THE CONCEPT OF CATASTROPHE, ANAGNORISIS AND PERIPETIA IN THE BOOK OF JOB

AN UNDERGRADUATE THESIS

Presented as Partial Fulfillment of the Requirements for the Degree of Sarjana Sastra in English Letters

By

SATRIYA ADHI HUTOMO

Student Number: 104214013

ENGLISH LETTERS STUDY PROGRAM
DEPARTMENT OF ENGLISH LETTERS
FACULTY OF LETTERS
SANATA DHARMA UNIVERSITY
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A VOICE OF ONE
CALLING THE DESERT

“PREPARE THE WAY FOR THE LORD, MAKE STRAIGHT PATHS FOR HIM.”
(MATTHEW 3:3,4)
FOR MY LIVING GOD

MY BELOVED PARENTS

MY BROTHER AND SISTER

MY GRANDPARENTS
ACKNOWLEDGEMENTS

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Satriya Adhi Hutomo
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ABSTRACT


This undergraduate thesis is focus on the male character in the Book of Job named Job. Job’s characteristics are upright and blameless. The researcher chooses the Book of Job because its story may reflect the important issue about suffering which commonly known as the central theme in the Book of Job.

In this undergraduate thesis, the researcher has two objectives. First, describing Job’s character and life, and second is describing the reflection of Job’s life to the concept of catastrophe, anagnoris and peripetia.

To achieve those objectives, the researcher conduct the library research as the methodology on this undergraduate thesis. Library research is used because the data of this thesis is a written text. The main source for this thesis is the Book of Job. The writer uses the new criticism approach on this undergraduate thesis. The new criticism approach is the approach which sees literary work based on the text only, not from the historical background.

The conclusion of the study can be conclude as the following, Job’s characteristic is blameless and upright. The catastrophe or fall in Job’s life is when he lost all of his belongings. The suffering from his fall displays Job as the man who tried to maintain his faith and integrity. The anagnoris in the Book of Job is when Job realizes that his complaints and hot words is across from God’s truth and God begin to speak about His authority to Job and assures Job that Job is in a good Hand. The peripetia in the Book of Job is when God heals and bless Job’s life again.
ABSTRAK


Di dalam tesis ini, peneliti mempunyai dua obyektif. Pertama adalah menjelaskan karater dan hidup Ayub dan kedua adalah menjelaskan refleksi hidup Ayub ke konsep katastrophe, anagnorisis dan Peripetia.


CHAPTER I
INTRODUCTION

A. Background of the Study

Work of literature is the representation of our life, human’s life. By reading the Book of Job which is the part of the Holy Bible, the reader could achieve the important knowledge and lesson that the story tries to teach. The author of the Book of Job is unidentified as well, but whoever is him, he told this story based on the Job’s life in his trial and temptations which make this story becomes the tallest tree in the literature forest."(Comm, 1993: 56)

In this undergraduate thesis, the researcher tries to reveal the issue in the Book of Job about Job’s suffering. Job is the blameless and upright man but bad things happened to Him, His suffering must reveal something behind Him or some purpose behind it, the truth that some people cannot see. Although He has lost everything He had, His friends come to arguing the reason of his suffering, Job did not lose His spirit and faith to keep go further to know the purpose for His temptation and Job’s struggle here describes the essential form of human nature (complain, lament, wisdom). The Book of Job also reveals that the relationship between God and man are not exclusive.
As described in the New Bible Commentary Revised (1970: 421) “Job has clear affinities with Hebrew wisdom literature but the genius of the book defies exact classification. It has a worthy place beside the great destruction of history from Greek to modern times. “

The researcher of this undergraduate thesis portrays the adversary in his boldest and most radical assault on God and the godly man in the special and intimate relationship that is dearest to them both. The accusation that Job receives from his friends are the symbol of lack of wisdom of his friend like some other ancient compositions, the Book of Job” has a sandwich literary structure” prologue, main body and epilogue (Kenneth, 1995:372). It is revealing a creative/unique composition (literary structure and theological significance are beautifully tied together). Hence, the Book of Job itself is the part of the holy Bible but it has a literary structure, it contains prose, and poetry which can be easily converted and formulated as the wonderful literary work. The concepts of Catastrophe, Anagnorsis, and Peripetia will reveal the important elements in the Book of Job, because those concepts can be used to analyze the information of the story and will revealed the life of Job through aspect of plot.

The researcher chose the Book of Job because of this book contains about life issues which is suffering of the blameless and the lamentation. The researcher is convinced that the suffering of the blameless man has a something to investigate, which is showing the truth that Job’s is also complain and lament for his suffering.
B. Problem Formulation

Based on the background of the study, the researcher of this research presents two problems formulation as follows;

1. How is Job’s characteristics and life described in the Book of Job?
2. How does Job’s life reflect the concept of catastrophe, anagnorisis, and peripetia?

C. Objectives of the Study

From the problem formulation researcher created above, there are two objectives researcher will achieve. The first objective is to find out about the life of Job in the Book of Job. After knowing the Job’s life in the Book of Job, the second objective is to analyze the concept of Catastrophe, Anagnorisis, and Peripetia in Job’s life.
D. Definition of Terms.

The term of concept of *Catastrophe, Anagnorsis and Peripetia* have a definition as below.

1. The *Catastrophe* is something that proceeds the climax of a story. It originates in use of epic poems of tragedies of classical antiquity, but could be used in comedies as well. While this seems specific on performance arts such as plays, it is still something we can apply to modern literature.(www.chrisvotey.com, 3-26-2017)

2. *Anagnorsis* means ‘recognition’ or ‘realization’, things being a moment in the narrative when the truth of the situation is recognized by the protagonist- often it’s a moment of self-recognition.

   (Peter Barry, 2009: 224)

   In Aristotle’s poetics, Aristotle defines “Recognition, as the name indicates, is a change from ignorance to knowledge, producing love or hate between the persons destined by the poet for good or bad fortune”

3. The term *Peripetia* means a ‘turn-around’ or a reversal’ of fortune.

   (Peter Barry, 2009: 224)

   In Aristotle’s poetics, Aristotle stated that “Reversal of the Situation is a change by which the action veers round to its opposite, subject always to our rule of probability or necessity”
CHAPTER II
REVIEW OF LITERATURE

This chapter is showing three sub-chapters. First, is the review of related studies which is showing the readers about the previous researches on the *Book of Job*. Second is review of related theories which showing the readers about the theories used to analyze the problem formulations. Third is theoretical framework which explains the theories and reviews in solving the problems of the study. This chapter consists of review of related studies, review of related theories and theoretical framework.

A. Review of Related Studies

The review of related studies elaborates some related studies that previously done by other writers. The review of related theories presents the theories that are used by the researcher in order to answer the problems in problem formulation. The theoretical framework explains the contribution of each studies and theories in solving the problems of the study.

As the literary work, there are many readings of the book of Job that see *the book of job* as great literary work, most of them have same opinion and praised that the *Book of Job* is a wonderful literary work though it is the part of the Bible.
Dorothy Comm claims that the *Book of Job* as the "tallest tree in the literary forest." (Comm, 1993: 56) she supports her claim with five points:

1. It contains colorful vocabulary with rich metaphor, vividness, and impressive silences.
2. It has the universal element of an encounter with the God of mankind.
3. Embraces depth of thought, sublimity, and the omnipotence of God.
4. It deals with the deepest emotions and problems of life.
5. It maintains a deep interest in character, backgrounds, and movement.

From her perspective, her consideration about the *Book of Job* as the tallest tree in the literary is interesting, because not all literary work could become the tallest tree in the literary forest. For a better understanding, commonly in the theologian world, the theologian often use the literary Criticism in order to analyze the Bible, in here Dorothy Comm widely describes the relationship between theological aspect and literary aspect which is contained in the Book of Job.

For me, these explanations are could be accepted extensively for both world, but my standpoint here is to see the Book of Job as the great literary work. “The tallest tree in the literary forest” reveals the book of Job some boldness and also its difficulties.

Another review is taken from Gregory W. Parsons, in his studies, he states and identifies “The consensus that Job is a literary work of the highest magnitude does not make the task of classifying it with regard to its literary type any easier” (Parson, 1992: 213)
Many literary critics have attempted to place the Book of Job into one overarching literary genre or category. However, this research views all attempts to fit the book into one category as failing to do justice to the complex nature of its literary fabric.

Suggestions as to the basic (or comprehensive) literary genre of Job normally have fallen into three major categories: the law-suit, which is a legal or judicial genre; the lament genre, which is frequent in the Psalms; or the controversy dialogue or dispute, which is similar to the wisdom genre of contest literature in the ancient Near East (Parson, 1992: 213).

From his review, researcher discovers that in the book of Job itself contains it three categories, and if literary critics only categorize these three become one category, the Book of Job will not completely have image as the tallest literary tree in the literary forest.

Another review is taken from Andrew E. Steinmann. He stated about the structure of the Book of Job that the structure of the Book of Job is a structure that points to the central theme—a struggle to maintain integrity and faith.

The structure of Job:
I. Prose introduction (i 1-ii 4)
   a. Initial Setting-Job's prosperity (i 1-5)
   b. Satan Confronts Yahweh and Satan over Job's integrity (16-ii 10)

1. The first confrontation in heaven (i 6-12)
2. Job's first crisis-his prosperity is taken (i 13-22)
3. The second confrontation in heaven (ii 1-6)
4. Job's second crisis-his health is taken (ii 7-10)
   c. New Setting-Job's friends come to comfort him (ii 11-13)

II. Job’s crisis (iii 1-xxvii 23)
   A. Job's complaint (iii 1-26)
   B. First fourfold cycle of speeches (iv 1-xvii 16)
   C. Second fourfold cycle of speeches (xviii 1-xxvi 14)
   D. Job's final reply to his friends (xxvii 1-23)
III. A poem about wisdom (xxviii 1-26)

IV. Toward a solution to Job's crisis (xxix 1-xlii 8)
(Steinmann, 1996:91)

From the structure of Job above according to Andrew E. Steinmann that the structure of Job is the structure that points to the central theme—a struggle to maintain integrity and faith. Clearly, then, the only parts of the book which escape unscathed from the hypercritical eyes of those who see its message revolving around the problem of suffering are Job's first complaint, the first two cycles of speeches between Job and his friends, and Job's second complaint.

In his review, he also stated that the Book of Job’s main problem is not about Job’s suffering or human suffering. “Perhaps it is Job's struggle to maintain his integrity and his battle to hang on to his trust in God, rather than the problem of his suffering (Steinmann, 1995:91). Job Himself, as we have seen, grew in His faith and understanding after the trial.

So, suffering is merely the factor that brings Job into a struggle to maintain his integrity and the faith that lies behind it. This research tried to show another important value from another perspective in the story of Job that many people did not really recognize. As we know that suffering or human suffering which many people see it as the main problem or main topic in the Book of Job, but from this research, it shows that actually the main problem is not always about the suffering.
Another review is taken from R. Laird Harris, a Professor of Old Testament from Covenant Theological Seminary in his research titled “The Book of Job and Its doctrine of God” stated:

“The essential affirmation of the book of Job, however, is not the more power and wisdom of God, marvelous as these are, but the, affirmation of the righteousness, the rectitude of God” (Harris, p. 24)

This review has a same purpose with Andrew E. Steinmann which tried to show different perspective of another important point in the Book of Job. This review also tried to show that actually Job is ready to acknowledge God’s power but indeed God’s power is far beyond Job’s. Job has a limited mind but He trusted God even when he doubted God’s ways and God led him through the sea.

After reading some reviews and analysis about The Book of Job, most of them are in a same opinion that the Book of Job considered as the wonderful literature work which contains important element of plot, which is prologue, Dialogue and epilogue (Kenneth, 1995: 372) also about another the information about the main problem in the Book of Job, the important issues that for a decade the Book of Job stand for. Further, the reviews taken will be connected with the A concept of Catastrophe, Peripeteta and Anagnorsis to complete the analysis.
B. Review of Related Theories

1. Theories of Characterization

In *An Introduction to Fiction*, Stanton gives two definitions of character. First, not only the individuals who appear in the story, but the second, the mixture of interest, desires, emotion, and moral principles that makes of each different individual (Stanton, 1965: 17-18).

Abrams also states two definitions of character, which are, first, Character is the name of a literary genre and second, character is the person presented in a dramatic or narrative work in which readers interpret the character as being endowed with moral, depositional, and emotional qualities that expressed in what he says and by what he does (Abrams, 1993:23).

In *Understanding Unseen: An Introduction to English Poetry and the English Novel Overseas Students* by M. J. Murphy, he defines characterization is the process how the authors describe his or her character in their works in other words, how the author makes the reader know what sort of people they are, and how the author makes the reader understand them (Murphy, 1972: 161). Murphy also mentions nine ways for the researcher in making the characters easily understood, they are personal description, characters as seen by another, speech, past life, conversations of others, reactions, direct comments, thoughts, and mannerism (Murphy, 1972: 161-173).
2. The Concept of Catastrophe, Anagnorisis and Peripeteia

Before the researcher explains about the concept Catastrophe, Anagnorisis and Peripeteia used in this research, the researcher will display about the concept in Aristotle *Poetics*, which are the Hamartia, Anagnorisis and Peripeteia. The researcher contemplates that in the Book of Job, somehow the change of fortune of Job from prosperity to adversity is not merely by something that Job done in his life, and the misfortune of Job is not by something that Job did. As the definition of the Hamartia in the Aristotle’s poetics below.

The change of fortune should be not from bad to good, but, reversely, from good to bad. It should come about as the result not of vice, but of some great error or frailty, in a character either such as we have described, or better rather than worse (Aristotle, XII)

Aristotle defines Hamartia as the change of fortune or great error which character produces, but in the book of Job, again, the misfortune of Job is not because the error of Job but another cause which is the intervention from the devil.

Recognition, as the name indicates, is a change from ignorance to knowledge, producing love or hate between the persons destined by the poet for good or bad fortune. The best form of recognition is coincident with a Reversal of the Situation, as in the Oedipus. There are indeed other forms. Even inanimate things of the most trivial kind may in a sense be objects of recognition. Again, we may recognise or discover whether a person has done a thing or not. But the recognition which is most intimately connected with the plot and action is, as we have said, the recognition of persons. This recognition, combined, with Reversal, will produce either pity or fear; and actions producing these effects are those which, by our definition, Tragedy represents (Aristotle, XI)
In Aristotle’s poetics, Aristotle defines the Anagnorisis as the recognition. Aristotle also stated that the best form of recognition is coincident with the Peripetia or the reversal of the situation. In the Book of Job the form of recognition of Job is coincident with the reversal of the situation or Peripeteia. In the Book of Job there is one Anagnorisis.

Aristotle also defines the Peripetia as the reversal of fortune. Reversal of the situation is a change by which the action veers round to its opposite, subject always to our rule of probability or necessity (Aristotle, XI). In the Book of Job, the reversal of fortune is after the recognition process of Job.

From the plot in the Book of Job, the researcher do not use the concept of hamartia in this undergraduate thesis because there is no error which Job makes which relates to his misfortune, the fall which described in the Book of Job did not because of Job’s error and instead of it the researcher uses the terms Catastrophe.

The catastrophe is a pivotal point in the plot of a story, especially classical tragedies. It comes after the climax and before the dénouement, and, well, it’s about as bad as it sounds. Basically, the catastrophe is when the hero undergoes his last chunk of suffering. In an extra tragic tale, the hero might even kick the bucket. In Shakespeare’s tragedies, the hero almost always ends up six feet under (www.shmoop.com, 4-9-2017).

The terms catastrophe is commonly known as the fall. The fall in the Book of Job is a trial which Job faced. The researcher uses the concepts above as the references to analyze the Book of Job. The concepts above have the elements which could be used to analyze the Book of Job, even though those concepts
belong to or mentions about the classical tragedy, the Book of Job is not a classical tragedy. In this research, the researcher does not conduct research on a classical tragedy but only use those concepts because those concepts have similarities with the elements in the Book of Job.
CHAPTER III
METHODOLOGY

A. Object of the Study

The Object of the study of this study is a book in Bible titled *The Book of Job*. The specific author or writer of this book is not *Job* himself, although most of the book consists of the words of Job and his friends. “Various suggestions have been made: Job, Elihu, Moses, Solomon Isaiah, Hezekiah, Bruch the friend of Jeremiah.” (*The New Bible commentary Revised*, 1970: 421)

The Book of Job which the researcher uses is the New International Version Bible and it was published By Lembaga Alkitab Indonesia, Jakarta.” The Book of Job profound statement on the subject of theodicy (Kenneth, 1995:721).

The Book of Job tells about the life of Job, which is described as the upright and blameless man, live in land of Uz. He was rich as described in the Chapter 1:2. Until Devil came to God and told that want to test Job to know how far Job will not curse God if his belonging taken away from Job. Job lost everything he had and he tempted to wonder about his situation, what happened to him.

The book Of Job consists of 42 chapters which are consisting also of 3 cycles of Speeches. The Book of Job shows that the relationship between man and God are not exclusive, it is proven by how Job still relies on God in his suffering
and when God begins to speak to Job. Job is struggling to maintain his integrity and faith toward God, and in the end God fully bless Job’s life again.

B. Approach of the Study

To answer the problem formulation and analyze the data, the researcher uses the new criticism approach. The new criticism approach is used by the researcher because the researcher is focus on the text of the Book of Job. New Criticism is all about the text, and the work within. In this approach, the researcher wants to analyze the Book of Job with only focus on the work. The best explanation about the new criticism is come from T.S Elliot.

It is part of the business of the critic to preserve tradition—where a good tradition exists. It is part of his business to see literature steadily and to see it whole; and this is eminently to see it not as consecrated by time, but to see it beyond time; to see the best work of our time and the best work of twenty-five hundred years ago with the same eyes (T.S Elliot, 1920)

From the quotation above, the new criticism approach tries to see some literature not as the historical or ancient work but as the timeless work. New criticism critics is all about analyzing the work across the time, not merely focus on the history but the work within. In this criticism, the critics is focus on the text by doing a close reading on a every word to get the better information about literary form, technique and etc.

Suddenly, people did not need to wear a tweed coat and study history and the classics in order to read poetry and novels closely. Which was really kind of liberating. The New Critics were a great democratizing force that said: you, too, can know everything there is to know about Shakespeare. Unlike many theories that seem to have been developed for the sole purpose of stumping newcomers, New Criticism is actually pretty welcoming (www.shmoop.com, 4-9-2107)
The researcher does a close reading to the Book of Job to see the Book of Job as a unique literary form, not focus on its history and the content outside the text. Surely there is a correlation between the text and the Job’s life.

C. Method of the Study

In this research, mostly the researcher uses the library research method since most of information is based from the book. Though the Biblical understanding is needed also to make further analysis. The primary source was the Book of Job from the New International Version Bible (NIV) but for a better understanding the researcher also used the Bible New commentary Revised. The researcher also used theory of character and characterization by Abrams and Stanton.

To analyze the Book of Job, there were several steps. The first step was reading the Book of Job completely to collect information about Job and his life, then the researcher used the information which was collected to make a sub-chapter in order to answer the problem formulation.

The second step, the researcher was studying the related theories and approaches. The third, the researcher began to make a decision about how the researcher will analyze the Book of Job, and analyze the character of Job and how about Job’s life reflected the concepts of catastrophe, anagnorsis and peripetia. The last step was making the conclusion from the whole chapters.
CHAPTER IV
ANALYSIS

In this chapter, the problem formulations from the first chapter are answered. Firstly is about how Job’s life is described in the *Book of Job*. Secondly, how does Job’s life reflect Aristotle’s concept of *hamartia*, *anagnorisis*, and *peripetia* in the *Book of Job*.

A. The Job’s Character and Life

In this chapter the researcher explains the Job’s life described in *The Book of Job* according to the problem formulation above. Job is the main character in the *Book of Job*. Job has the important role in the book of Job as the main character. The author describes Job as the blameless and upright man and he is the greatest man among all people in the East, however there will be time soon for Job when Job will lost everything He had and experienced the biggest tragedy in his life. Job’s life and his character are remarkable, the author of the *Book of Job* describes Job through the narrator and through the conversation through another character in the *Book of Job*.

In this part, the theory of characteristic is not only the individuals who appear in the story, but the second, the mixture of interest, desires, emotion, and moral principles that makes of each different individual by Stanton is used. The theory of M. J. Murphy which states the theory of characterization such as personal description, characters as seen by another, speech, past life,
conversations of others, reactions, direct comments, thoughts, and mannerism is also applied to get a better understanding about the characteristic of Job in the Book of Job.

1. Upright and Blameless.

In the land of Uz there lived a man whose name was Job. This man as blameless and upright (Book of Job chapter 1 verse 1).

The narrator describes Job as the blameless man and feared the Lord, somehow blameless does not imply the sinless perfection which is never claimed for Job. “Rather, it encourages us to think of Job as a moral all-rounder, a man of balanced, full-orbed character” (The New Bible Commentary revised p.423). In the first chapter of the Book of Job, Lord Himself says to satan that Job is blameless and upright.

Then the Lord said to satan, “Have you considered my servant the Job? There is no one on earth like him; he is blameless and upright, man who fears God and shuns evil (Book of Job chapter 1 verse 8)

God said to satan about Job, even God describes Job as the blameless and upright man. It is also mentioned from the verse above that Job shuns evil, and no one on earth like him. Job was a perfect man in a different sense but he was not sinless, because he inherited the same natures sin all of us inherited from Adam. The word “perfect” in the Bible means complete. Job was spiritually mature – not lacking in any moral area.
If I denied justice to my menservants and maidservants when they had a grievance against me, what will I do when God confronts me? What will I answer when called to account? Did not he who made me in the womb make them? Did not the same one form us both within our mothers? (Book of Job chapter 31 verse 13-15)

Job is also described as the blameless man. Job was known as a kind man that cares when someone came to him for seek help, he did not walk the other way as another rich man, and he was willing to help them. It is showing also care for his servant and treats them with justice. Job confess that he did not make any wrongdoing against God, he defends himself in God’s eyes. In the beginning chapter the author describes Job as the “greatest man among all the people of the east”, but he it did not make Job feels greater than his servants, he is a loving master.

If I had denied the desires of the poor or let the eyes of the widow grow weary, 1. If I have kept my bread to myself not sharing it with the fatherless 18. But from my mouth I reared him as would father, and from my birth I guided the widow- 19. If I have seen anyone perishing for lack of clothing, or a needy man without garment, 20. And his heart did not bless me for warming him with the fleece from my sheep, 21 if I have raised my hand against the fatherless, knowing that I had influence in court, 22. Then let my arm fall fro the shoulder, let it be broke off at the joint. 23. For I dreaded destruction from God, and for fear of his splendor I could not do such things (Book of Job chapter 31 verse 16-22)

It is clear from the quotation above that Job treats the poor, the needy one and the orphan with care, and showing his characteristic as the blameless man not merely he is innocent of wrongdoing but he is also kind and generous to his servants in some word Job looks perfect.
In this period Job was still a wealthy man but after that Job would have the most miserable experience in the human history. The contrast thing which makes the Job’s life is interesting is, Job is the upright man but also would had something that Job did not deserve, God had another purpose for Job. The unusual form of tragedy of Job simply devastates Job’s life.

He had seven sons and three daughters, 3. And he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants. He was the greatest man among all the people in the east (Book of Job Chapter 1 verse 2, 3)

The passage above shows the blameless Job’s belongings. The author never described how could Job get those possessions, but only opened the book of job with the description of Job’s wealth. In this beginning chapter, there is concept that always showed up, which is, the concept of blameless and upright man always gain the worldly wealth and will always live well till the rest of his life. In Job’s life, this concept is happened also, but in the Job’s life there was little bit different. He is wealthy for some moment but he will face something that he did not deserve to.

In this part, the researcher also shows the adjective that the author describes which is blameless but it does not really define Job is sinless, the Holy Bible tells that no one is sinless except Jesus. God uses the example of Job to show that He will sometimes allow people to suffer even when they have done nothing specifically wrong to deserve the devastate suffering. In here, suffering is part of God’s plan to teach and purify Job.
2. **Fear of God**

Job fears God with all his life, in the beginning of the Book of Job the author describes that Job fears God and shunned evil. Job is not only blameless but also fears God. He fears God and no else like Job in that time.

“His sons used to take turns holding feast in their homes, and they would invite their three sisters to eat and drink with them. When a period of feasting had run its course, Job would send and have them purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, “Perhaps my children have sinned and cursed God in their hearts.” This was Job’s regular custom (Book of Job verse 1 chapter 4,5)

From the quotation above, Job dares to give a burnt offering for the sin that He did not make, he is afraid that his child have sinned and cursed God. The fear of God is in his blood, it becomes a daily custom in Job’s life. The author describes how Job fears God with all of His life, the fullness of His obedience to God. His intimate relationship with God shows that Job is remarkable man. He is a good man in a sinning universe. Author stated that job was burning the offering for each of his sons, Job did not take any risk of let his sons sinned even though his children may not commit sin. The author describes that this is the regular custom of Job, maybe Job already do this for a long time, he feared God with all of his life.
3. **Total Surrender**

When satan destroys Job’s life, Job loses everything He had. He got nothing left, as the humankind, it is normal if Job will curse God and wondered where God is, but rather than do it, Job shows His attitude of the faithful one.

At this, Job got up and tore his robe and shaved his head. Then he fell to the ground in worship and said: “Naked I came from my mother’s womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praise” (Book of Job 1 verse 20, 21)

When Job’s servant finished report to Job about Job’s possessions that were destroyed and killed, then the author describes that Job got up and tore his robe add shaved his head. This is showing that Job’s really surprised and cannot believe that all of possession include his sons were taken away from him. Then the author describes that Job fell to the ground in worship. For a normal person, Job did not have any option for his first trial, he is there, fell to the ground in worship. Job did not fell to the ground in curse God, but he still worship God.

The Lord gave and the Lord has taken away
(Book of Job 1 chapter 21B)

From the oxford dictionary, Give and take are verb and these are the antonym, the first is from Germanic (bestow and handover, and second is from Norse (to get possession of). The Lord which is on the supreme power has right to give and take. Job did not give any counter for in this first trial, he is fully conscious in his trial. Job describes the nature of God, the sovereign one, that God is the creator of the universe and the source of the Job’s wealth in his life, but Job also realize that God is the One who is able to take Job’s possessions.
The concept of Lord gave and the Lord has taken away in the book of Job, sometimes created the wrong understanding that God is cruel, God is impassion for Job, why such a loving God let the blameless man suffer, why such a blameless man had to his wealth taken by God but the answer is that God used the suffering to purify Job, to test Job whether Job will remain to trust Him or not.

In the darkest hour of Job’s life, Job did not curse God and surrender of His situation. What makes it is more interesting is, the Job’s test did not finish when He shows His attitude of the worshipper. After showing His attitude of the worshipper, satan came to incite God again to give another test. Satan wants to know if Job will still remain faithful to God or not.

It is interesting to know that Job’s remarkable attitude will be tested by God. The question often asked is, why such a blameless man got something that he did not deserve. Showing his attitude of worshipper is not Job’s option, it is his natural.

His wife said to him, “Are you still holding to your integrity? Curse God and die! He replied, “You are talking like foolish woman, shall we accept good from God, and not trouble?
(Book of Job chapter 2 verse 9)

From the passage above, it is showing that Job’s wife asked Job to curse God and die, even the Job’s wife cannot hold the suffering of her husband anymore. This is happened in the second trial when Satan afflicted Job with the painful sores.
The author displays the conflict between Job’s wife and Job. Somehow his wife is never mentioned in the previous chapter, but in this verse, his wife appeared with one favor, which commands Job to curse God. The Job began to answer with the strong word, he said to his wife that his wife was talking like a foolish woman. In this part, it is impossible for Job to curse God and give up. He trust that somehow God also giving a trouble not only a good thing. The conflict between his wife and Job is giving the information that Job understand God better than his wife, he surrender all to God, in the good time or bad time.

4. Discourageable

In contrast with Job’s characteristics above, Job also lamenting and being discouraged for his suffering, as the ordinary man, Job seeks for the answer for circumstances, the presence of his three friends, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamhitee which author describes as the comforter in the beginning, seems did not help Job, because his three friends always accuse Job for his calamity.

20. Why is light given to those in misery, and life to the bitter of soul, 21. to those who long for death that doesn’t come, who search for it more than for hidden treasure. 22. Who are filled with gladness and rejoice when they reach the grave? 23. Why is light given to a man whose way is hidden. Whom God has hedged in? 24. For sighing comes to me instead of food; my groans pour out like water (Book of Job chapter 3 verse 20,21,22,23)

From the quotation above, Job shows that he feels desperate and seek for a resolution, sighing comes to me instead of food describes how his daily life full of pain and misery. “Why is light given to those in misery” describes that light of life
appears as a doubtful privilege. “To those who long for death that doesn’t come, who search for it more than for hidden treasure” shows that for Job the death is no longer a king of terror to be shunned. “Who are filled with gladness and rejoice when they reach the grave?” describes that there is joy in the death. “Why is light given to a man whose way is hidden. Whom God has hedged in?” the light can only mock the man who has lost the way in life, who has the feeling that God has hedged him in at every turn. “For sighing comes to me instead of food; my groans pour out like water” explains that sighing is Job’s daily bread.

The constant change in Job’s life from a life of blessing to a life full pain changes Job to a man of lament. This doesn’t mean Job will curse God and stop believe in God. During His test or fallen, Job shows his lamentation of his circumstances.

May the day of my birth perish and he night it was said, a boy is born! That day-may it turn to darkness may God above no care about it; may no light shine upon it. May darkness and deep shadow claim it once more; may a cloud settle over it; may blackness overwhelm its light (Book of Job chapter 3 verse 1-9)

The author of the book of Job shows that almost of the whole the Book of Job contains of Job’s lamentation and Job’s speak to his three friend. Job’s lamentation show the significance of his life during his fall.

But now trouble comes to you and you are discouraged; it strikes you and you are discouraged; it strikes you and you are dismayed (Book of Job chapter 4 verse 5)
The sentence above is stated by the Eliphaz the Temanite. It shows that Job began to discourage. In the previous section, in Job chapter 2 verse 9, when Job’s wife ask Job to curse God, Job said that the trouble from God is acceptable but in this part, when the trouble comes, Job being discouraged.

It appears that Job is changing, Job is tired for his suffering. Eliphaz began to give a personal view on Job's suffering, and his personal view will become an accusation.

The accusation which Eliphaz gives sometimes is too much. Job’s suffering maybe have not something related with his life, but Job’s grumble’s awakes Eliphaz and two friends that maybe the cause of suffering which Job has is related to his life.

The presence of Eliphaz is to comfort Job, but it becomes the accusation from Eliphaz’s wrong perspective which is cornered Job. It is true that Job is being discouraged but the accusation which Eliphaz creates is too much.

I myself have seen a fool taking root, but suddenly have his house was cursed, 4. His children are far from safety, crushed in court without a defender. 5. The hungry consume his harvest, taking it even from among thorns, and the thirsty pant after his wealth, 6. For hardship does not spring from the soil, nor does trouble sprout from the ground (Book of Job 5:3-6)

From the text above, it is showing the Eliphaz’s accusation on Job. The researcher sees that Eliphaz has his own standpoint which want to judge Job, not to comfort but only to judge Job for Eliphaz think that Job is doing something wrong in God’s eyes.
20. I cry out to you, O God, but you do not answer; I stand up, but you merely look at me. 21. You turn on me ruthlessly; with the might of your hand you attack me. 22. You snatch me up and drive me before the wind; you toss me about in the storm. 23. I know you will bring me down to death, to the place appointed for all the living (The Book of Job chapter 30 verse 20-23)

“I cry out to you, O God, but you do not answer; I stand up, but you merely look at me” describes that Job feels that God cries for help but God does not answer him in suffering, a long wait for Job. “You turn on me ruthlessly; with the might of your hand you attack me” this explains how Job feels about God, Job thinks that God makes his suffering and let him dying. “You snatch me up and drive me before the wind; you toss me about in the storm” describes that Job’s suffering is very painful. “I know you will bring me down to death, to the place appointed for all the living”, Job believes that he going to die, he is discouraged.

The author provides Job’s lamentation almost in the whole of Book of Job. Crying is Job’s custom now since the fall, the endless suffering he had makes him feels that God has attacked and abandoned Job in his suffering. The choice of word which Job use in the text above representatives his feeling, Job is being discouraged with his situation.
5. Wise

When Job’s three friends give an accusation and judgment to Job, Job appears as the man that full of Wisdom

Doubtless you are the people and wisdom will die with you! 3. But I have a mind as well as you; I am not inferior to you. Who does not know all these things? (Book of Job chapter 12:2-3)

Job replied for his friends accusation, and he admit that he is not inferior to his three friends who always confess that they had the true wisdom. He knows what his three friend know and Job not only remain in silence. Job consider his three friend as the doubtless people and Job has wisdom that theirs speak did not representative the true wisdom from God. Job has confidence that God will help him from the situation he had and from the accusation that Job's receive from his three friends. When Job said that he is not inferior it is showing Job’s defense because Job is belittled by his friends.

1. My eyes have seen all this, my ears have heard and understood it. 2. What you know, I also know; I am not inferior to you. 3. But I desire to speak to the almighty and to argue my case with God (Book of Job Chapter 13 verse 1-3)

From the quotation above, again Job said that he was not inferior to his friends, and he have seen and have heard everything which his friend said. For a several time Job defends himself from the accusation of his friend by saying that he knows everything and then Job finally comes with a statement that he only want to speak to God about his case, not to argue his case with his friends. Job feels that it is no use to hear about his friend argumentations, he had the wisdom and only seek an answer about his circumstances from God. The Job’s life displays that the relationship between God and human are not exclusive, Job in his
limitation always tried to talk to God about his suffering, even though his speech contain the lamentation, but Job always close to God.

B. The Reflection of the Concept Of Catastrophe, Anagnorisis and Peripetia in Job’s Life.

In this part, the researcher gives an analysis on the Job’s life and how it reflects the concept of Catastrophe, Anagnorisis and peripetia.

1. The Catastrophe in Job’s life

Catastrophe is known as the fall of the character, the pivotal point in the story. In order to reveal the catastrophe, the researcher identifies the element of the plot of the Book of Job. Even though the catastrophe is usually used as the key to analyze the classical tragedy, but the researcher is focus only on its element to analyze the Book of Job which not a classical tragedy. Based on the title on this research.

*Job* is the blameless and upright man with an abundance wealth, he is also described as the greatest man among all people on the east, his life is perfect and he is faith is mature, in the beginning of the *Book of Job*, the author is showing the nature of Job who always give a burnt offering for his children for Job did not want their sinned against God. Job is the example of the blessed godly man in that time. It is really a breathtaking tragedy that will make Job’s experienced, which turn his life from the top to the bottom, the tragedy which turns his life instantly but if the most tragedy or fall is caused by the mistake of the character, it
is contrast with Job, the fall that he had is caused by the another factor, which is the intervention from the satan but it is the part of God’s test and purify Job also. The researcher divided Job’s test into two part, the first test and the second test, as written in the Bible.

A. Job’s First Test

On this test, satan challenge Job to let satan destroy everything Job has, this is the beginning of Job’s catastrophe. The cause of Job’s fall.

One day the angels came to present themselves before the Lord, and Satan also with them. 7. The LORD said to Satan “where have you come from?” Satan answered the Lord, “from roaming through the earth and going back and forth it.” 8. Then the LORD said to satan, “Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.” 9.”Does job fear God for nothing?” satan replied, 10”hae you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the and. 11. But stretch out your hand and strike everything he has, and he will surely curse you to your face.” 12. The Lord said to satan, “very well, then, everything he has is in your hands, but on the man himself do not lay a finger” then satan went out from the presence of the Lord (Book of Job 1:6-12)

From the quotation above, it is shown the dialogue between satan and the Lord. The satan tried to incite God to let satan destroy Job’s possession. In this part, it is the beginning of Job’s fall.

Satan uses the reason that because God had blessed Job in his work so Job did not curse God, because Job had been covered by God’s protection so Job is fear Lord, so satan incite God to let satan strikes everything Job has. This is the
first trial, satan want make Job curse God, satan want to give the trial to Job so Job could leave God.

God actually knows Job very well, he knows that Job will not curse God in any circumstances, and also using this test to purify Job. The challenge that satan give to God is accepted. God praised Job for Job is fear God and blameless, but in other hand God allowed Job to be tested, allowing satan to touch Job and Job’s belonging.

13. one day when job’s sons and daughters were feasting and drinking wine at the oldest brother’s house, 14. A messenger came to Job and said, “the oxen were plowing and the donkeys were grazing nearby, 15. And the sabeans attacked and carried them off. They put the servants to the sword, and I am the only one who has escaped to tell you! 16. while he was still speaking, other messenger cam and said, “the fire of God fell from the sky and burned up the sheep and the servants, and I am the only one who has escaped to tell you!” 17. While he was still speaking, another messenger came and said, “the chaldeans formed three riding parties and wept down on your camels and carried them off. They put the servants to the sword and I am the only one who has escaped to tell you!” 18. While he was still speaking, yet another messenger came and said, “your sons and daughters were feasting and drinking wine at the oldest brother’s house, 19. when suddenly a mighty wind swept from the desert and truck the four corners of the house. It collapsed on them and they are dear, and I am the only one who has escaped to tell you!” (Book of Job Chapter 1 Verse 13,14, 15, 16, 17, 18, 19)

From the quotation above, Satan already come by destroying everything Job has, from the sheep, children, camel, and the servants. Job loses everything instantly, in only one moment. The author uses the repetition of word “while he was speaking, another messenger came and said” for about 3 times. It is indicates that in a very short time, one by one of Job’s belonging are destroyed. It is also showing the continual event, non-stop period which created the fatal destruction.
Even Job did not have time to even see that happening, finally he lost everything he had. Satan shows no mercy action to Job, but job did not curse God yet in this first trial.

2. Job’s Second Test

In this second test, Satan back to challenge God, because in the first test Satan failed to make Job cursed God. In this test, Satan afflicted Job with the painful sores

On another day the angels came to present themselves before the Lord, and Satan also came with them to present himself before him. 

And the Lord said to Satan, “Where have you come from?” Satan answered the Lord, “From roaming throughout the earth, going back and forth on it.”

Then the Lord said to Satan, “Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason.”

“Skin for skin!” Satan replied. “A man will give all he has for his own life. But now stretch out your hand and strike his flesh and bones, and he will surely curse you to your face.”

The Lord said to Satan, “Very well, then, he is in your hands; but you must spare his life.”

So Satan went out from the presence of the Lord and afflicted Job with painful sores from the soles of his feet to the crown of his head. 

Then Job took a piece of broken pottery and scraped himself with it as he sat among the ashes. (Book of Job 2: 1-8)

Failed to make Job cursed God, satan back to God to challenge God to give another second test, whether Job will cursed God or not. Even though the sore that satan afflicted is painful as the author describes, in this moment Job still did not curse God but makes him being discourage and make him grumbled all along the Book of Job, the lamentation of discouragement filled almost in the
book of Job, the accusation of Job’s friend worsened Job’s suffering. Job grumble for he feels that God did not hear him.

D. The Anagnorisis in Job’s Life

Anagnorisis means realization or recognition as Aristotle’s defined. In the literary works, anagnorisis can be identified as well as the element of the plot. The process when the character begin to recognize the problem or the fall in his life. The realization process of Job is when Job knows that he is too arrogant of consider himself as an innocent man and disbelief God for His greatness. This process, begin when Lord finally speaks to Job in the chapter 38-42. Job always justify himself as the innocent man and questioned God for the mystery of his suffering, but in this part of Lord’s speaks, the Lord answers and evaluates Job.

2. Who is this that darkens my counsel with words without knowledge? 3. Brace yourself like a man; I will question you and you shall answer me. 4 “where were you when I laid the earth’s foundation? Tell me, if you understand. 5. Who marked off its dimensions? Surely you know! Who stretched a measuring line across it? 6. on what were its footing set, or who laid its cornerstone (The Book of Job Chapter 38:2-6)

From the passages above, God speaks to Job about Job’s words and deed. God was not acting in a haphazard ways, but according to consistent and intelligent design. God question Job about his authority on this world, God questioned Job with a question which showing the authority of the Mighty God who created the Universe. God wants to show Job that Job’s wisdom in many ways across from His truth.
When God stated “brace yourself like a man” to Job, did not merely mean that God want to punish and destroy Job, but to correct and evaluate Job, that Job’s understanding and power is have a limit, compare to God’s authority. In this part, God in many times showing the typical question.

After God speaks about the entire nature and His authority, Job began to humble himself in the presence of God,

The Lord said to Job; will the one who contends with the Almighty correct him? let him who accuses God answer him! Then Job answered the Lord; “I am unworthy- how can I reply to you? I put my hand over the mouth. I spoke once, but I have no answer-twice, but I will say no more.” (Book of Job chapter 40 verse 2)

If in the previous chapter book of Job, Job speaks with the point to accuse God of His suffering, in this chapter, after God first speech, Job begin to understand God’s power and authority. Job showing the humble of his heart, knowing that Job is nothing compare God’s authority. Job feels that he is undeserved to reply God’s question. Job could have bitten his tongue for some of the hot words of complaint which he had poured out.

Job’s reaction here is merely as a form of Job’s retreat. In this, Job is not in a position to comprehend every aspect every aspect of the meaning of human situation. Job came to the realization that what had been and still was, a puzzle to him was no puzzle to God.

Job is not a man who was frightened but a man who was convinced that all was well with the world because the everlasting Hands of God could not fail. And because Job had never had that most impressive divine Word of God which has
given mankind the clearest vision of God, and the most undeniable evidence that
God can and must be trusted.

Then Job replied to the Lord: “I know that you can do all things no plan
of yours can be thwarted 3.” You asked ‘who is this that obscures my
council without knowledge?’ surely I speak of things I did not
understand, things too wonderful for me to know. ’You said, ‘listen ow,
and I will speak; I will question you and you shall answer. . My ears had
heard of you but now my eyes have seen you. Therefore I despise myself
and repent in dust and ashes” (Book of Job chapter 42 verse 1-6

Job who had been a combatant against God is now seen as a worshipper,
humbly confessing his sinfulness and entering into an experience of the divine
forgiveness. Job confess that he relies on his own understanding and Job fully
experienced God. In comparison with the radiant personal faith the vision had
brought to him, his earlier religious experience been a matter of hearsay and not
of personal experience. Job is repenting, this is final proses anagnorisis in the
Job’s life.

The personal experience with God makes Job eyes opened, and he cannot
accuse nor disbelief God anymore, Job’s reaction pure as the total surrender. Total
surrender that will bring Job to the healing process, total surrender that will bring
a resolution of Job’s life.

Job’s reaction also showing that Job is still remain loyal to God, Job did
not throw some other hot words to God , but this is the peak point of Job, and he
got answered by God. Job did not curse God until the end. Job is not getting
another puzzle in His life, his puzzle has finished, everything is clear to Him now.
He is the righteous man who is struggling and finally get an answer. The
anagnorisis in the Book of Job is well described which is the process when Job realize that he need to be repent to God from his hot words and accusation.

E. The Peripeteia of Job’s life

Aristotle defines the term peripetia as a ‘turn-around’ or a reversal’ of fortune. In literary work, peripetia can be identified through the story as well the element of plot identifies is used to identify. The event in the story which displays character has experienced the turnaround point and in the Job, the turnaround is from low to high but after Job repent, God not directly give a restoration, but order something that need to be done by Job’s three friends.

God shows the condemnation to Job’s friends because they did not speak what is true about God, their accusation to Job now is revealed as the falsy understanding which makes God angry and order them to sacrifice the burnt offering and let Job pray for their redemption of their sins. God did not showing a condemnation to Job, because from the beginning God already knows that Job will stay believe in God and knows that Job will always faithful to God.

Before God restores Job’s life, Job is used by God as His instrument to save his three friends from the condemnation but in this fact the researcher want to make a standpoint that, it is not because Job wants is able to save his friend, but because of the compassion God who wants give a mercy.
This is showing that God wants to save everyone, including Job’s three friend who with full consciousness accuse and judge Job with the wrong understanding about which is true about God.

After Job had prayed for his friends, the Lord made him prosperous again and gave him twice as much as he had before (Book of Job chapter 42:10) Finally God honours Job’s prayer for his friends.

It was when his attention on the spiritual interest of other that all other things were added to him, twice as much as he had before as the author stated.

God is pleased by Job’s obedience. Job which in the beginning had an abundance now God added twice from his belonging before. That’s not a small amount, but a massive blessing from God

11. All his brothers and sisters and everyone who had known him before came and ate with him in his house. They comforted and consoled him over all trouble the LORD had brought upon him, and each one gave him a piece of silver and a gold ring. 12. The LORD blessed the latter part of Job’s life than the first. He had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen and thousand donkeys. 13. And he also had seven sons and three daughters. 14. The first daughter he named Jemima the second Keziah and the third KerenHappuch. 15. Nowhere in the land were there found women as beautiful as Job’s daughters, and their father granted them an inheritance along with their brothers. 16. After this, Job lived a hundred and forty years; he saw his children and their children to the fourth generation. 17. And so he died, old and full of years. (Book of Job Chapter 42 Verse 11-17)

It is mentioned above that his brother and sister and his friends come to comfort and console Job, God did not only provide the material blessing but also a fellowship, a mental support blessing.
The brother and sister and his friend did not come at the first time Job got disaster, but in the end when the resolution appears, it is showing that the Lord wants Job to experience the test that God put through the satan’s hand first, and this is also showing that God wants Job to be pure from the arrogancy.

Job is being discouraged by the tempest that besieges his life, but after he repent, God hears his cry and gives Job the spiritual and material blessing. From the restoration of friendship to the material prosperity is given to Job. On this turn point, the author shows that Job gain a fullest and abundance prosperity, Job started new life with daughters and sons. This is also showing that Job deserve to get God’s honor for his loyalty.

Job success to maintain His faith towards God, Job not only got back twice as he had before, he also given a long happy life. Job is blameless, upright and fear God, God is very true in His word.

The resolution which God gave, showing that even though Job is tested until he got nothing left, God is taking care of Job’s situation and wants bring Job to the uttermost. On this point, the researcher acknowledge that the God wants to purify Job from his arrogance and feel of innocent.

The healing that God brought to Job is also has a meaning that God always in the righteous side, in this case is Job. Job is passing through the storm of life and repentance before God restores his life again, but every cloud has a silver lining.
CHAPTER V
CONCLUSION

It is important to draw a conclusion about Job’s life and characteristic also its reflection to the concept of catastrhophe, anagnorisis, and the peripetia. The first conclusion is Job suffering did not merely means that God hates Job, but the suffering of Job as the God’s way to purify Job from the arrogance of being a blameless and righteous?

The test which Job’s face did not make him curse God and stop believing God, but makes him wondered why such a perfect man like him got an underserved test, it is no one in the world is perfect, but Job feels that he is perfect and God dislike it.

The presence of Job’s three friend also give a significance to Job’s life, which is Job is not inferior to his friend, Job has wisdom and knowledge about his friend accusation

Job described as a blameless and upright man, but also he is the man of grumble and complain. The test that God put in his life in somehow makes Job feels that God did not really pay attention to Job. In the final, God wants convict Job that Job is in the mighty Hand of the Lord by showing His mighty authority to Job. Job whose life is remarkable.
Job is also showing that he always close to God, even in the darkest hour in his life and in his lamentation. At the glance, Job’s life may reflects the element of tragedy which are catastrophe, peripeteia and anagnorisis, and to analyze Job’s life using those concept, it is help the researcher understand the life of Job better.

Job’s character also showing that he always close to God, even in the darkest hour in his life, also in his lamentation. The Book of Job also destroys the concept that the blessed man always get the happy life forever, Job which in the beginning chapter is shown as the man with the abundance living, changed into the one who lost everything he had but finally God heals Job and his situation.

The calamity was happening to Job, even though he is upright and blameless, but God allowed Him to be tested and it is seems that the test is heavy, but God showing that He is a responsible God, He is the God behind all things and He is able to change a situation. The reflection of Job’s life to the concept Catastrophe is when Satan destroys his belongings, when Job’s did not have anything left. This tragic moment is the catastrophe in Job’s life, the fall of Job. In this moment, Job grumble and lament for God seems forsake him and heaven remains in silence.

Especially about the accusation which Job’s friend give to Job, which in the final is proven as the falsy words and teaching.
In the moment when God begins to ask Job’s authority compare to God’s authority in the universe and in this part, it makes Job feels that he cannot argue nor answer God for that and In this moment Job put back his hot words to God in the previous chapter and repent to God, this is the anagnorisis in Job’s life, the process of Job’s realization. The moment in Job’s life after Job’s repented, and God brings material and spiritual restoration to Job is the peripeteia in Job’s life.
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