my advocate is on high. My intercessor is my friend […] on behalf of a man he pleads with God as one pleads for a friend.“* (Job 16:18-21)

Let us pay attention to how Job cries out to God for God to pray with Job, as he prays with a friend. Job cries out to God to save him from God, and this person Job is talking to is standing on the ground in something that resembles Job's body:

> *„I know that my Redeemer lives, and in the end He will stand upon the earth [...] yet in my flesh I will see God [...] not as a stranger.“* (Job 19:25-27)

Here Job sees God in his flesh, even though Job's skin and flesh are destroyed. God, the same Savior to whom Job cried out before, will stand on the earth, and through him Job will be healed. Job longs to see his advocate, God, in the flesh. For if God remained incorporeal, then Job would be a complete stranger to God, just as the body is a complete stranger to the spirit. And is he not a duality like every father from the perspective of the son? At the same time strict and full of love.[7]

In his suffering, Job debates with his friends, Eliphaz, Bildad, and Zophar, and then with the young Elihu, about the nature of divine justice. They insist that his pain must result from some hidden sin, following the old belief that suffering is always linked to wrongdoing.[8] Yet Job, overwhelmed by grief and convinced of his own righteousness, calls on God for a personal response. His cry, *„Oh, that I had one to hear me!“* (Job 31:35), shows that he isn't seeking explanations so much as a real encounter with God.[9] This confrontation exposes the limits of human understanding when faced with the mystery of suffering, as Job clings to a desperate hope that God will finally be present, not as a distant judge, but as someone who truly sees him.

The son searches for his father's love, which would protect him from his father's cruelty. Why does Job need a mediator? Because „God does not need him.“ He needs an intercessor who brings God close to him, or is at least kind to him. This is in contrast to the idea that God demands obedience.[10] From such a God we would expect either punishment or reward; but from an indifferent God we should expect neither.

7 G. GUTIÉRREZ, *On Job*, 76.

8 Gerhard VON RAD, *Old Testament Theology. Volume I: The Theology of Israel's Historical Traditions* (Edinburgh: Oliver and Boyd, 1998.), 101.

9 G. GUTIÉRREZ, *On Job*, 81; G. VON RAD, *Old Testament Theology I*, 102.

10 G. VON RAD, *Old Testament Theology I*, 120.

Forbearance brings no reward and does not protect against punishment. Job is capable of learning. So, he clearly needs an intercessor; for how can one respond to indifference? What can one do to win the favor of a distant God? If there were no possibility of intercession, all Job's weeping would have been in vain; the person concerned would have had no choice but to withdraw into himself and stop seeking help. So, we see why Job should hope for an intercessor. What else can he hope for? Would it make sense to give up all hope and accept God's complete indifference?

„*But I know that my Redeemer lives*" (Job 19:25)

Where does this conviction come from? No reward is expected, but intimacy. There is hope that man can be reconciled with God. Tracing the theology of Paul and John back to Job; for Job there is no hope of resurrection, the death of Adam looms as certain finality.[11] And there is no Christ to convey friendship with God in the deep and beautiful sense of John's gospel.[12] But this is not necessarily wrong or bad. John takes the place of Job, and Job takes the place of Isaiah.[13] For Isaiah, evil is God's righteous justice meted out on people who have collectively broken the covenant. Israel has become sluggish, puffed up, and idolatrous (Isa 1:4). Her kings do not care for the widow or the orphan (Isa 1:23). Her nobility is hungry for land and has forgotten the poor (Isa 5:8). Their common people worship idols. Therefore, God unleashes his wrath on them, violence and invaders cross their borders, destruction spreads across their fields (Isa 3:1-4). He will even restrain his wrath when he sees that it is right, and he will have mercy on them again (Isa 54:7-8). In Job's context, evil is an inexplicable reality that people endure.[14]

The main idea being refuted is that evil is not attributed to a person as a manifestation of divine punishment or divine justice in response to that person's evil deeds. This same notion is refuted by Jesus as healer in all four gospels in a very different way.[15] Instead, evil is a painful and cruel reality that is forever and eternally connected to the life of man, and why this is so is beyond the wisdom of men.[16]

11 G. GUTIÉRREZ, *On Job*, 8.

12 Aurelius AUGUSTINE, *Expositions on the Psalms*, ed. Ted Hildebrandt (New York: New City Press, 2000.), 198.

13 A. AUGUSTINE, *Expositions on the Psalms*, 60.

14 G. VON RAD, *Old Testament Theology I*, 150.

15 Richard A. CULPEPPER, „Jesus as Healer in the Gospel of Matthew, Part II: Jesus as Healer in Matthew 8-9", *In die Skriflig/In Luce Verbi* 50/1 (2016.), 2.

16 Zorodzai DUBE, „Models and perspectives concerning the identity of Jesus as healer", *HTS Teologiese Studies/Theological Studies* 74/1 (2018.), 4.

2. Job and the Metaphysics of Suffering

The Book of Job offers no theodicy. The text rejects both the logic of retributive justice and the comfort of retrospective meaning. As Von Rad (1998) writes, unlike the Deuteronomic tradition, in which righteousness leads to blessing and disobedience to punishment, Job dismantles this moral economy at its root.[17] His suffering does not arise from any failure in piety or ethics. He is described at the outset as blameless and upright, and his downfall is not the result of divine discipline but of a wager between God and the accuser. In the face of loss, affliction, and abandonment, Job does not deny God's power. What he questions is whether power can be reconciled with goodness when the innocent suffer without explanation. This confrontation with meaninglessness marks a shift from covenantal theology to metaphysical inquiry. Job does not ask why he suffers in the abstract. He asks why suffering is permitted at all in a world governed by divine will. The failure of his friends to answer this question with coherence or empathy exposes the limits of traditional theological reasoning.[18] They cling to the structure of retributive justice, insisting that Job must have sinned. But Job refuses to allow their arguments to impose meaning where there is none. In this resistance, the book gestures toward a deeper form of theological honesty, one that does not seek to justify God through logic, but that demands acknowledgment of the abyss that suffering creates.

In philosophical terms, Job undergoes what Simone Weil called *le malheur*, not mere suffering but the affliction that destroys meaning itself.[19] Affliction strips Job of his place in the world and of any coherent narrative about his relation to God. He is no longer a servant, a father, or a respected member of the community. He is a body reduced to pain, sitting in ashes, awaiting a response that does not come. Job's refusal to be consoled by such interpretations reveals that suffering, when it exceeds the bounds of reason, calls not for explanation but for witness. His demand is not for clarity but for encounter. He seeks a God who will speak, who will acknowledge his pain, and who will be present without rationalizing it. This resonates with Kierkegaard's diagnosis of despair as the „sickness unto death": a condition in which the self becomes aware of its distance from the eternal and finds no means of resolution.[20] In Job's

17 G. VON RAD, *Old Testament Theology I*, 120.

18 Carl G. JUNG, *Answer to Job* (Princeton: Princeton University Press, 2010.), 30.

19 S. WEIL, *Gravity and Grace*, 80.

20 Søren KIERKEGAARD, *Die Krankheit zum Tode* (Leck: Rowohlt, 1967.), 13.

speeches, despair does not lead to nihilism. It becomes the ground of an appeal that cuts through conventional religious language. His insistence that God must answer becomes a model of faithful protest. This protest is not unbelief, but a refusal to offer false faith in place of truth. His experience opens a space in which God must be approached not as the source of justice, but as the one who has become inexplicably silent. This silence is not only troubling but constitutive. It makes space for the possibility of relation without guarantee, of faith that is not built on reward, and of righteousness that endures without justification.

3. Divine Intimacy

As we have said, Job's rejection of retributive justice culminates not in nihilism but in a philosophical and theological appeal for relational nearness. His speeches articulate a longing that cannot be satisfied by moral explanation or legal vindication. What he seeks is not a restored fortune, but a God who is no longer distant. This desire is most fully expressed in Job 16:18-21 and 19:25-27, where Job invokes a figure who stands both with him and beyond him, one who can speak on his behalf, not as judge or accuser, but as advocate and friend.

In Job 16, he declares, „Even now my witness is in heaven; my advocate is on high. My intercessor is my friend as my eyes pour out tears to God" (Job 16:19-20). The language here is intimate, not juridical. David Clines (1989) argues that the figure Job invokes is not clearly identifiable with God himself but may represent a heavenly redeemer, the Hebrew *go'el*; a redeemer or next-of-kin who is both divine and personal, one who bears witness to Job's integrity beyond the court of human judgment.[21]

This longing reaches its most intense form in Job 19:25-27. „I know that my Redeemer lives, and that in the end he will stand upon the earth. Even after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes, I, and not another. [22] How my heart yearns within me." Here, the hope for an intercessor takes embodied form. Job speaks of seeing God not in some disembodied afterlife, but in his own flesh. [23] Clines (1989) reads this passage not as a doctrine of bodily resurrection, but as a poetic insistence on direct encounter. The

21 David J. A. CLINES, *Job 1–20* (Carlisle: Send The Light, 1989.), 665-666.

22 Francis ANDERSEN, *Job: Tyndale Old Testament Commentary* (Downers Grove: Inter-Varsity Press, 2008.), 144.

23 Claus WESTERMANN, *The Structure of the Book of Job: A Form-Critical Analysis* (Philadelphia: Fortress Press, 1981.), 101.

go'el is not an abstract theological solution. He is a figure who stands, sees, and remains near.[24] This appeal to embodiment is not only theological, but philosophical. A God who remains wholly transcendent cannot meet the condition of Job's cry. The divine must not only hear from afar, but must draw near in a way that allows for mutual recognition. In this respect, Job anticipates a structure that becomes central in early Christian theology: that mediation must occur not merely through divine decree, but through embodied relation. Job's Redeemer is not the precursor of a doctrine. He is the answer to the existential dilemma of suffering that remains unacknowledged.[25]

Paul's typology of Adam and Christ frames this mediation in redemptive terms.[26] In Romans 5 and 1 Corinthians 15, the first Adam brings death, while the second Adam becomes the source of life. Job's longing for a Redeemer who lives and stands corresponds structurally to this axis. He anticipates, without knowing it, the necessity of a figure who will not only mediate between man and God, but who will embody that relation. The typological connection is not predictive, but metaphysical. It arises not from scriptural foresight but from the human need for a God who does not remain silent in the face of affliction. The Gospel of John develops this idea with theological precision. In John 15:15, Jesus says to his disciples, „I no longer call you servants, but friends." The shift from submission to intimacy mirrors Job's transformation. In John 16:27, Jesus explains that „the Father himself loves you because you have loved me." Divine love is presented not as a reward for obedience, but as the condition for mutual indwelling.[27] Job's Redeemer functions within this structure: not as a distant arbiter, the Hebrew *mokhiach*, but as the embodiment of divine care.[28]

What Job articulates is not a future eschatological hope, but an immediate ontological necessity. God must become present, not in abstract sovereignty, but in relational proximity. The intimacy Job seeks cannot be deferred. It must take shape in the midst of suffering, or it remains unreal. His vision of a Redeemer in the flesh does not negate divine transcendence. It insists that transcendence alone is insufficient for the one who suffers. Divine justice must make itself available in nearness. This

24 D. J. A. CLINES, *Job 1-20*, 667-668.

25 C. WESTERMANN, *The Structure of the Book of Job*, 2-5.

26 D. L. BAKER, „Typology and the Christian Use of the Old Testament", 140.

27 Daniel K. ENG, „'I Call You Friends': Jesus as Patron in John 15", *Themelios* 46/1 (2021.), 55-60.

28 G. GUTIÉRREZ, *On Job*, 68.

theological claim, already implicit in Job, becomes explicit in the Christian tradition, but its philosophical force does not depend on doctrinal fulfillment. Job's cry stands on its own as a demand for God to be not only righteous, but present.

4. Incarnation, Embodiment, and the Ontology of the Advocate

We can make the claim, that the figure of the Redeemer in Job 19 is not only a symbolic projection of hope, or a poetic representation of divine justice. His appearance „upon the earth" and the insistence that Job will see him „in my flesh" signal something more than metaphor. The text invokes embodiment as a theological necessity. Job does not plead for an abstract deliverance, or for a purely spiritual reconciliation. He asks to see, with his own eyes and in his own body, the one who will answer him. In doing so, Job affirms that any adequate response to his suffering must take form in the world in which that suffering occurs. This gesture carries ontological weight. The Redeemer is not simply the solution to a legal or moral problem, but the condition under which divine justice becomes knowable. Job's claim that „my Redeemer lives" does not merely affirm God's ongoing existence. It marks the insistence that justice, to be meaningful, must be enacted and embodied.[29] The standing of the Redeemer „upon the earth" affirms that divine intervention must enter the same space in which injustice and pain are borne. The possibility of seeing God „not as a stranger" but with one's own eyes implies that the divine must be capable of appearing within the limits of human perception.[30]

In Christian theology, this movement from transcendence to embodiment becomes structured in the doctrine of the Incarnation.[31] What is typologically anticipated in Job, though not yet developed doctrinally, is the recognition that divine intimacy requires physical nearness.[32] For Job, the desire to see God in the flesh is not founded on knowledge of Christ but on the internal logic of suffering that demands witness. He cannot be consoled by a God who remains beyond reach. His hope is bound to the

29 Hans Walter WOLFF, „Belief, Desire and Wish in Job 19:23-27: Clues for the Identity of Job's 'Redeemer'„, M. AUGUSTIN – K.-D. SCHUNK (ur.), *Collected Communications to the XIIth Congress of the International Organization for the Study of the Old Testament, Jerusalem 1986* (Frankfurt: Peter Lang, 1988.), 363-370.

30 Mark W. HAMILTON, „Divine (In)corporeality in Psalms and Job", *The Journal of Theological Studies* NS 71/1 (2020.), 11-14.

31 Reinhard FELDMEIER – Hermann SPIECKERMANN, *God Becoming Human: Incarnation in the Christian Bible* (Oxford: Oxford University Press, 2023.), 13.

32 R. FELDMEIER – H. SPIECKERMANN, *God Becoming Human*, 31.

figure who will share his condition without being subject to it, who will stand with him without replicating his ruin.[33]

This is not unique to Job. The problem of embodiment arises whenever divine justice is confronted by the irreducibility of human suffering. Augustine, in his interpretation of the Psalms, emphasizes that God's mercy is not a distant quality but a reality that must break into human history: „My God is my mercy".[34] Hans Urs von Balthasar develops this further in his theological dramatics. For him, divine action must take the form of dramatic presence, entering the space of human conflict not as a voice from beyond, but as a participant within.[35] God cannot remain outside the world's suffering and still claim to be just. Joseph Ratzinger echoes this when he argues that truth is not only revealed in doctrine but disclosed in personal encounter.[36] The truth of God must be lived, and therefore must be incarnated.[37]

In the Gospel of John, this is given direct expression: „The Word became flesh and dwelt among us" (John 1:14). The Incarnation is not only a revelation of divine identity, but a fulfillment of the structure of desire found in Job. John presents Jesus as the one who comes not to judge from afar but to dwell, to abide, and to share. „Whoever has seen me has seen the Father" (John 14:9) answers directly the metaphysical longing Job articulates: that God must become visible, must come near, and must be seen with human eyes.

The ontology of the Advocate, then, is not simply messianic. It is relational and metaphysical. The Advocate must be capable of entering into the world of the sufferer. For Job, this was not a theological claim but a philosophical insight drawn from the extremity of abandonment. His insistence that his Redeemer will stand upon the earth is not a prophecy. It is the formulation of a requirement: that divine response must be embodied if it is to be just, and that mediation cannot remain spiritual if it is to reach the human condition. In this sense, the logic of incarnation arises not from religious doctrine but from the structure of suffering itself. The need for God to be present in the flesh emerges from the limits of all

33 R. FELDMEIER – H. SPIECKERMANN, *God Becoming Human*, 26-27.

34 Aurelius AUGUSTINE, *Tumačenje Ivanova Evanđelja*, prev. Vito Smoljan (Zagreb: Verbum, 2020.), 425.

35 Hans Urs BALTHASAR, *Theo-Drama, Theological Dramatic Theory: The Action*, prev. Graham Harrison (San Francisco: Ignatius Press, 1994.), 117.

36 Charles SIKORSKY, „A Mission of Hope", *Reflections on Pope Benedict XVI's Address to the Catholic Educators* (Manassas: The Center for the Study of Catholic Higher Education, 2008.), 6.

37 H. U. BALTHASAR, *Theo-Drama*, 166-168.

other possible responses. If God remains silent and transcendent, suffering becomes unintelligible. If God draws near in a form that can be seen, touched, and addressed, then even suffering may become the site of relation. Job does not ask for an answer. He asks for a presence. Incarnation is the only form in which that presence becomes possible.

Conclusion

The Book of Job does not offer a systematic answer to the problem of suffering. It does not resolve theodicy, nor does it reaffirm traditional theological structures built around submission, obedience, or divine recompense. What it does, instead, is open a space for rethinking the nature of the divine-human relation. Job's refusal to accept moral rationalizations for his suffering, and his unwillingness to be comforted by appeals to divine justice, marks a shift away from any theology that depends on reciprocity or predictability. His speeches displace the assumption that righteousness guarantees protection, and they confront the possibility that God may be both present and inaccessible.

This existential condition, of crying out to a God who does not answer, becomes the foundation for a different theological posture. What Job seeks is not vindication through legal means, nor salvation through doctrinal precision. He seeks intimacy, the kind of recognition that cannot be reduced to obedience or reward. His demand for a Redeemer who will stand upon the earth, and his hope to see God not as a stranger but in his own flesh, redefines righteousness as the capacity to desire relation even in the face of divine silence. Job does not merely endure. He persists in relation. He speaks toward a God who no longer speaks, and in doing so he refuses both resignation and despair.

This persistence exposes the limitations of theologies grounded in submission alone. In traditions where submission to divine will is the highest spiritual achievement, Job represents a counter-testimony. He submits without consolation, obeys without reward, and refuses to allow that obedience to stand as the final word. His faith does not take the form of resignation. It takes the form of protest that continues to hope for encounter. In this sense, Job points beyond submission toward intimacy, not as sentiment but as a theological structure. Intimacy, here, means the possibility of standing before God without explanation, and still desiring to be known.

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POKORAVANJE: EGZISTENCIJALNA I ONTOLOŠKA ANALIZA KNJIGE O JOBU

Sažetak

Ovaj rad nudi interdisciplinarnu interpretaciju Knjige o Jobu. Oslanjajući se na ontologiju, filozofski egzistencijalizam i teologiju, rad predlaže da Jobov najdublji vapaj nije usmjeren prema pravednosti ili nagradi, nego prema intimnosti s Bogom koji se pričinjava dalekim i ravnodušnim. Ta čežnja, artikulirana u Jobu 19,25-27, čita se tipološki kao prefiguracija inkarnacijske logike Evanđelja po Ivanu, gdje božanska ljubav postaje dostupna utjelovljenjem i prijateljstvom. Članak istražuje kako Job, lišen svakoga svjetovnog smisla, ne suočava se samo s Božjom šutnjom nego i s traumom „metafizičkoga" napuštanja, čime se otvara teološki prostor u kojemu patnja više nije kazna, nego mjesto relacijske nade. Odbijajući moralna racionaliziranja, Job anticipira teologiju milosti koja pravednost iznova definira kao sposobnost žudnje za Bogom koji zauzvrat žudi za nama.

Ključne riječi: *Knjiga o Jobu, inkarnacija, egzistencijalna teologija, intimnost, utjelovljenje, teologija milosti, pravednost, patnja, nada*