

The Book of Job as Anthropodicy¹

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1. Introduction: What is Anthropodicy?

In 1710 Baron Gottfried Wilhelm von Leibniz (1646-1716) published his book, *Théodicée*, “the vindication of the divine attributes, especially justice and holiness with respect to the existence of evil.”² The English form of the French term *théodicée*, i.e. ‘theodicy’ is first attested in 1797.³ The term invented by Leibniz is based upon the Greek noun *theos* ‘God’ and the Greek infinitive *dikein* ‘to justify’. Consequently, the term theodicy is a close functional equivalent of the Hebrew term *sidduq haddin* ‘justification of the [divine] decree’, which is the name of the central liturgical poem recited at the Jewish funeral service since Late Antiquity.

It is widely taken for granted that theodicy, i.e. the justification of God in the face of apparently undeserved suffering, is the main theme of the Book of Job. In fact, more than half of the Book of Job consists of Job’s conversation with his three friends, who come to visit him when he is physically sick and recently bereaved of his ten children. His friends repeatedly insult him by suggesting that people who suffer inevitably are being punished for wrongdoing. He argues that he is innocent and that his friends are not good comforters. In the final chapter of the Book of Job, God reveals that Job was right and that the friends were wrong. Consequently, the Book of Job is not a textbook of *theodicy*, i.e. justifying God. On the contrary it is a textbook of *anthropodicy* (from Greek *anthropos* ‘human’ and Greek *dikein* ‘to justify’), i.e. the justification of suffering humans in

¹ This article is expanded from a lecture presented at Machon Shiluv in Beer-sheva, Israel in August 2002. The author expresses his grateful appreciation to Rabbi Michael Graetz founder and director of Machon Shiluv for his encouragement. Following my presentation there someone asked, “If someone is dying of lung cancer, am I not supposed to remind him that he brought it on himself by smoking?” Rabbi Graetz responded, “First of all you do not really know for a fact that his smoking was the immediate cause of his disease; secondly, it is not your job to tell him this at that particular time and make him feel bad when you are performing the *mitzvah* of visiting the sick.” That, of course, is the whole Torah; the article and the additional footnotes belong to what Hillel the Elder referred to when he said (Babylonian Talmud, Shabbat 31a), “The rest is commentary.”

² Onions, Oxford 2166c.

³ Onions, Oxford 2166c.

the face of people, who add insult to injury by blaming the victim, including the bereaved and the infirm.

The Book of Job's sublime lessons concerning how not to behave when visiting the bereaved and the infirm have not been sufficiently appreciated or cited in textbooks and journals of pastoral care. Typical is the brilliant book, *The Psychology of the Sickbed* by J.H. van den Berg, which makes no reference either to Job's suffering or to the lesson God teaches Job's would-be comforters in Job 42.

Apparently, one of the reasons that the Book of Job's message concerning proper behavior in the house of mourning and in the course of a hospital visit has been overlooked, is that until now there has been no conceptual term to designate the imperative that in their hour of suffering neighbors and friends must justify rather than blame the victim. At the same time, it has seemed obvious that the themes of a sublime literary creation composed in the highest registers of Biblical Hebrew must be described by lofty conceptual terms reflecting the very highest registers of modern languages. Until now "how to pay or not to pay a hospital visit" could hardly compete for the attention of scholars and theologians, clergy and laity with "theodicy." Hence the title of of this article, "The Book of Job as Anthropodicy." Anthropodicy, in a word, means justifying the human person in the face of her / his suffering and despite the common tendency to think and to say, "She / he had it coming to her/him. Since I am innocent, it will not happen to me."

2. The Consequences of Seeing the Book of Job as Anthropodicy

More than twenty years ago Rabbi Harold S. Kushner published a book called *When Bad Things Happen to Good People*. In a veritable Freudian slip, Rabbi Alan J. Yuter referred to that famous book as *Why Bad Things Happen to Good People*.⁴ Rabbi Yuter's Freudian slip parallels the common assumption that were we able to solve the tremendous philological problems that confront all who attempt to read the Book of Job in the original Hebrew, we would come to the end of the book and find that God, speaking out of the whirlwind, has indeed answered the question as to why innocent persons suffer. More than a century ago, Rabbi Benjamin Szold pointed out that the reason we are all disappointed when we finally come to the God speeches in Job 38-41 is that we have inherited a totally *mistaken* viewpoint, according to which the Book of Job was meant, as it were, to answer

⁴ Yuter, Etz-Hayim 19.

Jeremiah's famous question, "Why does the way of the wicked prosper?"⁵ and its corollary, Why do innocent people suffer?⁶

Szold argues that the Book of Job does not pretend to answer the question, "Why do innocent people suffer?" because this is a question for which we do not have an answer. In fact, the Book of Job offers a very unpleasant answer to this question. Precisely because this answer is so unpleasant, we have been taught to adopt strategies, which enable us to share in Job's and his friends' ignorance of the very explanation, which is found in the opening chapters of the Book of Job. Job 1-2 informs us that Job's totally undeserved suffering is the consequence of a wager between God and one of the ministers in the divine cabinet whose title is "the Adversary." This minister is, as it were, God's Attorney General. The common reading of the Book of Job, in which we ignore the explanation provided in Job 1-2, may be compared to the flawed understanding of a detective teleplay in the mind of a viewer who tuned in just after the opening scene in which the all-knowing script writer reveals to the all-knowing audience what the detectives will discover only at the end of the teleplay.

The common reading of the Book of Job has been fostered by several generations of Bible critics, who sever the prose prologue in Job 1:1-2-13 from the poetic symposium in Job 3:1-42:6.⁷ In this common reading we are taught to ignore both the confirmation in Job 1-2 of Job's contention in Job 6-7; 9-10; 12-14; 16-17; 19; 21; 23; 29-31 that his suffering is totally undeserved and God's confirmation of Job's contention in Job 42:7:

... the LORD said to Eliphaz the Temanite, "I am incensed at you and your two friends, for you have not spoken the truth about Me as did My servant Job. Now take seven bulls and seven rams and go to My servant Job and sacrifice a burnt offering for yourselves. And let Job, My servant, pray for you; for to him I will show favor and not treat you vilely, since you have not spoken the truth about me as did My servant Job." Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the LORD had told them, and the LORD showed favor to Job. The LORD restored Job's fortunes when he prayed on behalf of his friends, and the LORD gave Job twice what he had before.⁸

⁵ Jer 12:1.

⁶ See Szold, Buch ix-xii.

⁷ Typical are Gordis, Book 65-75; Pope, Job xxiii-xxx; Zuckerman, Job 25-33; see also the extensive literature cited by Buitendijk, Book 5, n. 1 and by Sarna, *Substratum*. 13; contrast Driver / Gray, Job; Hartley, Book 24; Habel, Book 36, 80; Rowley, Job 8-9; cf. Scheindlin, Book 9-10.

⁸ Translation from Tanakh; unless otherwise noted, all translations of biblical texts cited herein are taken from that version (New Jewish Version).

Ultimately, the Book of Job tells us in the language of the all-knowing anonymous narrator at book's beginning and at book's end that Job was right all along. He definitely did not have it coming to him, and his friends who thought otherwise were mistaken. In other words, the Book of Job teaches us that the perception many of us have and to which Job's friends turned a deaf ear, namely, that much human suffering is wholly undeserved is, in fact, a correct perception of reality.

Primarily, however, the Book of Job is a profound lesson in how not to carry out two good deeds. These are (1) paying a condolence call; and (2) visiting the sick. Job 1:18-19 tells us that an unnamed messenger told Job:

Your sons and daughters were eating and drinking wine in the house of their eldest brother when suddenly a mighty wind came from the wilderness. It struck the four corners of the house so that it collapsed upon the young people and they died; I alone have escaped to tell you.

In other words, as we shall see, integral to an understanding of the Book of Job is the acknowledgment that Job's and his friends' words are occasioned by the recent death of Job's children in a natural disaster. In addition, we are told in Job 2:7 that in the midst of his bereavement Job was afflicted with a dermatological affliction that affected his entire body so that he scratched himself while he sat in ashes.

It is the combination of the loss of his livestock resulting from a combination of terrorist attacks by Sabaeans and Chaldeans (Job 1:15 and Job 1:17 respectively) and either lightning or a meteor shower (Job 1:16), followed by the death of Job's children by a tornado-like storm [Heb. *ruah gedolah*] (Job 1:19), followed in turn by Job's physical illness (Job 2:7) that serves as the occasion for the arrival of Job's three friends. In the Book of Job, as in our own communities, three of the mourner's / patient's friends decide to meet and travel together to their friend's house of mourning / sick bed. The author of the Book of Job put it this way:

When Job's three friends heard about all these calamities that had befallen him, each came from his home – Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met together to go and console and comfort him. When they saw him from a distance, they could not recognize him, and they broke into loud weeping; each one tore his robe and threw dust into the air onto his head. They sat with him on the ground seven days and seven nights. None spoke a word to him for they saw how very great was his suffering.⁹

On the basis of the friends' exemplary behavior in sharing in Job's suffering by tears, symbolic acts of mourning, and silence, our sages taught

⁹ Job 2:11-13.

us that persons engaged in a condolence call are not to speak until either the mourner himself / herself has spoken or indicated by non-verbal gestures that he / she would like the visitor to say something.¹⁰

In a highly realistic dramatization of how people who ought to know better often misbehave in the course of a condolence call or a hospital visit, once Job opens his mouth in Job 3:1-26, his friends begin to insult him. At first apologizing for opening his mouth, Eliphaz asks, "If one ventures a word with you, will it be too much? But who can hold back his words? "

But Eliphaz continues without waiting for an answer:

See, you have encouraged many;
 You have strengthened failing hands.
 Your words have kept him who stumbled from falling;
 You have braced knees that gave way.
 But now that it overtakes you, it is too much;
 It reaches you, and you are unnerved.
 Is not your piety your confidence,
 Your integrity your hope?
 Think now, what innocent man ever perished?
 Where have the upright been destroyed?
 As I have seen, those who plow evil
 And sow mischief reap them.
 They perish by a blast from God,
 Are gone at the breath of His nostrils.¹¹

Eliphaz's rhetorical question, "Think now, what innocent man ever perished?" serves in Tosefta Bava Mesia 3:25 followed by Babylonian Talmud, Bava Mesia 58b as a classic illustration of the sin of "defrauding by means of spoken words" forbidden in Lev 25:17.¹² In other words, our rabbinic sages have confirmed the Book of Job's rejection of Eliphaz's behavior and beliefs and warned us not to follow his example.

Eliphaz's, Bildad's and Zophar's insults heaped upon the bereft and physically ailing Job prompt God Almighty in Job 42:7 to require from these friends an offering of expiation and from Job a prayer for forgiveness on their behalf.

¹⁰ See Babylonian Talmud, Moed Qatan 28b; Shulhan Arukh, Yoreh Deah 376:1.

¹¹ Job 4:3-9 according to NJV; the last clause suggests that the storm which caused the house of Job's eldest son to collapse upon and kill all of Job's children was, in fact, the children's or their father's just punishment in accord with the principle alluded to in the rhetorical question, "Think now, what innocent man ever perished? Where have the upright been destroyed?" (Job 4:7). Moreover, Eliphaz's answer to that question is fully stated in Job 4:8: "As I have seen, those who plow evil and sow mischief reap them." See below.

¹² See Kadushin, *Worship* 207-209, and see below.

Unfortunately, Jobb's friends' insulting pronouncements go from bad to worse. For example, in Job 5:17-27 Eliphaz argues as follows:

See how happy is the man whom God reproves;
Do not reject the discipline of the Almighty.
He injures, but He binds up;
He wounds, but His hands heal.
See, we have inquired into this, and it is so;
Hear it and accept it.

Bildad, forgetting that he had come "to console and comfort" (Job 2:11), has the audacity to argue in Job 8:3-6:

Will God pervert the right?
Will the Almighty pervert justice?
If your sons sinned against Him,
He dispatched them for their transgression.
But if you seek God
And supplicate the Almighty,
If you are blameless and upright,
He will protect you. . .

Zophar, the third of Job's friends, seems also, like many persons paying their respects in a house of mourning or a hospital room, to have forgotten that his goal was to comfort and condole. He proceeds to insult the mourner / patient. Like many persons who are sick, bereaved, recently divorced or recently fired by their employer, Job expresses his heartfelt emotions. Typically, Zophar responds audaciously by telling Job that he talks too much in his own house to his uninvited guests:

Is a multitude of words unanswerable?
Must a loquacious person be right?
Your prattle may silence men;
You may mock without being rebuked,
And say, 'My doctrine is pure,
And I have been innocent in Your sight.'
But would that God might speak,
And talk to you Himself.
He would tell you the secrets of wisdom,
For there are many sides to sagacity;
And know that God has overlooked for you some of your
iniquity (Job 11:2-6).

Zophar goes beyond Eliphaz's suggestion that perhaps Job has it coming to him when Zophar suggests that, in fact, in God's allowing Job's children to die, his earthly goods to be destroyed and Job himself to be afflicted with a horrifying skin disease, God has only punished Job for a fraction of his

sins. For this, Zophar hints, Job should express his gratitude rather than dare to express in his own living room his sense of grief and pain.

Eliphaz, like many a visitor in a hospital room or house of mourning, informs us in Job 15:17-22 that he has all the answers:

I will hold forth; listen to me;
 What I have seen, I will declare –
 That which wise men have transmitted from their fathers,
 And have not withheld,
 To whom alone the land was given,
 No stranger passing among them:
 The wicked man writhes in torment all his days;
 Few years are reserved for the ruthless.
 Frightening sounds fill his ears;
 When he is at ease a robber falls upon him.

In the last clause Eliphaz intimates that the terrorist attacks perpetrated by Sabeans and Chaldeans upon Job's cattle and camels and the brutal murder of the young men who guarded the cattle and camels were the just punishment meted out to Job, his herdsmen, and his children.¹³ In the following chapter, Job 16, Job attempts to remind his guests that they have turned their condolence call into a spate of verbal abuse:

I have often heard such things;
 You are all mischievous comforters.
 Have windy words no limit?
 What afflicts you that you speak on?
 I would also talk like you
 If you were in my place;
 I would barrage you with words,
 I would wag my head over you.
 I would encourage you with words
 My moving lips would bring relief.

¹³ It is worth remembering that Babylonian Talmud, Tractate Bava Mesia 59b fittingly concludes its discussion of “defrauding by means of spoken words”: (i.e. Mishnah, Bava Mesia 4:10; see the above reference to the Tosefta's comment on that Mishnah in Tosefta, Bava Mesia 3:25) by invoking the popular proverb (quoted in Babylonian Jewish Aramaic), “If someone in the family has been hung, don't say to a member of the family, ‘Hang this fish up for me’” (translation from Neusner, Talmud 288). The point is that we should go out of our way to be oversensitive to other people. Insensitivity such as is displayed by Job's friends is, from the perspective of the canonical literature of Judaism, Scripturally, halakhically, and aggadically out of bounds. Unfortunately, many persons who are ignorant of the Scriptural, halakhic and aggadic norms of behavior think that insulting other people is humorous. Equally unfortunately, many persons have been misled to believe that not enjoying being insulted is *their* flaw.

Like Zophar in Job 11, so also Bildad in Job 18 has the audacity to tell Job, his captive audience, to shut up in his own house:

How long? Put an end to talk!
 Consider, and then we shall speak.
 Why are we thought of as brutes,
 Regarded by you as stupid?
 You who tear yourself to pieces in anger –
 Will earth's order be disrupted for your sake?
 Will rocks be dislodged from their place? (Job 18:2-4).

His friends have gotten so carried away with their own talk that Job must remind them in Job 19 that after all they set out to comfort and console a man who is, after all, a bereft and physically ill individual, whose disease makes him stink (Job 19:17) and emaciates him so that “my bones stick to my skin and flesh” (Job 19:20):

How long will you grieve my spirit,
 And crush me with words?
 Time and again you humiliate me,
 And are not ashamed to abuse me.
 If indeed I have erred,
 My error remains with me.
 Though you are overbearing toward me,
 Reproaching me with my disgrace,
 Yet know that God has wronged me;
 He has thrown up siege works around me (Job 19:2-6).

In the same vein, Job continues in Job 19:21-22:

Pity me, pity me! You are my friends;
 For a plague¹⁴ has struck me!
 Why do you pursue me . . . ?

In Job 20 Zophar again suggests that Job has it coming to him when he states:

Because he crushed and tortured the poor,
 He will not build up the house he took by force.
 He will not see his children tranquil;
 He will not preserve one of his dear ones.
 With no survivor to enjoy it,
 His fortune will not prosper.
 When he has all he wants, trouble will come;
 Misfortunes of all kinds will batter him (Job 20:19-22).

¹⁴ NJV renders literally, “the hand of God”; however, it is well known that ‘hand of God’ in Biblical Hebrew, Akkadian and Ugaritic is an idiomatic expression referring to ‘plague, pestilence’; see, *inter alia*, Weinfeld, Deuteronomy 163-164, with reference to Deut 2:15.

Could any sensitive, intelligent, educated person in the course of a condolence call at the home of a couple recently bereft of their three daughters and seven sons in a natural disaster talk about the death of children as a punishment for wrongdoing? (Job. 20:19-22) Sadly, the Book of Job is a realistic portrayal of the way in which normally sensitive, intelligent and educated persons misbehave in the company of the sick, the bereft and the recently divorced or unemployed. They say all the wrong things because they need to be reeducated and retrained. Reeducation and retraining would, hopefully, make them apply in the house of mourning and in the hospital the collective wisdom of the Book of Job and the Rabbinic sages. The relevant chapters of this wisdom are found in the 16th century Code of Jewish Law called *Shulhan Arukh*, *Yoreh Deah*, Laws of Comforting Mourners and Laws of Visiting the Sick. In addition, some of the current textbooks on pastoral care re-imagine what Job had already said:

Listen well to what I say,
 And let that be your consolation.
 Bear with me while I speak,
 And after I have spoken, you may mock.
 Is my complaint directed toward a man?
 Why should I not lose my patience?
 Look at me and be appalled,
 And place your hand over your mouth.¹⁵
 When I think of it I am terrified;
 My body is seized with shuddering (Job 21:2-6).

Job suggests here that just to listen in silence to the words of the mourner / patient with one's hand placed over one's mouth to prevent any foolish utterance from passing one's lips would be the best possible fulfillment of the good deeds of comforting the mourner and visiting the sick.

Job's friends could have done much worse. At least none of them said, "Hey, Job! If you would not be so oversensitive, had you not overreacted to the death of your seven devoted daughters and your three devoted sons, perhaps you would not have weakened your system so that you contracted a dermatological malaise." Unfortunately, we have all witnessed people talking precisely in this fashion to persons who are sick and / bereft, recently fired from their job, or recently divorced. All too many people do a lot worse than

¹⁵ Tur-Sinai, Book 324 notes that 'placing the hand over the mouth' is a call for silence also in Job 29:19; 40:4; Judg 18:19; Mic 7:16; and Prov 30:32; NJV's "And clap your hand to your mouth" does not appear to make any sense unless, perhaps it is a misprint for "clasp your hand to your mouth"; however, the verbal root sym means neither 'clap' nor 'clasp'!

Job's friends. Eliphaz, Bildad and Zophar do, after all, attempt to dialogue with Job's words albeit not with his feelings.¹⁶

All too many persons do much worse than Job's friends. They stay too long. They talk about matters that are totally irrelevant such as their trip to Kenya to view jungle animals by night. They should, of course, if they must speak at all, refer to the importance to them of the suffering or bereaved individual, the importance to them of the person/s who are being mourned. They would do well to tell unfamiliar stories about the great deeds of the person/s being mourned or of the now infirm individual they are visiting. Often the mourners bring out picture albums which portray the person or persons whose death/s is / are being mourned so that the visitors can share in the memory of life as it was when she / he / they still walked this earth. Quite often, visitors repeatedly push the pictures aside and proceed to discuss what is on their minds without any concern that what is appropriate to discuss in the house of mourning is the virtues of the person/s being mourned.

Among Jews of Middle Eastern origin I noticed a most appropriate custom, which seems both to satisfy and channel in constructive directions the insatiable need, exemplified by Job's friends, to say something profound. In houses of mourning among Jews of Middle Eastern origin it is customary to provide various kinds of comestibles. Each visitor in turn must partake of as many of these as possible, reciting aloud for each one the distinct and appropriate benediction.¹⁷ The benedictions and the eating occupy both mind and mouth and prevent the utterance of words of insult such as came forth from Eliphaz, Bildad and Zophar. Moreover, they fulfill the need many people have to prove that they are not autistic. An alternative strategy might be to paraphrase Prof. Saul Lieberman's famous dictum, "You are not allowed to be a fool, but it is perfectly all right for people to think that you are a fool," with the following: "You are not allowed to be autistic, but it is perfectly all right for people to think that you are autistic."

¹⁶ Cf. Gitay, *Failure* 239-250; Gruber, *Dialogues* 51-64; Gruber, *Wisdom* 88-102.

¹⁷ Prof. Haviva Padaia of the Dept. of Jewish History at Ben-Gurion University of the Negev informs me that alongside of my functionalist, psychology of religion interpretation of this custom there are various anthropological interpretations. The Kabbalistic explanation, which is commonly accepted by those who observe the rite, she points out, is that reciting the berakot and consuming the food brings comfort to the soul of the departed. For the various and sundry distinct benedictions for distinct comestibles and their sequence see, in addition to standard editions of the Jewish prayerbook, *Mishnah, Berakot*, chp. 6.

Ultimately, the Book of Job tells us to talk less and listen more; leave the last word to God, and pray that God's word will not be as it was in the case of Eliphaz, Bildad and Zophar, a call for us to apologize and atone for having said the wrong and hurtful thing when, after all, as they say, "we meant well."

Summary

The subject of the Book of Job is widely thought to be theodicy, i.e. the justification of God with respect to the ubiquity of injustice in the world, especially disease and the loss of loved ones, which cannot always be blamed on the God-given freewill of humans. Many scholars, clergy, and laypersons share the hope that were one able to decode the difficult Hebrew of the God-speeches in Job 38-41, one would, in fact, find the ultimate answer to the question, "Why do bad things happen to good people?" This misunderstanding of the book of Job is based on the failure of generations of readers to note that the explanation of Job's suffering is found in chapters 1-2 while God's vindication of Job in face of his friends' assertion that "he had it coming to him" is found in 42:7-8 and Job's equally bold assertion that his friends exemplify how not to behave during a visit to the sick and / or bereft. Taking these facts into consideration, one must conclude that the Book of Job is a highly sophisticated demonstration of what goes wrong when highly intelligent, educated, and well-meaning people attempt to comfort mourners in their grief and to console infirm persons in their hospital beds. The Book of Job attempts by means of highly sophisticated language to convey the weightiness of the seemingly banal message that God prefers silence to blaming the victim and invoking God in so doing. In a word, the Book of Job is anthropodicy, the justification of suffering humans in the face of their well-meaning friends or neighbors, who add insult to injury.

Zusammenfassung

Als Grundthema des Buches Hiob gilt allgemein die Theodizee, also die Rechtfertigung Gottes im Angesicht der offenbaren Ungerechtigkeit der Welt, von Krankheit und des Verlustes von geliebten Menschen. Die Thematik wird brisant, wenn dieses Leiden nicht Schuld des Menschen und seiner von Gott gegebenen Freiheit ist. Viele Gelehrte, Geistliche und Gläubige hoffen auf eine endgültige Antwort auf die Frage, warum Gott den Gerechten leiden lässt, wenn es nur möglich wäre, das schwierige Hebräisch in der Gottesrede in Hiob 38-41 vollständig zu verstehen. Das Buch Hiob wird aber missverstanden, wenn man glaubt, dass die Erklärung für das Leiden Hiobs in den Kapiteln 1-2 gegeben wird. Und in 42:7-8 rechtfertigt Gott Hiob gegen die Anschuldigung seiner Freunde, dass dieser sein Leiden verdient hätte. Ein anderer, oft übersehener Punkt ist Hiobs Feststellung, dass die drei Freunde ein Beispiel dafür geben, wie Besucher sich nicht Kranken oder Trauernden gegenüber verhalten sollen. Das Buch Hiob ist also eine gut durchdachte Demonstration, was schief geht, wenn hoch intelligente, gut ausgebildete und wohlmein-

ende Freunde einen Trauernden trösten und Schwache aufrichten wollen in ihrem Leiden. Es demonstriert in anspruchsvoller Sprache einen gewichtigen, aber banal erscheinenden Sachverhalt, dass Gott Schweigen vorzieht und es ablehnt, im Opfer den Schuldigen zu sehen, der im Namen Gottes verurteilt wird. In einem Wort: das Buch Hiob spricht von Anthropodizee, handelt also von der Rechtfertigung menschlichen Leidens durch den wohlmeinenden Freund und Nächsten, der erlittenes Unrecht noch mit Kränkung mehrt. ✓

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