



Job: An Exposé



© Phil Smith, PhD

**An in-depth look into the story
of Job; what he experienced
with God.**

No part of this article can be reproduced in any form
without the permission of the author.

*I know
that my
Redeemer
LIVES*
JOB 19:25

Job: An Exposé

(All the graphics in this book are from royalty free downloads)



JOB: AN EXPOSE REPRESENTS A CONCISE
PRESENTATION OF THE BOOK ITSELF. MY
OBJECTIVE WAS TO PLACE A TIME OF JOB AND TO
UNDERSTAND THE INTERACTION OF GOD IN THE
BOOK WITH JOB AND TO US TODAY.

Job: An Exposé



Job: An Exposé

Contents

Introduction:.....	4
Satan and Hell.....	6
Unique Points	8
The Theology of Job	9
The Wisdom of God in Creation	12
God's Creation.....	14
Language Peculiarities of Job.....	18
The Aramean Influence	19
Aramaic and the Bible	22
Part 1.....	23
Outline and Structure	23
The Chiastic Structure	26
Poetics and The Poetic Books	29
Historical Parallels	31
Akkadian and Other Ancient Writing Systems	35
Population Growth after the Flood	40
Job and His Country	42
Job and His Story	45
The Problem with Evil	47
Part 2.....	48
Job's Friends: First Set of Three Arguments	48
Eliphaz:.....	49
Bildad.....	52
Job	53
Zophar	53
Job's Friends: Second Set of Three Arguments	55
Eliphaz.....	55
Bildad.....	57
Job	57
Job's Friends: Third Set of Two Arguments. Zophar is silent.	58
Injustice and Unfairness.....	58
Eliphaz.....	58
Bildad.....	59
Job	59
Part 3:.....	60
Three Final Arguments: Job, Elihu and God.....	60
Job	61
Elihu.....	62
God and Job	63
Special Mention	64
Behemoth and Leviathan.....	73
Job's Lack of Understanding	79

Job: An Exposé

God Questions Job	79
A Basic Timeline	85
Conclusion	85
References:.....	87

Introduction:

One of the main reasons initially for this research was to ascertain the time of the events of the things that took place within the Book of Job. In order to do this, I will try to show the depth of the knowledge that Job contains and to reveal some of the mysteries that are hidden within it



being God's Word to us. This knowledge includes an expanded view of Creation, of which there are four chapters where God talks about that creation. In addition, there is a great deal of Biblical theology presented within the book. Even the language of Job places it in an early time in history. Among other things, Job looks at the problem of evil in the world. Themes like God's sovereignty, suffering, and wisdom are evident also, especially the doctrine of God as creator and sovereign Lord is fundamental (NIVASB). There is certainly a uniqueness to Job that makes it rise above any other book in the Bible. Of course, the scene with Satan going and entering the court of heaven is also unique and relates to the world's evil that is dealt with in the book. Job also places a different light on what the Behemoth and Leviathan are. The book is very explicit in terms of many theological points concerning who God is. It is one of the few places in the Bible where God takes up nearly four chapters in talking about his miraculous work and sovereignty in regards to earth. Of course, trying to associate Job with a specific time period is trying to look for a proverbial needle in a haystack. At the same time there is very little agreement with anyone in terms of dates with the Old Testament. Secular studies and Liberals usually tend to move Old Testament dates closer to that of Christ while many evangelicals consider a date further down the line whereas Biblical archeologists try to meet somewhere in the middle. Of course, there are also exceptions to this.

Job: An Exposé

There have been many books written on various aspects of the Book of Job trying to ascertain its meaning and why it differs so much from other books of the Bible. Some only consider Job as being poetics while most also consider it both poetics and prose. Because of Job's in-depth knowledge of certain points of the theology of God and God's creation and the whole idea of suffering, many critics try to explain these away in one way or another as simply being a poem. This research in some ways is simply another addition to these other books; however, I have tried to keep the integrity of Job as historical scripture and as God's Word as foremost. But more pointedly this study is about where Job fits into the Chronological age of the Bible and how close he is to the flood event.

The first eleven chapters of Genesis almost certainly were originally written by the likes of Adam, Noah, the sons of Noah, or Tarah, according to the Morris. (Of course, this is supposition.) Apart from that, however, the Book of Job is probably the oldest book in the Bible, Morris again says. It contains more references to creation, the flood and other primeval events than any book of the Bible except Genesis. It provides more insight into the age long conflict between God and Satan than almost any other book. Remarkably, it also seems to contain more modern scientific insights than any other book of the Bible. Moses was surly the sponsor of the book though I

don't believe he could have written it. It seems more logically that Job, himself, was the author, writing it out as shown in chapter 19:23-24, writing down his memoirs as such after his restoration to health and prosperity. Moses most likely came into possession of Job's record during his 40-year exile from Egypt in the land of Midian which wasn't very far from Job's own homeland in Uz.



Satan and Hell

We see that Satan has a certain reign and authority and at the time of Job was allowed to enter into the presence of God in heaven. But, when the Lord Jesus comes to establish His kingdom, He will cast Satan into hell, the lake of fire, where he will be tormented forever. Hell was prepared for Satan and his angels and sadly people who reject Christ and believe Satan's lies will suffer in hell with him. The idea of Sheol was already known in other societies of that time. According to ancient Near East studies, Sheol was a place beneath the earth where the dead went. It also referred both to the literal grave and to the netherworld. This is similar to the Greek Hades, the dark and sorrowful domain of the dead as mentioned in Homer's *Odyssey*, book 11. Visions of Sheol as a fearsome site sometimes appear in prophetic judgements and warnings. Ezekiel 31-32 includes elaborate depictions of the hordes now confined to Sheol, and this vision serves as a warning to Egypt. In Luke 16:19-31, Jesus recounted the parable of the rich man in Hades as a warning to his audience to repent. Descriptions of Sheol are inconsistent. No one praises God in Sheol as per Psalms 6:5. One who is in the grave cannot testify to God's glory before the assembly of Israel at the temple as per Psalms 51:14. But even the dead in the netherworld is not beyond God's power. It is significant to note that Sheol in the Old Testament refers simply to the habitation of the dead, not specifically to hell, the location for punishment of the wicked dead.

The New Testament in quoting the Old Testament regarding hades; as mentioned, it refers either to the grave or to the netherworld of the dead as shown in Acts 2:27, 31. In Revelation 20:13 Hades is the nether world, which yields up the dead to God's judgement. Romans 10:7, citing the Old Testament usually describes a locale for the imprisoned demonic powers as from Luke 8:1; Rev 9:1-2:20. A New Testament word with Jewish roots is Gehenna, named for the Hinnom Valley south of Jerusalem. Jesus often spoke of Gehenna as a place of fiery punishment as in Mt 5:22; 10:28; 18:9 indicating that its original purpose was as the site of punishment for demons, although which humans would also be consigned there as in Mt 25:41 eternal fire. 2 Peter 2:4 to cast into Tartarus or sent to hell describes a place where wicked angels are punished. Tartarus in Greek literature is the deepest part of

Job: An Exposé

Hades and a locale of eternal punishment. The word Sheol is pure Hebrew with no known origin or parallels in any other language. (NIVASB) In addition, Lang tells us of sins that can give Satan a foothold in our own lives: lust, lying, anger, stealing, corrupt speech, evil speaking, an unforgiving spirit, bitterness, malice, and so forth. Any sinful thing that belonged to our old life, the devil tries to use to ruin us. So, we see that Satan still has access to heaven but one day he will be thrown out.

In regards to Satan, the sons of God mentioned in Job 1:6 are angels who were created by God and Satan being one of them says Garrett. We saw that Satan also means adversary. Lang continues in his description; the iniquity found in Satan was pride, which was so monstrous that he believed he could overthrow God and reign over the creation. Well, as far as we can tell, Job knew nothing about Satan, though. Interestingly, even Michael the archangel treated him respectfully (Jude 9) as he was specifically called, 'the god of this world' by the apostle Paul in 2 Cor 4:4. 1 Peter 5:8 says that your adversary, the devil, as a roaring lion, walks about, seeking whom he may devour.' Satan was designated the prince of this world also and has a significant measure of control over the timing and magnitude of the earth's physical processes (Eph 2:2; John 12:31). It isn't clear why Satan wanted to carry out this particular test, and why God was willing to allow him such an opportunity. Interestingly, Satan had to ask God for permission showing that God still ruled over him in some way. We don't really know when God's angels were created and the time of the angelic rebellion and Satan's entry into the Garden of Eden. Revelation 12 says that a third of the angels followed Lucifer in rebellion against God's authority. Knowing this creates more questions in regards to God's character and abilities.

One thing for sure, Satan and his angels hate God and despise man. Angels were created before man to serve as 'ministering spirits' to all who would someday become God's 'heirs of salvation.' They were not created in God's image as Adam and Eve were. Neither were they given the ability to multiply. They cannot perform miracles of creation but they do have power to implant such strong impressions in the minds of people especially in Satan's case. These limitations perhaps encouraged many of them to join Satan in his rebellion. Job 38:7 says that they left their own habitation, going after strange

Job: An Exposé

flesh as mentioned in Jude 6-7, 'The sons of God came in unto the daughters of man and they bear children to them and became mighty men of renown. These sons of God were the same as those mentioned in Job. It's doubtful that these sons of God actually cohabited with human women. More likely they entered and used the bodies of ungodly men as Satan did with the body of a serpent. In the flood, God didn't spare the angels that sinned but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment (2 Peter 2:4). Satan in using Nimrod tried to instigate a unified rebellion against God. His efforts at Babel were successful, with the principalities and powers of darkness Nimrod and his associates developed a very effective religious system centering on a great temple at the summit of Babel's tower. They worshiped and served the creature more than the Creator (Rom 1:25). This eventuated into pantheistic, polytheistic, astrological, animistic and idolatrous religions, all denying the existence of a true Creator God. All are forms of evolutionism, not really that different from the modern system that professes to represent modern science.

Unique Points to Job

Garrett and other scholars say that the structure and use of certain Hebrew words are also unique to Job which is part of the key to delving further into Job. In regards to structure, the prologue and epilogue surround the poetics of the book. They are like frames around a picture, yet they almost seem to contrast each other. Both poetry and also prose are intertwined lacking any kind of a seam to distinguish it by. I also hope to introduce the story of Job as it is presented generally and then explore each of these other topics taking a close look at them. I have, of course, endeavored to give credit to all the sources which I used and hopefully left no one out. Some of these sources shown in the References will not be used directly but show how they have influenced my thinking toward the topics presented in Job. We also have a number of arguments presented in the book between Job's friends and God himself. Another important consideration if not the most important is concerned with the wisdom of God and how that relates to the book.

Job: An Exposé

Morris continues to say that Job's book is considered a masterpiece of literature, even by those who reject its historicity and its divine inspiration. It carried a pervasive theme of the mystery of the suffering of the righteous in a world created by a righteous and omnipotent God. This may be the theme of the book but not its purpose, for the book never answers the question. God emphasizes the vital importance of the doctrine of special creation and the sovereign right of the Creator to use and test his creatures as he wills.

The Theology of Job

The Book of Job tells us that God exists and operates everywhere within his creation and beyond without limitation. We see that God was considered omnipotent and omniscient. Job tells us that death was not the end of all consciousness. It was a doorway into a realm beyond life as we know it, to peace and rest (3:13) or total darkness

and fire for those who put themselves over God. Job also talks about a divine Advocate (9:33-34; 16:19-21), a Redeemer (19:25-27) that would stand before God on his behalf. He was assured that he stood blamelessly before God. Bildad spoke of the one God who rules over the heavens and was responsible for the order of the universe. Job acknowledged that God's power was beyond anything a human could have, understand, measure or even comprehend (9:1-14). Elihu also described God as exalted in power (37:23). God claims sovereignty throughout Scripture and also complete knowledge and influence over every thought, word, and action of every human life. And amazingly God exercises this control without diminishing our free will. So many ardent Calvinists over look this point.

We see a God who is absolutely sovereign and perfectly loving who made no mistakes in his creative work. We see purpose and craftsmanship in that creation. And it was because of that free will that we have disease, injustice, natural disaster, human cruelty, and death. We see that Job and his friends



I know
that my
Redeemer
LIVES
JOB 19:25

Job: An Exposé

remained resolute that God was good and loving. Job understood God's sovereignty as continual proclaiming what is mankind that you make so much of them, that you give them so much attention, that you examine them every morning and test them every moment? (7:17–18). Ross says that Chapter's 11-15 addresses the faith issues that arise from the conversation among Job and his four friends. Job addresses certain questions raised by encounters with evil and suffering which is a focal point of many of the commentaries on Job. The biggest question focusses around sufferings. We learn also that God blesses even those who oppose him so that they will acknowledge who it is that blesses them. We also learn that sinners do listen to correction (Job 36:10).

Those in Job knew about evil and suffering in the world. Their discussions went deep in understanding their own relationships. The Book of Job contains a commentary by God who poses over 80 different questions and answers in regards to creation. Ezekiel 14:14, 20 describes Job along with Noah and Daniel as being the most righteous men of the Old Testament.

We learn in Job that any loss of free will would work against the goodness and love of God. True freedom of human will tell us that people can actually choose to assert their own will over God's will. We also learn that God will step in to help guide humanity if necessary. Job faced an incredible degree of suffering that few can relate except perhaps Jesus. Paul writes, God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it (1 Cor. 10:13). Job came to embrace certain trues in his torment and anguish that brought him to a place of peace within that suffering. Job was longing for a better place, a heavenly one. We know from the New Testament that when people turn from trusting themselves to trusting God, their lives are made new.

Other theological points can be summed up as God alone stretches out the heavens (9:8). His very hands shaped and made us (10:8). God possesses unlimited power and wisdom. His creation cannot truly be understood and his wonders cannot be comprehended (9:10). God gives us life and shows kindness to us. He has set a standard for us to follow and watches over us every minute of the day. We all fall short of the glory of God (9:2) and it is only

Job: An Exposé

through Jesus that we are accepted clean before God. He created a plan to redeem us even as early as seen in the Book of Job. We learn even in Job that if we give our lives over to this redeemer, God will save us. Job says that I know that my redeemer lives, and that in the end he will stand on the earth. And 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. How my heart yearns within me! (19:25-27). What a statement! It was made by a person going through suffering that we can only begin to imagine. It was made over four thousand years ago, mirroring what Jesus did for us on the cross. We see in some way that Job represented a foretaste of the coming of Jesus two thousand years later. We see that people knew God then, as we know him today. Job articulated the core elements of the Gospel, which had yet to fully unfold; God gave this ancient man an outpouring of insight and faith in the midst of excruciating circumstances, and Job's story registers null and void all complaints and excuses people may offer for missing God's message or failing life's test.

We see an expression of God that we have in Jesus; His wisdom is profound, his power is vast (9:4); He performs wonders that cannot be fathomed, miracles that cannot be counted (9:10); Your hands shaped me and made me (10:8); You gave me life and showed me kindness, and in your providence watched over my spirit (10:12). Zophar said, can you even fathom the mysteries of God? Can you probe the limits of the Almighty? They are higher than the heavens above—what can you do? They are deeper than the depths below—what do you know? Bildad said that dominion and awe belong to God; he establishes order in the heights of heaven. Can his forces be numbered? On whom does his light not rise? (25:2–3). Elihu also said that God is our Maker. All humanity has seen the works of God who is beyond our understanding. God comes in awesome majesty. The Almighty is beyond our reach and exalted in power” (37:5, 14, 22–23).

Elihu confirms that the Spirit of God has made him; the breath of the Almighty gave him life (33:4). All humanity has seen God's work. My Creator is good and perfect; it is unthinkable that God would do wrong, that the Almighty would pervert justice (34:12). We see that Job and his friends had a broad grasp of science, philosophy, and theology of their day. They were geniuses of their

Job: An Exposé

day. They saw God's fingerprints in the world around them in spite of the evilness. Is this not the same today? Job longed for death and the hope of eventual resurrection. Jesus has already confirmed this to us. God is the God of the living as we saw others at the transfiguration. Job's resurrected life would be in a realm beyond the cosmos, after the universe no longer existed. The Bible makes us aware of a reality beyond space, time, matter and energy of the universe, a reality to which spiritual beings belong but the heavens and earth do not. This is the dimension that God lives in. He created the earth and cosmos that we live in and set it laws up so it could work. He created a physical world within the confines of his spiritual world. Elihu saw that death was the outcome of nature and natural processes. But we read in Revelation 6:9-11 that the dead in Christ are aware of the events taking place among the living. Wow! Can you grasp this? So, the events in Job first occurred outside of time and space where God and Satan talked in the presence of the angels. We have been taught to question and even deny anything that we can't relate to or that which doesn't relate to our own world. This manipulation of our minds has been going on for a long time. This is a trick and sadly we still fall for this trick. Paul confirms that our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms (Eph 6:12). Then in Hebrews 1:14, we see that angels are ministering spirits that tend to those who will inherit salvation. Again wow! We have ministering angels to watch over us. These angels are created beings, according to Col 1:15-17 and Hebrews 1:6-7.

The Wisdom of God in Creation

In our chiasmic structure of Job, we will see that the pivot is the most important part of that structure. Chapter 28 is that pivot in the Book of Job; That chapter is actually a poem on the Wisdom of God. Parsons says that the climax

Job: An Exposé

of the book includes two divine talks within this Pivot: in verses 1-42. It starts off with a description of the mining of certain metals and gems and talks about how clever people are in extracting these ores from the earth. These metals and gems are hidden deep in the darkness of the earth. This



seems to have been quite amazing to the author of Job. So, he compares this with wisdom. Wisdom is hidden in God. We see that this wisdom is without dwelling and comprehension. This wisdom can't be purchased, some say that it is beyond price. It is through the ingenuity of miners that dig these precious metals out of the ground, but there is no ingenuity developed that can bring wisdom to the surface. We have wisdom personified in Proverbs 8 where it is described as being part of creation; it is where God used wisdom in the making of the world and the people and their very souls. Yet, we find that sin destroys our soul; in a sense, sin destroys creation. We see in the theistic evolutionary ideas of modern science; it is trying to destroy creation. We read that fools despise this wisdom of God, at least what they understand of it. They actually love the darkness where things are hidden, and this evolutionary darkness affects us all. It even seeps into our very souls trying to destroy us from within. But know that the most important wisdom from God is the fear of the Lord itself; this wisdom is part of the knowledge that God is redeeming earth through Jesus Christ. This knowledge and wisdom, conversely, are hidden from the world and can only be understood through faith in Jesus Christ.

Wisdom was used in the creation of the world. The miracle of creation is very important in the Bible. It is referred to over 300 times in the Bible. There are verses on how God specifically dealt with each act of creation. Creation can't have happened over millions and millions of years. Not only does this take away from whom God really is, it doesn't match up to the individual actions

Job: An Exposé

that God took in bringing about creation. Harris also agrees with this by saying that he is convinced that one great problem of modern thought is the result of a determined denial of God's creatorship. Evolution is now in the popular mind today an explanation of how God created (a false explanation, he believes.) But it has become an alternative idea to God's creation. Evolution, however, cannot explain the beginning of things. It is accompanied by purely philosophical concepts of origin by chance, the eternality of matter, etc., and a flat denial of God. Typically, people who ignore scriptural and scientific objections inherent within any theory that take away from the miraculous creation of God are blinded by worldly alternatives such as the gap theology, day-age theology, the document theory and evolutionary persuasions. Many have fallen for these alternatives. What is also very sad, Christians are being manipulated in thinking like this; their minds are being controlled by secular opinion instead of what the Bible teaches. Christians readily accept this manipulation.

God's Creation

Pratte list some 304 references in the Bible on creation from 36 different books. A partial list from each book is shown below:

- Genesis 1:1 -- In the beginning God created the heavens and the earth.
- Genesis 1:3 -- Then God said, "Let there be light"; and there was light.
- Genesis 1:16 -- Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.
- Genesis 1:17 -- God set them in the firmament of the heavens to give light on the earth,
- Genesis 1:18 -- and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good.
- Exodus 20:11 -- For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore, the LORD blessed the Sabbath day and hallowed it.
- Nehemiah 9:6 -- You alone are the LORD; You have made heaven, the heaven of heavens, with all their host, The earth and everything on it, The seas and all that is in them, And You preserve them all. The host of heaven worships You.

Job: An Exposé

- Job 9:9 -- He made the Bear, Orion, and the Pleiades, And the chambers of the south;
- Job 26:13 -- By His Spirit He adorned the heavens; His hand pierced the fleeing serpent.
- Job 38:4 -- "Where were you when I laid the foundations of the earth? Tell Me, if you have understanding.
- Job 38:33 -- Do you know the ordinances of the heavens? Can you set their dominion over the earth?
- Psalms 8:3 -- When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained,
- Psalms 33:9 -- For He spoke, and it was done; He commanded, and it stood fast.
- Psalms 136:5 -- To Him who by wisdom made the heavens, For His mercy endures forever;
- Proverbs 3:19 -- The LORD by wisdom founded the earth; By understanding He established the heavens;
- Proverbs 30:4 -- Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know?
- Isaiah 45:18 -- For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the LORD, and there is no other.
- Isaiah 65:17 -- "For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind.
- Jeremiah 10:12 -- He has made the earth by His power, He has established the world by His wisdom, and has stretched out the heavens at His discretion.
- Amos 5:8 -- He made the Pleiades and Orion; He turns the shadow of death into morning and makes the day dark as night; He calls for the waters of the sea and pours them out on the face of the earth; The LORD is His name.
- Amos 9:6 -- He who builds His layers in the sky, and has founded His strata in the earth; Who calls for the waters of the sea, and pours them out on the face of the earth; The LORD is His name.

Job: An Exposé

- John 1:1 -- In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:2 -- He was in the beginning with God.
- John 1:3 -- All things were made through Him, and without Him nothing was made that was made.

Morris goes on to say that Genesis is God's record of His creation. Jesus Christ also taught this truth. Everything was created after his kind as stated in Genesis 1:24. The day that God used was a light period in the diurnal light and darkness cycle, which began on the first day and has continue every day since. All processes of creation involve the principle of decay.

Thermodynamic specifies that all processes must be decay processes, but the rate of decay depends on the science of kinetics – not thermodynamics. My own study and research resulted in some eighty different research papers all involving archeology, the Biblical Flood, the Ice epoch, creation myths, geology, evolution, paleontology, fossilization, and astronomy, topics all pertinent to Job. In my studies, I actually found less evidence to support evolutionary theory while finding much more evidence supporting a six-day Biblical Creation. As shown above, there are some 47 verses in Genesis alone with 41 verses in Job and then 65 verses in the Book of Psalms. Isaiah contains 36 verses and there are 9 verses in the books of Mathew, Mark and John. Acts has eight verses with Romans having ten verses. These only represent a few of those 304 verses on creation. So why does the Genesis creation narrative and creation theology in the other 35 books appear to conflict with supposedly firm scientific evidence in regard to extensive time? As creator, God certainly knows the history of the universe, Earth, and all therein from the distant past to the present, so why the apparent conflict? To take that away from God, you are only inviting trouble for your own soul. Surely a wise, eternal, omnipotent God could have inspired Moses to write a creation account capable of harmonizing with the firm evidence of twenty-first century empirical science.

Job: An Exposé

God's creation starts with him creating the heavens and the earth and further to that, the universe and all the laws that tie it together and run it. These include laws of gravitation, gemology, andrology, and others, so that everything could work properly. God created the earth and the stars in the heavens along with the moon with light reflecting of the sun at night. He hung the earth on nothing out in space. He created the very foundations in which the earth is made upon. He created constellations like the bear, the Orion and the Pleiades. He gave names to things such as light and darkness. There was a division of the firmament and between the different waters. This is where he created the heavens and the stars above us. He created dry land amongst the waters of the earth. He balanced the rain clouds that floats around the earth feeding earth with water. He made the Sun to shine upon the earth placing the Sun and the earth as the exact place where the earth could be warmed so that plants could grow. As already mentioned, he created the great sea creatures and every living thing that moves on the earth. He created those within kinds.

He made man
own image
of the earth. He
create life on
manage it. He
work for people
their lives. He
women the
develop and
the things of
them wisdom
God himself.
that we can call
in any situation



and woman in his
from the very dust
made them to
the earth and to
instituted a life of
in order to live out
gave men and
ability to think and
understand even
God; he gave
that is only from
God has told us
upon him for help
we face. He has

created a personal relationship with us where we call him Father. Earlier in his creation, men and women and animals lived to a great age but this all change after the flood. Years were eventually restricted to 120 years for humanity.

God eventually chose a group of people as his very own; the Hebrews, also called Israel. But they sinned against him. But God sent a Savior, Jesus Christ to bring men and women back to him. Even Job saw the necessity of having

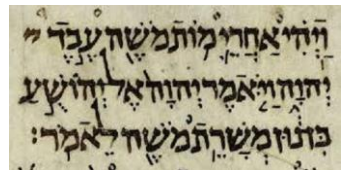
Job: An Exposé

someone between God and man, a redeemer. As time passed, he gave instructions on how people were to live; how they were to live and how not. He gave us two final commandments; we were to love God with all of our hearts and to love one another with the love that we had in Jesus. Through the ages, God used certain people to guide and bring about his kingdom. His knowledge is beyond description and is a mystery in itself to us. Through all of this he created a heavenly host that worshipped him. He taught men and women to live righteous lives and gave them a desire to live for God. He gave man the freedom of will to choose to love him or to disobey him. He has stated that he is in control of this world with it righteous people and its wicked people. But the earth will be delivered from this wicked bondage. This will be brought to a close one day upon his return to us. Even creation waits for the new revealing of himself in the final days. But we only have a taste of the wonders that he created; there is so much more that we are not told about. We will be people of a new earth and will reign with God on high. Throughout the Scriptures the importance of creation is reiterated again and again. It was miraculous in and of itself; it just did not happen on its own over billions of years. He stretched out his arm and it came into being. Anybody who thinks anything different is a fool. Finally, in Revelation 14:7, we are to fear God and give glory to him and worship him who made heaven and earth, the sea and springs of water.

What is also extra-ordinary in Job is some of the science related points. We have hydrology, geology, astronomy, meteorology, biology and physics. Condensation, precipitation, snow and run-off are discussed and even the springs in the sea. There is the rotation of the earth and gravitation, erosion and glacial periods. It talks about the size of the universe and fluid dynamics.

Language Peculiarities of Job

Job has a vocabulary that includes Akkadian, Aramean, Proto-Hebrew or Canaanite, Arabic, Edomite and Hebrew. The Hebrew is some of the most difficult in the Bible. Some scholars even think that it is a translation from another language. While much of what is said here comes from Rata's observation on the language of Job, other scholars' input has also dealt these peculiarities. F. M. Cross claims that 50% of Job remains unintelligible and M.



Job: An Exposé

Dahood thinks that many of the verses are untranslatable. There are lexical, morphological and syntactic problems associated with Job. The peculiarities of the Hebrew give rise to many different propositions in regards to its language that presents so many mysteries that tracing its Semitic origins is almost impossible. These difficulties create such difficulties making its interpretation of verses and chapters uncertain. D. Wolfers even claims that translators only translated what they thought the author of the book meant. Some scholars think that it was originally written in Aramaic but while there are Aramaic words within the context of the book; many deny this point. Some scholars push the Edomite background, while others don't. There simply isn't enough knowledge of the Edomite language to go any further with this. Edward L. Greenstein points out that there are certain poetic effects from Phoenician, Akkadian and Aramaic which are used. Certain Aramaic features are used in the manipulation of the Hebrew. H. J. Weber suggests that there are 183 words that are considered peculiar not commonly used in Hebrew. Many grammar points of Job don't follow what is considered proper Hebrew grammar. These differences are not errors as such, but a purposeful rendering of the language in the book using other grammatical rules. I believe Job was written in a time of language transitions in that area of the world, which therefore also indicates why an early date should be placed on the book.

The Aramean Influence

Roux (1992) describes the Aramean language as belonging to dialects of Canaanite and Hebrew, or the north western groups of Semitic dialects. Aramaic used the Hebrew Script for hundreds of years and eventually adopted other scripts. In texts of the Akkadians, Ur III and Old Babylonian periods, we see an occasional mention of the Arameans in the form of a city called Arami and individuals by the name of Aramu. The Aramean presence was also acknowledged in Assyria at Nippur and even at Dilmun (Bahrain). The Israelites spoke a language from the West Semitic family of languages which was similar to that of the Canaanites, Moabites and Ammonites.

We need to follow the genealogy of the great patriarchs of the Bible. For example, the word, Aramean, contains the name Ram, the son of Shem. Tenney (1976) in Zondervan's Pictorial Encyclopedia of the Bible give us a

Job: An Exposé

genealogy of Shem and his son Ram. In addition, the word 'Aram' first appears in the 23rd century B.C. in a cuneiform inscription of the Akkad. In the Table of Nations in Genesis 10, Aram is listed as the son of Shem and the father of Uz, Wow! So, we have a direct connection from Shem, the flood and Aram being the father of Uz where Job lived. Shem's children included Elam, Ashur, Arphaxad, Lud and Aram. Shem lived to be 600 years old before he died. We are not sure at what age Shem was when Aram was born. So, we have a reference as to the early years before Job. This could place Job as early as the 22nd century BC according to Hal, Gether, and Mash. And according to Genesis 11:10 Shem was 100 years old when he begat Arpachshad, two years after the flood, and he was to live another 500 years. He might have been alive during the time of Job. Shem is the first born son of Noah and brother of Japheth and Ham (Genesis 10:21 & 9:24). After 35 years Arpachshad begat Shelah, and Shem still had 465 years ahead. Also, when Abraham died at the ripe old age of 175 (Genesis 25:7), even old man Shem was still going strong with 25 more years ahead. Of course, we don't know the state of what or where or how the ancients were living. And that means that the flood generation did not only see the Noahic flood, it also saw Abraham's sons Ishmael and Isaac. Isaac was the son of the Great Promise and he was born to Abraham when he was 100 (Genesis 21:5) and when Shem still had 100 years ahead. And when Jacob and Esau were born to the 60 year old Isaac (Genesis 25:21&26) Shem entered his last 40 years. This could have been some 800 or so years after Job. And that means that according to - Moses, Shem died exactly when Esau started taking Hittite women for wives at the age of 40, hence grieving his parents who consequently sent Jacob to the House of Nahor for a wife (Genesis 27:46 & 28:1 & 29:5). According to The NIV Archaeological Study Bible by Zondervan there are about fifty references to Aram and/or Shem in the Bible. The word 'A-ra-mu' appears in an inscription at Ebla listing geographical names and Amri is an Ebla term for nearby Aleppo which occurs frequently in the Ebla Tablets which were written around 2300 B.C. Over many centuries, the Arameans appear to have replaced the earlier Arorite population of Ram by 1200 B.C. which is said to be a time of upheavals and mass movements of people. Paddan Aram was an early Aramean Kingdom referred to in Genesis.

Job: An Exposé

We see that the Old Testament associates the patriarchs with the Aramaeans in Gen 24:3-10, 25:20; 27; 43; 28:2-5 and Deut 26:5. Greenspahn (2007) says that the term 'Aram' was used in place names almost 4,000 years ago. He also states that the Bible connects Israel's Patriarchs with Aram in Genesis 24:1-10, 28:1-5.

Deuteronomy even refers to the Israelites as being descended from a wandering

Aramean. Genesis 26:5 in a passage

traditionally linked to Jacob, whose father-in-law Laban is called an Aramean in Genesis 31:20. In the 9th century, an alliance between Damascus and Hamah.



The Bible describes close connections between Israel's Patriarchs and Aram in Genesis 24:1-10, 28:1-5. Deuteronomy refers to the Israelites as being descended from a wandering Aramean. Genesis 26:5 in a passage traditionally linked to Jacob, whose father-in-law Laban is called an Aramean in Genesis 31:20. The area a little further east was called Aram Naharaim which was used interchangeably with Paddan Aram. This was mentioned in three different tables of the Amarna correspondence. This was the location of Haran, where Abraham and his father Terah settled after leaving Ur in Genesis 11:3. Paddan Aram appears eleven times in eleven verses in Genesis. The name means Aram of the Two Rivers and also sometimes called Mesopotamia. The area lay west of the ancient kingdom of Ashur. Aram was supposedly to have received it as an inheritance. All except Hamath and Aram Damascus were situated in Northern Syria between the Euphrates and the Mediterranean Sea. Hamath was the largest and greatest kingdom of the time. The area eventually included Ugarit and Arvad within its borders. Remember Ugarit met its destruction around 1200 BC.

Woodard (2008) says that Aramaic is a member of the Semitic family and forms one of the two main branches of the Northwest Semitic group. This should not be surprising as it followed on the heels of the Akkadian language

Job: An Exposé

which was also Semitic. But the language most closely related to Aramaic is Hebrew. More distant is Akkadian and Arabic. So, the Aramaic language has a history of 3,500 years and it is even used today. Its origins grew out of Aramean tribes of Syria, Lebanon, Jordan, Turkey and Iraq. There are Aramaisms in the books of Esther and Chronicles and in the Song of Deborah in Judges. These characteristics have led some scholars to speculate that certain books of the Bible were originally written in Aramaic and later translated into Hebrew (Greenspahn, 2007). Perhaps this was so for the Book of Job also. I hope you are getting the idea of why Job consisted of the difficult language it was written in. The Hebrew that it was written in was at the crossroads of transition of several major languages of the time.

So, most loan words were nouns from languages such as Akkadian, Persian, Egyptian, Greek, Latin and Hebrew. There were no vowel markings until about 700 AD. The writing system provided little indication of these markings. The phonology of the transcription of this time is certainly ambiguous and thus cannot be accurately determined. And the relationship of Aramaic consonantal phonemes to Aramaic letters is very complex since the phonemic inventory went through a number of changes in its history. Prior to Modern Aramaic, one such document, the Matres Lectian indicated long vowel use. Phonological Aramaic vowel stage development covered Proto-Aramaic, Middle Aramaic and late Aramaic.

Yildiz (1986) says that the language is further divided up into Northern Semitic which is made up of Akkadian from which has two other branches: Babylonian and Assyrian. Both of which are divided up into Ancient, Middle and New Dialects. There is also the North-western Semitic Languages which includes Aramaic and Canaanite. Also, the texts in the Bible belong to this period from Ezra, Daniel and even in Genesis and Jeremiah.

Aramaic and the Bible

The Aramaic of Daniel was situated between two periods of the language: Imperial Aramaic of the neo-Assyrian, neo-Babylonian and Persian Empires and Middle Aramaic. Li (2009) believes that the Aramaic of Daniel represents

Job: An Exposé

a single form of Aramaic that would be understood by original readers of the same dialect. He presents us with a look into the linguistics of Daniel's Aramaic where we see the grammar becoming more organized and understandable. There are 897 clauses in the Aramaic portion of Daniel which contains about 857 verbs. Conjugation is established by suffixes and prefixes. These are added on generally to verbs and also nouns unlike that of English. So, for the suffix conjugation of the Aramaic of Daniel, it is represented by Present, Past, and Future Resultative and also the Simple Past and Stative.

Ezra appears in the Old Testament Bible partly in Hebrew and partly in Aramaic. Along with Ezra, the books of Esther, Nehemiah, Haggai, Zechariah and Malachi took place against the background of the Persian Empire. Aramaic became the diplomatic language of the day as found in a letter of complaint to Artaxerxes I about rebuilding the city walls and his reply. A letter to Darius I and his reply as seen in Ezra 4:8. The official authorization of Artaxerxes in Ezra 7 was also in Aramaic as well as names mentioned: returned exiles, those who married pagan wives, the builders of the wall and the section where they worked (Neh 3). Considering the Aramaic of Ezra, we see that the consonantal alphabet of Hebrew and Aramaic were most likely from the Phoenician letters. The Hebrew Bible was originally written with only those consonants. It was the Masoretic who added vowels for both languages which only had slight differences as shown below.

Part 1

Outline and Structure

The Book of Job has no clear date or authorship. Yet, the purpose of this research is to ascertain an approximation of its date or at least some kind of time period other than what has been suggested. I will not talk about this at the moment but will only give some ideas associated with what other

people think. Tradition has it to be the oldest book in the Bible. Allusion and references put it after Genesis 3 and there is a Psalm in Psalm 8 that might



Job: An Exposé

place it around the time of Daniel and Solomon perhaps. But there is no mention or reference to the times of the Tabernacle or the Temple or the Kingdom of Israel which clearly argues for a date earlier than Daniel and Solomon; most place it as an early patriarchal time period, perhaps earlier than Abraham. More on this later.

Parsons suggests that the prologue shows us Job losing his family and the epilogue in 42:7-17 is in contrast. It is a counter balance within the structure of the book. The devil and Job's wife represent agents of evil trying to get Job to curse God. Sadly, the whole of Job seems to have this idea of divine retribution, but more interesting to me is the creation motif as we have discussed already within Job. This creation motif pushes the time period of Job even earlier I believe. Lang also says that the literary features include a prose account of the suffering, fall and a restored person. Within this, there is a dramatic poetic dialogue of the main protagonist. We also see different sections, like Job's opening lament, a lengthy section of interchanges between the three friends and Job, Job's closing monologue, Elihu's response and the Lord's appearance and interaction with Job. As the narrative progresses, Job comes under increased doubt as he tried to defend his innocence. A new character entered the dialogue who presents a different perspective on things, a sort of intermediary. The book reveals God as a true comforter.

Of course, many different outlines exist. A mini summary as shown by Lang especially in regards to Job's friends argues that God punishes sinners Job 3-14 with a minor argument in chapters 15 to 21 on Job's unusual suffering. So, they think that Job committed some incredible sin for him to be punished like he is. But Job says that he is perfect because of being pardoned and because God is his advocate and Savior and Redeemer. But Job's friends didn't understand and thought that he was arrogant. Job talks to his friend about atonement in chapters 27 and 28 but they didn't understand the idea of perfection in a redeemer. In chapter 24 Job argues against that righteous people are always blessed while the wicked are always punished however in 27 Job indicates the hypocrisy of this apparent righteousness. Elihu is the youngest of the four friends and he allows the other three to speak first then says that Job's afflictions are not punishment, but God is chastising Job. In

Job: An Exposé

chapter 32-37 Elihu speaks in a loving manner and corrects Job for accusing God of injustice. More specifically, look at the outline below:

Chapters 1-2 – Prologue – Job’s affliction

Chapter 3 – Job curses the day he was borne

Chapters 4-27 – three sets of arguments

1st 4-14 – three sets

2nd 15-21 – three sets

3rd 22-27 – two sets

Chapter 28 – This becomes a pivot within a chiasm that deals with the inaccessibility of wisdom.

Chapters 29-41 – Three major speeches

29-31 – Job’s speech

32-37 – Elihu’s speech

38-42 – Here, God talks directly to Job using over four chapters; so it is Job and God together.

Chapters 42:7-9 – Job now intercedes for his three friends when God wants to punish them for their actions. Then with have the restoration of Job’s prosperity.

Actually, some scholars think that Elihu’s speech was added later, actually much later. Lang thinks that Job is a commentary on Deuteronomy 28 which talks about the blessings for obedience and curses for the disobedience which was the premise by which Job’s friends approached him. Using the words, commentary, is a fairly strong statement. And there is also the same argument on which came first; Job or Deuteronomy 28 which most likely was a summary of what was going on in Job. To say this though, goes against what Job teaches us. This was a Middle Eastern cultural premise even before Deuteronomy in regards to blessings and punishment. Plus, the premise in Lang’s commentary establishes Job as the author with Elihu as the original author of chapters 32-42:6. Solomon is supposed to have added the prologue chapters 1 and ‘2 and also the epilogue, job 42:7 – 17. These two do stand out as one reads through the book, almost like frames of a painting. We need to be very careful of arbitrarily assigning different authors for we simply don’t know. He also lists some of the following as being major themes: God’s sovereignty, his goodness and justice, Satan, an adversary of God and the

Job: An Exposé

proper response to suffering. However, the three sets of arguments would not make sense without the prologue and then Elihu's speech which was needed to conclude the story. Again, Job stresses his innocence from sin throughout the book. This must at all times be remembered as one progresses through the book. And we have God in the epilogue condemning the four friends.

Chapters one and two provide us with the background of the story. Following that is the dialogues between Job and his friends. There's a parallel with the dialogue in heaven with the affliction of Job and his response and then another dialogue in heaven. There are some interesting points in this prologue having to do with his righteousness and his life. Satan walks into the court of God as if like an authoritative know-it-all demanding attention from God. I find this difficult to understand. God actually gives him the attention he demands, of which one could see an obvious malevolence about him as he comes before God. You know then what transpired between him and God. Afterwards we have Job losing everything and eventually becoming afflicted. Garrett mentioned that we see from the ancient proverb, skin of skin, given by the devil referring to something similar to an eye for eye meaning possibly that Job only cares for himself. The remaining story with his friends deals with all trying to understand why this has happened to Job.

The Chiastic Structure

The book fits together as a unit within a chiastic structure. In summary we can see three major encounters: Job and Satan, Job and his friends and then Job and the Lord. This chiastic structure is important to understand as it is a writing technique used throughout the Bible and other writings such as the Code of Hammurabi and in the Eloquent Peasant. Some form parallels with those of Egyptian and Babylonian wisdom poetry. We see this especially in the Psalms of Lament and Thanksgiving, Proverbs and covenant oaths. There will be a few examples of this later. Let's look at a brief example of this structure below:

A – affliction

B – curse

C – three cycles of debate

Job: An Exposé

D. The inaccessibility of God's Wisdom

C prime – 3 speeches

B prime – intercession

A prime – Job's prosperity

Within many of the chiasmic structures in the Bible; the pivot becomes an important transition that one should take special notice of. In many cases, it becomes the most important point within the chiasm and perhaps even the book itself. But it becomes doubly important as the points around it are extremely important also even as they are balanced out within the concluding primes, thus the importance of the pivot becomes twice so. A much more comprehensive chiasmic structure from Calvary Chapel Bible College is shown below. Numbers one through twelve provides important actions and then the pivot being the most important point. We have fourteen through twenty-five called primes, being the after action. A chiasmic structure has a counter balance to every action. It may be a similar statement or a result of the original action. I cannot stress enough the importance of these techniques within Biblical Literature. It is a way of highlighting information that God wants to bring to our attention. But take note of the pivot being the same as the above chiasmic example. Out of everything said in Job, the pivot points us to God's wisdom.

1 Job's fortunes and sufferings(1:1-2:10)

2 Job's friends(2:11-13)

3 Job curses the day he was born(3:1-26)

4 First dialogue of Eliphaz and Job(4:1-7:21)

5 First dialogue of Bildad and Job(8:1-10:22)

6 First dialogue of Zophar and Job(11:1-14:22)

7 Second dialogue of Eliphaz and Job(15:1-17:16)

8 Second dialogue of Bildad and Job(18:1-19:29)

9 Second dialogue of Zophar and Job(20:1-21:34)

10 Third dialogue of Eliphaz and Job(22:1-24:25)

11 Third dialogue of Bildad and Job(25:1-26:14)

12 Words of Job(27:1-23)

13 Where wisdom is found(28:1-28)

14 Words of Job(29:1-31:40)

Job: An Exposé

- 15 Elihu rebukes Job and Job's friend(32:1-33:33)
- 16 Elihu proclaims God's justice(34:1-37)
- 17 Elihu condemns self-righteousness(35:1-16)
- 18 Elihu proclaims God's majesty(36:1-37:24)
- 19 The LORD answers Job(38:1-39:30)
- 20 Words of the LORD(40:1-2)
- 21 Words of Job(40:3-5)
- 22 Words of the LORD(40:6-41:26)
- 23 Words of Job(42:1-6)
- 24 Job's friends are humiliated(42:7-10)
- 25 Job's fortunes(42:11-17)

To further demonstrate the importance of this pivot, look at the chiasmic structure in Psalms where it pivots on the human being:

A *Inclusio*: How majestic your name in all the earth (verse 1a)

B First Quatrain: Splendor upon the heavens (verse 1b)

C Second Quatrain: Work of your fingers . . . you have set in place (verse 3)

X. *Pivot Quatrain*: You made a mere mortal almost a divine being and care for him to empower him to rule all creatures [cultural mandate] (verse 4)

C.' Third quatrain: Work of your hands ... you put (verse 6)

B' Fourth quatrain: birds of the heavens (verse 8)

A' *Inclusio*: How majestic your name in all the earth (verse 9)

In the above chiasmic structure, we see that man rules over the earth and brings everything under his dominion. So, we go from the order of creation to the order of redemption and back then to the order of creation with more details to the night sky and then the order of redemption of mankind bringing everything under the dominion of his feet. Look how it proclaims the majestic of God on earth. This is the basic structure of the Psalm. God's name is above all and majestic; there is splendor upon the heavens from this. He has set everything in place but then the pivot places more importance on man to empower him to rule all creatures. Everything around that pivot is about God being magnificent and glorified, but the pivot is even more important where

Job: An Exposé

God made a mere mortal to be almost a divine being and cared for him in order to empower him. This is incredible.

Poetics and The Poetic Books

The NIV Archaeological Study Bible (NIVASB) says that in the Hebrew arrangement, Job is under the Hagiographa or the Writings. Other books under this section include Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra, Nehemiah and 1st and 2nd Chronicles. So, the Hebrew Bible doesn't categorize Job as the same as the English Bible. In understanding Hebrew poetry, you have to understand the language, and then you have to understand the author's style of writing. Interestingly, half of the Old Testament is in poetry. We see that Job, Psalms and Proverbs are all poetry. The only books of the Old Testament that aren't poetic are Leviticus, Ruth, Esther, Haggai and Malachi and perhaps 1st Kings and Nehemiah. White says that there is a contrast to narrative and prose like from Genesis to Kings and Chronicles. This tells us that God is ascetic and he likes poems. My experience is that most people don't care for such poems. Barbara Smith says that in contrast to prose, poetry is more restricted form of speech: a sustained rhythm in a continuously operating principle of organization. We are used to this sustained rhythm of having its own way of restriction. In Hebrew poetry there is no rhyme. They are inflected by masculine and feminine and we know that the meter is restricted in some way. There is no pattern, meter or rhyme in Hebrew Poetry. One point in Hebrew poetry has to do with parallelism. This is where you say a line and then you say another line. It aims to give complex information in a unified way; one hears the message stereophonically. It is like hearing it with two speakers. So, there is a repetition. This is all the way through the Psalms and this is true of all Semitic poetry. Sadly, you cannot appreciate this parallelism in English. The second restriction is its terseness. Instead of being like prose in having a motion picture, you have a slide show, one picture after another. From Judges 4:19, it says, 'and he [Sisera] said to her, please give me a little water to drink because I am thirsty. And she opened a milk skin and gave him some to drink and she covered him.' We see that he was thirsty. She didn't give him what he asked for. Instead of water, she gave him milk. The same thing occurs in Judges 5:25, 'Water, he asked,

Job: An Exposé

milk she gave; in a princely bowl she offered curds.' See the terseness in the way he asked: 'water, he asked.' The NIVASB continues to say that it is terse and powerful; it is right to the point, being the nature of poetry. It has a heightened style. There are concrete images and all sorts of figures of speech. We see that Israel's religious hymns are lofty and ethical, imaginative and arresting, attractive and alluring; they combine punch with clarity. In sentiments one feels uncommon elevation and majesty; in imagery uncommon taste and diversity; in language uncommon beauty and energy.

Let's look at Proverbs, Ecclesiastes and the Song of Solomon and Lamentations and lastly Psalms. There are similarities between Job and the books of Proverbs and Ecclesiastes. This seems to give evidence that Job existed before the time of Solomon. Garrett says that we see Job lamenting in 3:3 over his birth. This relates to the infamous verse in Psalms 22, My God, My God, why have you forsaken me? Another genre includes a hymn in Job 5:9-16 which praises God. There are also other hymns in the Bible that do the same such as Psalm 94. We have Proverbs, of course, presenting positive and negative statements usually in a two-line statement about God, life and righteousness. We even have prophetic inspiration from from Job 4:12 which compares to Ezekiel 3:14. There are poems on wisdom in Job 28 claiming that wisdom is beyond what anyone can know or find. This wisdom was eventually revealed in the person of Jesus Christ over two thousand years later. This parallels to that of Proverbs 20 where both agree that a person simply needs to trust the Word of God. There are reflective questions over the justice of God in Job as in Ecclesiastes. The lyrical lines of the Song of Solomon with its expressions of love are clearly poetic. There is the Book of Revelation with its apocalyptic literature along with Daniel. This concerns the heavenly realm and the earthly realm; there is a heavenly reality and an earthly reality. John sees the heavenly reality in Revelation where a war was fought with Michael and his angels against the dragon and his angels with eventually being cast down to earth. The earthly reality includes the birth of Jesus and Israel and the persecuted people of God. You have the earthly reality of conflict with suffering and persecution; this is the conflict between Satan and God. Understand that this apocalyptic literature is difficult to follow sometimes.

Job: An Exposé

Lang describes different quotations and references from Job that are referenced in other books. This shows that Job was well used by other writers, some 35 verses in Psalms relate to Job. In Job 4:16, Eliphaz says iniquity shuts its mouth and we see in Psalms 107:42 repeats this, iniquity shuts its mouth. We have the same thing in Proverbs and Ecclesiastes. There also appears to be quotations from Job in Deuteronomy. For example: in Job 28:7 the word for hawk is 'ayah' which seems to refer to a vulture or hawk. Moses used this word in Deut. 14:13 to describe unclean creatures. Another reference in Job 39:9-12 where it mentions a wild bull or 'auroch' and this is mentioned in Deut. 33:17 as well as in Ps. 22:21. Isaiah may also have quoted from Job in Isaiah 19:5 where he talks about the sea and the river being wasted and dried, relates to Job 14:11 and a description of Egypt's rulers who are drunk and stagger about, being similar to Job 12:24-25 where rulers lost heart and wondered in the wilderness, staggering as drunkards. Even an expression in Amos 4:13 is similar to that of Job 9:8 where the Lord spreads out the heavens and treads upon waves of sea.

There are references to previously written works in Job 13:26, 19:23, 24, 31:35 and to 'papyrus' in 8:11. In Job 22:19 there is a reference to the Law or Word of God. P.J. Wiseman proposed that Genesis 1-37 used a word 'generations' or 'toledoth' in Hebrew. This wasn't a title but a signature which indicates there were eleven tablets containing the history from day one. There seems to have been page numbers on these tablets which Moses left unchanged. By this we means that last word of previous tablet is first word of next one. There seems to be indirect references to these tablets in Job; for example in Genesis 5:24, the same word for wicked is used, 'being not' or 'we'eenenu' as in Job 24:24. The point is Job uses words that are found in Genesis which Moses obviously had access to or knew about or was it that Moses used words found in Job that he had access to? These included God, Adam, Noah, Shem, Terah, Ishmael, Isaac, Esau, and Jacob. Of course, Jacob became Israel and created its nation. This places Esau, the father of Edom of which if Job was a descendent of that, he would have been at a much later date that I would suppose.

Historical Parallels

Job: An Exposé

There are outside parallels to the Book of Job that may have influenced its writing or rather the writing of Job may have influenced those writings instead. Some of these writings date back to early Mesopotamia, even to Sumer written in Akkadian. If we can date Job back that far then indeed Job would be the oldest work in the Bible after Genesis chapter 3, but that would really be stretching it. One story includes the Mesopotamian story of Atrahasis, a Babylonian work addressed as a prayer to the god of Marduk. Another Babylonian work which is called *Ludhel lup Nemejie* was written in Akkadian, an earlier work in Sumerian, *A Man and His God*. So, Akkadian can almost be described as the first written language that was developed; that is in cuneiform. The final two come from ancient Ugarit and ancient Egypt. Interesting points in these writings are references to the great flood. These writings refer to people or an individual experiencing great suffering calling on Marduk, especially with the afore mentioned prayer. This prayer is the closest parallel to Job in that he doesn't know what he has done to deserve such injustice and he calls on mercy and understanding of his god. In regards to these references, be aware that we really don't know what influenced what first. If the Book of Job is as old as we think it is, it could have influenced those writing. However, there is an argument as to which language was the oldest. In the Akkadian work, the person refers to an obvious demonic spirit along with diviners and dream interpreters. It also refers to a king being the incarnate of the local god and son of his people. This Sumerian work dates back even before Babylonia and Assyria to the 3rd millennium BC. The Ugarit work is entitled the *Trials of King Kerit* who was a rich and powerful ruler having seven sons who lost them all. The text is compared to the story of Job but there are only a few similarities. It depicts Kirta as a king who loses all of his wives and children to various disasters. In a dream, the god El tells him that he must make a sacrifice to El and then lead his army in an assault on the city of Udmu (NIVASB). The Egyptian references provide us with a series of speeches from a person arguing why the poor suffer and the rich don't. Unlike Job, none of them are declared righteous; some provide an answer to their suffering while others are as compelling and balanced as Job.

Another Akkadian reference is a poem titled: *I will Praise the Lord of Wisdom*. It concerns a pious sufferer, which is often compared to Job, but actually more similar to some of the psalms where a person is suffering but praises God for

Job: An Exposé

having delivered him (Ps 30:116). In this Akkadian text there is a lot similar to Job's lamentation. The poet considers himself helpless before his god, Marduk, who is merciful but whose anger is like a raging storm – see Job 12:13-25. He is said about friends and family having abandoned him and like Job, he exhaustively describes his physical afflictions prior to his healing. Eventually, he was healed after having seen three godlike people, two men and a woman in his dreams. In other respects, the Akkadian poem is different from Job. The poem focuses on omens, magical spells and dreams, as well as listing rituals of healing at the gates of the temple of Markuk. In contrast, the book of Job contains no ritual or magical elements. Instead, Job is a righteous sufferer, and it is concerned with fundamental issues of God's governance over the world. Job is not healed by magic of course but by God himself after Job has heard and understood God's answers to the questions Job had raised.

For the historical settings, we need to consider early Elam and Mesopotamia with Babylon and Nineveh, being the center of the Assyrian Empire. South of Babylon was the city of Ur which at one time was the center of the Sumerians in the lower Tigris-Euphrates valley. Further south in the northwest corner of Arabia were the Midianites and then in the southwestern corner was the land of Saba or Sheba. All the way north, we have the Ararat Mountains and also the Cassus Mountains. In Asia Minor, there was Anatolia with the Kingdom of Mitanni and also the Hittites. South of that on the Mediterranean was Syria with the Phoenicians and then Canaan which became Israel. Below Israel, Egypt and the Nile Valley and further south the Kingdom of Cush. Also important is the city and culture of Ugarit. In Psalm 29, Ugarit was a prominent city-state that flourished during the second millennium BC, and very active for many centuries before that. Its capital by the same name is modern Ras Shamra, was discovered in 1929 on the coast of Syria. The cite can be traced back to Neolithic times or 4th-5th millennium BC, a period of the first appearance of humans in Syria. The Middle Bronze Age (about 2000 BC) saw the migration of Amorites and Semitic Canaanites to Ugarit; these people settled there, bringing with them a knowledge of metallurgy and an instinct for commerce. The city developed as an important trade center on the Mediterranean coast. At the height of its prosperity, during the 15th and 14th centuries BC, Ugarit was a crossroads where culture and learning converged.

Job: An Exposé

The lingua franca of that period was Akkadian; other languages included Egyptian, Cypriot, Hittite and Hurrian. Temples dedicated to Baal and Dagon or possibly El have been found along with a palace covering nearly three acres. Artefacts include those of metal works and glyptic art. In addition, a significant find was some 1300 inscriptions from the 14th century BC in a western Semitic language called Ugaritic similar to that of Biblical Hebrew. They used an innovative cuneiform alphabet. Some scholars have tried to use Ugaritic poetry in order to decipher some of the more difficult passages in Biblical poetry. The Ugaritic text revealed a poetic literature dating to the 2nd half of the second millennium BC. The poetry had similarities with the poetry of the Hebrew Bible. In 1200 BC, a great upheaval of some kind changed the ancient world causing the collapse of numerous older civilizations. Some have blamed this on what they have called the Sea People. Ugarit was sacked and totally abandoned. I would like to place Job somewhere between 2200 to 2500 BC but more reasonable would place it between 2200 - 2100 BC at the time of Abraham. This puts the book and the story at the peak of the Ugarit's advancement. Remember that most of its language related to Akkadian cuneiform the early years of the city and then later changed to Hebrew (NIV/ASB). Let me also say that there are two points of thought in regards to time here; some scholars place the time of Abraham down 400 to around 1600 to 1500 BC. But be aware, this is usually done by more liberal thinkers. I actually place it nearly 2000 BC.

Little is still known about Ugarit, especially its language. Vocalization of the language, Ugaritic, is still virtually unknown and it was originally written without vowels. The city-state itself was a Canaanite city on the Mediterranean coast, across from the present-day island of Cyprus. Very little is also known about the early history of the city. A time-line only starting around 1350 BC down to early 12th century at the time of the invasion of the Sea Peoples who burned and destroyed the city and the culture. Interestingly, one of their deities, El, represented the father of the gods and head of the Ugaritic pantheon, epithets include phrases such as the kind one and the merciful. The god Mot is among his children, born to him by Asherah and all other gods are usually referred to as the sons of El. The king of Tyre in Ezekiel 28:2 proclaimed himself El sitting on the throne of the gods. His living place was described as being on a cosmic mountain which compares to Psalm 48:1-2: Great is the Lord and most worthy

Job: An Exposé

of praise, in the city of our God, his holy mountain. In Genesis 14:18-20 the Lord God most high, Creator of heaven and earth is referred to as El Elyon. Other names of God in the Bible include Elohim, El Shaddai, El, Eloah, and Elohai. For El of the Ugaritic people, Ba'al, Anat and Mot became his children, born to him by Asherah. An interesting related point referring to Lotan, depicted a dragon-like monster who was defeated by Ba'al. In the Bible, Lotan shows up as liwyatan rendered leviathan. These beasts are linked in the bible to the enemies of the Lord, which he defeats. In Ugaritic texts we have the word, rapa'uma which are the inhabitants of the underworld. In the Bible this word appears as repa'im identified as deceased leaders and kings. In some places this is used and described for giants of the past. Note that the Book of Job uses the name El Shaddai more than any book in the Bible. This summary only represents a small piece of the information on the city of Ugarit to that of Job. There is an obvious connection between El of the Ugarit's and that of the Bible. One cannot deny this; however, El, the true God of the Bible as in Yahweh never deviated from the true path of who God was while obviously El of Ugarit did with it sub-gods and it worship. Of course God didn't deviate but the people obviously deviated. The practices of worship that eventuated under the god Ba'al involved human sacrifices of babies and women and men with all kinds of further deviated demonic actions. And sadly, Ba'al worship was carried on much later with the people of Israel. So, remember, we have a time line where El to the Ugarit was the high God and teachings have come down from Noah as it did in Uz. So, at one point the God of Job and those of his friends could also have been the God of Ugarit in earlier times before it become corrupted. So this also may give rise to an early date for the Book of Job.

Akkadian and Other Ancient Writing Systems

The book seems to have been written in an archaic Hebrew with some words found nowhere else in the Hebrew Bible. Lang says that it was written with a non-Israelite flavor as to the language and it certainly was an older version of the language and Garrett thinks that the writer had an extensive vocabulary with a large background of resources. Other scholars place it's time within the

Job: An Exposé

period of the city of Ugarit because of some similarities within its language. I have already mentioned some of these points. As also mentioned, the city of Ugarit was destroyed somewhere before 1200 BC long after the time of Job. For those who say that Moses wrote the book need to understand that the writing is actually pre-mosaic. In no way is it the language of the Pentateuch. This alone tells us that the writing is more ancient and therefore argues for an earlier origin. For example, Moab being east of the Dead Sea, was very close to Hebrew, location wise. This is known chiefly from one inscription dating from the 8th century BC. Today, the only living Canaanite language is Hebrew.

Archaeological discoveries have shown that writing was a well-established art, even quite advanced in many countries long before the beginnings of the Hebrew nation. The earliest forms of writings took place in Egypt and Mesopotamia. The earliest known writing shows a written Sumerian limestone tablet dated about 3,500 BC. Egyptian hieroglyphs were in a developmental stage as early as 3000 BC. Other early writings have been found on stone as we see with the Ten Commandments. Hoerth, Mattingly, and Yamauchi (1994) explain that the Sumerians was a non-Semitic people of the Tigris & Euphrates delta. The Akkadian, forerunners of Babylonia, had their capital in Akkad with its infamous King Sargon. Babylon, meaning the Gate of God, came into being with Hammurabi in 1792 B.C... So we see before the development of Hebrew, three of the more ancient languages included that of Akkadian Syriac and Aramaic: Akkadian had a mixture of Assyrian and Babylonian. Some portions of the Old Testament were written in Aramaic, books that came after Job and Genesis. Aramaic is a kindred language to Hebrew and seems very similar unless you are well versed in both languages. The extent of the effects of the Aramean language dates from as early as the third millennium all the way down to Christ. It became the language of empires and was so prevalent that it was still used by villagers in the days of Jesus. There was an eventual change over from Akkadian to Aramean. Job fits into the mix in regards to late Akkadian and its written cuneiform and early Aramean which eventually enveloped over the whole of that area.

But one must be aware of how Aramaic fits into a wider history going back to the Time of Noah and afterward, Ancient Mesopotamia. I'm trying to establish the story of which Job was part of. Scaruffi (2005) provides us with a basic

Job: An Exposé

timeline. The Sumerian Period in southern Mesopotamia which included the development of Akkadian was between 3,500 – 1,900 B.C. As already mention Job came toward the end of this. It was sometimes after 5000 B.C., the historical background of Genesis 11 suggests that the Ubaid period would be the period around this time (Seiglie, 2002). The area was in southern Mesopotamia; just northwest of Ur where the place of the first settlements were located. This area saw the first migration from the north to the south. Ancient documents from the area are among the earliest known in the world and is also often referred to as the Cradle of Civilization. It was in Mesopotamia that Noah's descendants established themselves. Genesis records Nimrod as the founder of the first cities after the Flood, including Babel, Nineveh and Calah – better known today as Babylon, Nineveh and Nimrud. As all the people of the world descended from Noah and his sons, only one language should have been spoken, and so the author of Genesis tried to explain that the confusion of many languages was a punishment from God, the story referring to the building of the fabled city of Babylon that grew up alongside the Euphrates. The story relates that at Babylon a mud-brick tower – the Tower of Babel – was constructed with the intention of reaching heaven, which incurred the displeasure of God. According to measurements, Argubright (1997) says that the tower rose to the height of a 20-story building. The reasons for God's displeasure are not clearly given in Genesis, but the punishment was to disperse the inhabitants of Babylon far and wide and to 'confuse their language', so that they spoke different languages and could no longer communicate and cooperate. Because the similar-sounding Hebrew word *balal* means 'confuse' (and therefore a confusion of languages, or babble), the Genesis writer believed that this was why the city was called Babel. Of course, this was perhaps a thousand or so years before the time of Job. The cities' name was actually derived from the much earlier name of *Babilu*, which, written in cuneiform, meant 'gate of the god', and later on, the ancient Greeks called the city Babylon.

Now back to the development of writing; Adkins (2003) says that early writing was done usually with a reed stylus by making impressions in the damp clay. Because one end of the stylus was cut at an angler wedge or triangular-shaped marks were produced, with signs made up of lines or strokes that had one end wider than the other, displaying a characteristic wedge or tapering

Job: An Exposé

shape. The system of writing is known today by the clumsy word ‘cuneiform’, which is literally ‘of wedge-shaped form’, from the Latin word *cuneus*, meaning wedge. There have been thousands of tablets written in cuneiform; for example, in the ruins of Susa (present day southern Iran), Nineveh (present day Iraq) and Ugarit (Syria). So after writing on the squares of wet clay, these tablets were left to harden in the sun, or occasionally fired in a kiln. The aforementioned ruins, as their cities were sacked and burned to the ground; the libraries were left intact as they were unimportant. Note also that some scholars think that Cuneiform wasn’t actually a language but a script or writing system that was used to convey several different spoken languages. As I have already mentioned, Sumerian was the earliest language to be written in cuneiform, and on the early tablets, the signs were grouped randomly in boxes. Sumerian cuneiform signs started off as pictographs that were subsequently used as ideograms and syllables as well, almost every sign acquired several different functions. Most Akkadian words had more than one syllable, they were frequently adopted as syllables or to represent entire Akkadian words. For example, the Sumerian sign *an*, meant sky or heaven, and this same sign was adopted for Akkadian, but in that language it was pronounced as *shamu*. The same Sumerian sign could mean a god, *dingir*, which was also adopted in Akkadian, but pronounced *ilu*. As in Sumerian, a few Akkadian signs were used as determinatives and placed before or after words to clarify the type of word (such as a place or a god), and these signs were not pronounced. Phonetic complements functioned in a similar way to those of Sumerian cuneiform, but were not so widely used.

DeMieroop (2007) points out that by 2000 B.C. about six hundred Akkadian signs were used, but most signs had two or more values or readings, representing a syllable, an entire word or a determinate. What is so amazing is that Job would have been aware of all of these historical and language developments, being who he was. Remember that he wanted his story to be put in written form. Be aware that another language, Elamite, this time, a non-Semitic language not closely related to any other, was first seen around 2300 B.C. and later became one of the official languages of the Persian Empire. It is known mainly from hundreds of clay tablets found at Susa, the city that became the summer capital of Darius the Great of the neo-Babylonian Empire, and also at his new capital Persepolis as well as on monumental inscriptions

Job: An Exposé

such as at Bisitun. What we know about Ugarit was from hardened clay tablets that was burnt during the collapse and destruction of the city. Earlier versions of Akkadian were used prior to the second millennium. We speak of Old Akkadian from the dialects found in texts from the Akkad and Ur III dynasties. Just to summarize; we have found massive libraries within these ancient destroyed cities. Cities like Susa, Babylon, Nineveh, Elba, Ugarit and many other cities which contained tens of thousands of books within their walls, all mostly written on clay tablets. The traces of the Semitic language found in texts predating these periods are more difficult to identify, and the term proto-Akkadian is sometimes used. Babylonian was the language of culture and diplomacy throughout the Near East during the latter half of the second millennium after the time of Job. It was used in addition to native languages and scripts, such as Ugaritic; a Semitic language that was recorded in an alphabetic script in western Syria.

In the mid-third millennium, various other Semitic dialects were recorded in cuneiform script, the one from Ebla being the best known (Rwalinson 2003). The language shows grammatical affinities with later west Semitic languages and also with what was spoken in Babylonia at the time. For Aramaic, only a couple of Aramaic texts in cuneiform are known.

Well, the Hittites settled in Anatolia (a part of modern Turkey) around 2000 B.C. By about 1740 B.C. the Hittites were united under one ruler, and occupied almost all of Asia Minor. The Hittites were overthrown by the mysterious “Sea Peoples” in about 1196 B.C. the same which also destroyed Ugarit.

Loosely based on the signs used for Sumerian and Akkadian, Old Persian cuneiform was a far simpler system, since it followed the alphabetical principles of Aramaic. In the thirteenth century, a much better cuneiform alphabet was used in the Syrian city of Ugarit and its territory alongside the cuneiform system from Babylonia (DeMieroop, 2007). Written on clay tablets, the Ugaritic alphabetic signs were shaped like the syllabic cuneiform ones, but there is no obvious formal connection between the two. A large variety of texts was written in the alphabetic script, including letters, contracts, and literature. Very few texts record the local Semitic language, however. It seems that local

Job: An Exposé

affairs were recorded in Ugaritic alphabetic writing, while Babylonian was preferred for international affairs. In total, some 1400 tablets with the Ugaritic script are preserved. Interestingly, both for the cuneiform and the other alphabetic systems, abecedaries of this period were found proving that the sequence of letters was well established.

Ugarit did not survive after 1200 B.C., nor did its script. With the spread of the Aramaic language in the Assyrian empire in the first millennium, and its adoption as an official language in the Persian Empire in the fifth century, the alphabet became the dominant script of the Near East and far beyond. The language of most of the texts is Babylonian, heavily influenced by local west Semitic languages, and the script is syllabic cuneiform, also borrowed from the east. Lishtarlight (2000) tells us that the Assyrians were the descendants of Asshur, one of the sons of Shem. They seem to have been an independent Semitic offshoot that migrated and settled in Assyria between 3000 and 2500 B.C. Listerlight thinks that an Assyrian Kingdom most likely rose up around the 1700 B.C.

Population Growth after the Flood

One of the many questions to ponder is the time spread in years between the end of the flood to the establishment of these people groups. (If you in any way question the flood; know that there are over 150 accounts worldwide to substantiate it.) There are numerous references to the flood in the Bible. Genesis has over forty different verses that talks about the flood. In addition, there is Job 12:15 where it says that the waters overturned the earth. Then in Psalms 29:10 it says that the flood testified that God as being the eternal king. Another reference in Psalms 104:8 – Flood terminated by crustal tectonics. Isaiah says in 54:9 that that the Waters of Noah went over the earth. Then it says in Ma 24:37 that the days of Noah will be like those when Christ comes and in verse 39, the flood took them all away. Luke says in 17:27 that the flood destroyed them all and finally in Hebrews 11:7 Noah warned of things never seen before.

How much time did it take for the area to grow to what it was in the time of Job? If people started to move into Syria around the 4th millennium, then there

Job: An Exposé

was over 1500 years for the area to grow and develop before Job. Of course, those cities mentioned in Job may have been very small and possibly considered only as very small towns by our own estimates. And one thing you can never bring to a point is the time factor in terms of years and a specific date. I personally give the age of the earth to be around ten thousand years, but that is a guesstimate truly. Exactly how fast did the population grow? Noah's family and their children and even their children lived long lives. Did it take two hundred years, three hundred years or four hundred years or even longer? There is some evidence to place it even earlier than what most scholars do; yet there are aspects that take away from the writing being earlier than Abraham. You should know one thing; at the time of Job, there were many well developed city states throughout the area of present day Iran, Tuckey, Syria, Iraq, Arabia and much further afield. These states had well developed laws, commerce and education. We know this from the well-developed writing systems and huge libraries they had. If you look at the growth in the world's population over the last 200 years, that growth has been astronomical, even unprecedented. So, it shouldn't be much of a surprise to see such growth 200 to 300 years after the flood where people still lived longer. I am talking only in terms of percentiles and in the way that people spread out over the lands; just consider the nations of Genesis 10 for example.

So, we have:

- The Sumerians and Egyptians before the Old Testament World - 4000-2000 BC.
- The earliest forms of writing: cuneiform developed around 3000 BC.
- Old Kingdom Pyramids were built between 2700-2200 BC
- Elam and the Elamites – Appears in the Old Testament
- Assyrian – 2350-2050 BC. – Middle Assyria also appears in the Old Testament
- Abraham was around 2166 – 1991 BC.
- The city of Ur fell around 2004 BC
- Old Babylonian Empire with the Hammurabi Law Code – 1800-1700 BC.
- Hittites – Abraham purchased a cave from the Hittites in Canaan.

Job: An Exposé

- Egypt – Upper and Lower with the Old Kingdom Period and the Pyramids – 2700 – 2200 BC
- The city state of Mitanni interacted with Israel.
- Syria and Damascus fought with Israel between 1000 – 750 BC. Earlier Damascus was the center of the Aramean people and their language being Aramaic.
- Neo-Assyrian Empire 911-609 BC destroyed the Northern Kingdom of Israel in 722 BC.
- Neo-Babylonians Empire, earlier with Hammurabi and later with Nebuchadnezzar who destroyed Jerusalem. So, the raiders in Job were Sabeans and Chaldeans. For some, the very mention of these two groups would perhaps, bring the date of Job closer to that of Abraham, even after him. For example, the Chaldeans were actually a late people, appearing somewhere around 1000 BC. They are referenced often in the Bible as in Ur of the Chaldees which was during the Neo-Babylonian Empire. The Chaldees ran the Empire. They were also associated with Elam.
- Midian and Saba also traded with Israel.
- Media with the Persian Empire allowed the Jews to return to Israel – 600-331 BC.
- Egypt – Middle Kingdom with Joseph – 2050-1710 BC.
- Egypt – New Kingdom with the Exodus – 1550-1070 BC.
- Egypt – First Millennium – 1000 BC to the Time of Christ.

Job and His Country

Job: An Exposé

Job was from Uz which may have been in a place later known as Edom, what has been described eventually as the land of Esau, southeast of the Dead Sea. Esau was of course the brother of Jacob. But Job really can't be placed within that history since Edom would not have been the Edom of Esau until later in history. Of course, I believe



that the events of Job and that of Genesis 1-11 must have taken place before Moses. Genesis 1-11 seemed to have been handed down by ancient patriarchs and the way those chapters are presented indicates that they were written on clay tablets. But this of course is only supposition. For Job, Moses probable acquired the book during his 40-year exile in Midian which is near Edom and Uz. Job with detailed discourses was most likely written by an eye-witness.

Job obviously knew God intimately and had developed a deep theology of him. He worshipped Yahweh like his forefather Nathor II (Genesis 31:53). Interestingly, the NIV Cultural Bible provides us with a few reasons why Job thought like an Israelite. Job understood that God didn't have any needs (Job 22:3). Job thought in terms of the justice of God and his righteousness as an abstract concept. This personal righteousness went beyond what the ancient world would have considered. The worship of celestial deities was considered an offense (Job 31:26-28).

The book mentioned Bozrah along with Genesis. For Gertoux, he actually places Job around 1640 BC which I don't believe history favors. As already mentioned, different sources say that the book was written in Old Hebrew or proto-Canaanite. It was translated into Aramaic as seen in the Targum of Job. Job was somewhere between 210-248 years old. He had lived 140 years after

Job: An Exposé

the time of the Book of Job. According to Gertoux again, Jobab Hadad I was the king of Edom at the time when Job's trial occurred. If this is true then it places Job after the time of Abraham. We know that the former name for Edom was Mount Seir. This appeared on a stele and an obelisk in regards to Ramses II. Mount Seir is also mentioned in the Book of Genesis as being at the southern extremity of the Dead Sea (Genesis 14:6; 36:8-21). Job and Genesis mention the same Edomite genealogies and the same archaic unit, the *qesitah* (Job 42:11, Gn 33:19). Again, I will say that Moses could have collected this information while in Midian. Job lived near the King's Road between Bozrah and Elath, smaller city-states of the time. In addition, there was a road running parallel to the King's Road which was known as the desert road that went to Shinar, the Tigris & Euphrates valley. Of course, these weren't roads as we know them but vague caravan routes that they travelled at the time.

The land of Akkad became Babylonia with Assyria originally being their colony; Sumer became part of the Babylonian empire. Ur of the Chaldeans from which Abraham travelled from, was considered anachronistic. The Septuagint referred to Ur of the Chaldeans as a geographical area instead of being an ethnic area. Abraham was considered a nomad of the Aramaic language. He was in fact a son of Eber, or a Hebrew (Gen 10:21; 14:13). But already mentioned, Gertoux places Job at a time period of 1640 BC, much latter than Abraham. I don't agree with this as there are too many other things to consider. Sodom and Gomorrah two other city states were destroyed around 1940 BCE by God, a few years before Abraham turned 100 years (Gn 19:28-29; 21:5), therefore this puts Job at least back to the same time period as Abraham.

The four friends: Eliphaz was from Teman in Edom or Arabiya. Bildad was from Shira in Assyria while Zoplar was possibly from Southern Arabic. Elihu was from Buz Arabia according to Jeremiah 25. This, in itself shows a fairly highly established Middle Eastern society, one would think. Again, the Table of Nations in Genesis 10 also indicates this; population wise, to what extent we cannot be sure. This table is about the sons of Noah: Shem, Ham and Japheth which included the Japhetite's, the Hamites, and the Semites. It tells us that the sons of Canaan had initially spread into that area, specifically on the west

Job: An Exposé

side of the Dead Sea and it was descendants of Aram that inhabited the east of the Dead Sea. Of course, we have the long history of Aram and its language that spread even down to the days of Jesus. However, Edom at one point in time was considered a brother to Israel, especially earlier in the days of both Israel and Edom with Esau being its father; thus, this places Edom under the line of Shem. Of course, this relationship went further back in Edom's history when they first settled the land with that of Esau and Jacob. A number of facts indicate a patriarchal date for Job. And according to Lang, this places it between Genesis 11 and 12 or around the time of Abraham. Job lived 140 years after the events in the book; his lifespan must have been close to 200 - 240 years which, again, fits the early patriarchal period and thus placing him closer to the flood era as we see diminishing ages of those before the flood compared with after the flood. For before the flood, people lived for hundreds and hundreds of years. There is argument enough that the reason for this was the atmospheric condition of the pre-flood earth; oxygen being less after the change of the earth that happened with the flood. There is also biblical knowledge and the cultural images that are given which doesn't quite match up with that of the later patriarchs. So, Garrett places the story as early as just after Genesis chapter 3. Later in Israel, there were Godly and righteous thinking people similar to that in Edom toward God. This is shown by the doctrines seen by Job's three friends and even Elihu. That time seems to be early in Edom's history long before Israel's time in Egypt. So, simply put, there was no Israel at the time of Job. There seems to be no doubt about this.

Civilization would have been focused more so on the City State of Ugarit; a major populated city on the coast in present day Syria of the time. This could have been even more so than any major city in Egypt. The influences on Uz were from three areas: Mesopotamia, Egypt and Ugarit. As mentioned, there were even established trading routes that ran through Uz to the South, to Arabia and Egypt, but the closest established city civilization with major trade was that of Ugarit. I would surmise that Ugarit had to have had the most influence over Uz at the time of Job.

Job and His Story

Job: An Exposé

So, we have the problem of a good and righteous person being afflicted in such a terrible way. This is a difficult issue; one that has been dwelt upon, studied and considered for many lifetimes in Biblical circles. It takes a lot of wisdom to even begin to understand and accept what it means. Garrett thinks that the large animals that were mentioned represent agents of chaos. There could be something to this but I don't think that these animals are purely mythological; far from it. There is too much evidence that says different. They, indeed, would have been a source of death and chaos in their time.

Well, we have Job curse the day he was born and wishes that earth had never been created. These desires were so strong that it actually felt that indeed creation was being undone, or at least that is what job wished. The suffering made him question the goodness of the earth and God's creation. It made him think that the world existed in the midst of uncontrolled wickedness and evil. The world to him was filled with injustice,



inequality and suffering and death which is the end of everything. But this of course is a false conclusion as we ourselves know along with Job was also coming to realize. Job had just lost everything; absolutely everything. We can spiritualize this as much as we want to but it still affects a person mentally and we see this all through Job. You really have to put yourself into the shoes of Job, as it were. He wanted to die; he didn't want to carry on with his life. His predicament was so dire that he sat in ashes and picked up a jagged piece of pottery and scraped himself with it. These pieces of broken pottery or potsherds as they are referred to in Isaiah 30:14. These pieces were used for all sorts of things from drinking water to carrying burning coals, etc. Job wanted to die. His situation was just unbearable. (NIV/ASB). In reality, for us, those who follow Christ, death is only the beginning of life, but perhaps in practicality most people are very afraid of death. But then we come to chapter 28, a chiasmic pivot where we are shown that wisdom is the fear of the Lord with understanding being a way to approach this wisdom. Job finally

Job: An Exposé

understands this and accepts it. And above all, we are to endure in the face of persecution for we have the promise of eternal life. The appearances of the earthly rendition show us something different through the heavenly realities. Even though there is a supernatural evil, we are to have faith in God regardless. I will come back to the subject of the Behemoth and Leviathan later as it is crucial in helping understand the age of the Book of Job.

Before we go on, some information about the Chaldeans; Lang points out that the Chaldeans who murdered Job's servants were nomads and had not yet become city-dwellers. Job also uses the characteristic patriarchal name for God, *Shaddai* ("the Almighty"), thirty-one times. This is an early term which is found only seventeen other times in the entire Old Testament! The rare use of Yahweh "the LORD" also suggests what I think we have already established a pre-Mosaic date.

The Problem with Evil

Besides suffering, Job deals with the problem of evil. The scene shows Satan challenging God in regards to his own people; he allows Satan to take away everything from Job. So as Job suffers, these three friends come and speak with him in order to comfort him. They say some good things but over all their orthodoxy becomes more and more off, especially in saying that Job has sinned. Throughout the book, it is made clear that Job is righteous, that he hasn't sinned. A fourth friend, younger than the first three, finally speaks up at the end with a longer speech, yet with nothing really to add. Then God appears to Job and seems to be upset at him for his lack of faith. God addresses the problem of evil in the world, for Job has complained about the evil and chaos in the world and doesn't think that God is doing anything about it. Satan and his dominions are alive and are creating chaos and wickedness in the world. In this situation, God was making a point to the devil. Regardless of what happens, God is for us and he loves us and has set us apart for him. He wants us to put our trust and faith in him regardless of the situation that we are in. So, God doesn't address the problem of suffering but instead he addresses the problem of evil. Yes, God does punish the wicked and rewards the righteous but that isn't the total answer. Satan argues that Job and others only serve God out of self-interest. For Satan, this was the main issue but for

Job: An Exposé

God, it was justice in the face of persuasive evil. In reading this expose, always keep in mind that Job wasn't suffering for any sins that he had committed. Also, keep in mind that the orthodoxy of his friends was wrong. Throughout the book, besides feeling confused on why he was suffering, Job spoke of the injustice in the world and was eventually willing to confront this injustice. Finally, the book also portrays three points of interest in terms of wisdom: wisdom in terms of knowledge, in terms of dealing with life and also wisdom in regards to the ways of God which is above and beyond anything we can imagine.

Part 2

Job's Friends: First Set of Three Arguments

We learn a lot from these arguments; especially how Christians often react to others and we see where believers mix their little biblical knowledge that they know up with worldly knowledge that eventually pulls them away from God. Job's three friends, at first, meant well. According to the NIV/ASB, they had adopted a drastic form of mourning usually reserved for death or total disaster, tearing their robes, wailing and throwing dust into the air and sat in silence before Job for seven days and nights. They were concerned about some of the things that Job was actually saying to them; especially Eliphaz who tries to bring Job back from what he thinks as the right way. They were not necessarily lukewarm in their relationship to God and in seeking the truth; they were however confused in their theology. They certainly underrated God's love and mercy and miscalculated the extent of his power and wisdom. And they believed that a person could live righteously enough to deserve God's approval but Job knew that no amount of righteousness would measure up to God's standard and in this, he knew that everyone fell short of God's holiness. However, they quickly become disillusioned at Job and eventually begin to show their true nature which is totally different to anything that can be associated with Godliness; this was due to Job not fitting their own theological expectations. They demonstrated extreme impatience and lack of forgiveness toward Job. So, there are three sets of these Arguments and within each set, Job makes some kind of comment and reply. We see that the friends become

Job: An Exposé

so agitated in their attitude towards Job that God wants to punish them for their wickedness. Lang actually provides us with an in-depth description of these friends. We have information in regards to their character, experience, personality, speaking, their point of view, their concept of God and key verses. Realize that these people were indeed considered wise men of the times and if the Book of Job is as old as I think it is, then their knowledge of theology and God places them at the forefront of Old Testament theology. The following graph is from Lang showing the characteristics of the four friends.

	Eliphaz	Bildad	Zophar	Elihu
1. Character Type	Theologian	Legalist	Moralist	Intellectual
2. Experience	Observation	Traditions	Assumptions	Education
3. Personality Type	Considerate	Argumentative	Rude	Perceptive
4. Speaking	Philosophical	Historical	Orthodoxical	Logical
5. Point of View	Sin brings suffering	You're a sinner	You're sinning	God is our teacher
6. Advice	The wicked suffer	They always suffer	They're short lived	Submit to God
7. Key Verse	4:8; 5:17	8:8	20:5	37:23
8. Concept of God	Righteous, good	Judge, lawgiver	Merciless	Disciples, teacher
9. Names	God is the Judge	Son of Contention	Rough	He is my God

These arguments don't exactly provide evidence to the time period of Job directly, but the scene in which these arguments take place do. So, consider the first set of arguments:

Eliphaz:

Beginning in chapters four and five, Eliphaz preaches good doctrine; he, along with the others preaches the doctrine of retribution that somehow becomes linked to this night spirit that is talked about later. This doctrine of retribution

Job: An Exposé

creates a hinderance within the whole narrative of Job in which you will slowly see. So Eliphaz says that misery comes to those who live in sin which is true but it was wrongfully applied to Job. But this doctrine even prevails today in the church; more so a hundred years back. It isn't a complete picture of what is happening in the world today, but certain it is a doctrine to study and understand, for there is certainly truth in it. So, Eliphaz continues; we are to turn to God who is unfailingly good and for those who repent, they will have happiness. Again, know that Job has had a ministry of encouragement and has followed the teachings of the Lord during his life. For this doctrine of retribution, his three friends and also Job; they all believe this. This is how people explained the world and the injustice in it. But this doctrine doesn't hold true in every respect. Verse 2 says that resentment kills a fool and slays the simple. Verse 6 and 7 talks about hardship; trouble happens when people become arrogant. Bad things happen with people who become evil. Eliphaz says that people should turn to God who is unfailingly good. We should appeal to God. We know that God does punish evil and for those who live a sinful, evil and wicked life, destruction and death follows them. But for the righteous, God promises to walk with us through the valley of death. He doesn't promise that we will not walk through that valley, for we love God and live according to his will, we may in fact face death ourselves.

Before we continue with this doctrine of Retribution, let's talk about this night spirit of Eliphaz. Even though Eliphaz thinks that this Spirit is of God, however, this really doesn't appear to be so. This was in chapter 4. According to Eliphaz, there was a divine message relating to job's misery. Elihu also expressed his knowledge that dreams are one means by which people received divine messages. These dream oracles are well attested to in the ancient world. Remember that Joseph, the son of Jacob, interpreted the dreams of the pharaoh in Genesis 40 and Daniel did the same for Nebuchadnezzar's dream in Daniel 4 and the Magi were warned in a dream not to return to King Herod in Ma 2:12. This was also evident at Mari in 1800 BC. Eliphaz discusses this in his speech to Job. We also have an example that is found in the Epic of Kirta where the god El speaks to the hero in his sleep from the Ugaritic texts. Handbooks for such interpretations have been found from New Kingdom Egypt of the 16th to the 11th centuries BC. However,

Job: An Exposé

we read in Genesis 40:8 that only God can give the interpretation of such dreams.

Concerning the doctrine of this particular spirit, it pushes total depravity to the extreme, even going into nihilism which argues that life is without meaning, purpose or value. It asserts that morality doesn't exist at all. This is not the message of God, either in the Old Testament and certainly not in the New Testament. This is a teaching that is filled with hatred, despising the existence of the humanity. In Hebrew, spirit is usually called 'ruah' which can stand for wind, Spirit of God, spirit of man, a person's life and it is a feminine noun. We have verses like Job 33:4, Judges 3:10, Ezekiel 11:5, Isaiah 63:10 and others. We read in Judges 9:23 that God sent a bad spirit between Abimelech and the leader Shechem. In 1st Kings 22:21-23, it describes a supernatural being such as an angel or even a demon. In Job 4 it speaks of an individual spirit and in 1st Kings 22, it talks about a deceiving spirit. This is about Ahab wanting to go into battle but the spirit deceives Ahab. This is a lying demonic spirit. So, this night spirit is described in terms of a nightmare. It is dark and formless and its message is also very dark. It describes God as despising his creation; everything is foul in God's eyes. We, of course, know this not to be true. This belief in this night spirit reveals itself in their eventual animosity toward Job.

In the doctrine of retribution, those who have sinned will receive punishment from God. This is why Job is so bewildered for he knows that he hasn't sinned and for his friends, this can be the only explanation why Job is suffering. This fuels their continued insistence that Job has sinned. Know that Job is in such torment that he comes to a point that he wants to die and wants God to kill him. He is so disappointed in his friends for they were of no encouragement to him, whatsoever. In fact, they were worse than that. He wanted encouragement and he needed it because of his suffering. We learn from this that many people are only looking for encouragement in their difficult lives. Life can be very difficult and for us Christians, it doesn't hurt to tell a person how much you appreciate them. So Job tells them what a disappointment they are in 6:14-27. Their only answer and thus desire, was for him to repent, which would make everything okay, but Job didn't have anything to repent of. Job now refers to the sea and its mysteries to that of death and refers to the Leviathan as a chaos monster, rightly so, for they were animals of great

Job: An Exposé

destruction. But at this point, Job begins to see a hope for a possible redeemer and intercessor that would explain his case to God. There is even a hope for a resurrection. Job raises questions as to the reality of God and his concern of man. We read in Psalm 8 about the attention that he gives humanity; I mean he created the heavens and the earth and the universe but he is concerned with us. Interestingly, we have Job foretelling about the coming redeemer longer before Moses wrote the five books of the Law and long before he was prophesized in the Book of Isaiah.

Bildad

We see a bit of anger in Bildad and especially some egotistical references. Oh, he has some good theological points, his ego notwithstanding. If you are upright, God will forgive you and restore you to full health. This is certain good and correct but it is misapplied by his anger and false claims. There are even some half trues, well, really, outright lies that Bildad takes from Job and then corrupts what Job says. There is an appeal to the understanding of the elders. That is from their ancient tradition that people needed to listen to the truth of the elders for they know the things of God. This is even talked about today and again there is truth in it. This was part of Near Eastern wisdom. Bildad uses metaphors of who God was, it is like comparing papyrus' need of water to live and grow. It is with God that we live and grow. He is the water that we need and we have an example of this in the New Testament with Jesus being the Living Water. God is the source of our life but it is only if we allow him to water us. The only reliable thing in the universe is God. So, as we go further into Job, we see that the book is more about the righteousness of God. For those people who live in God, they don't dry up, for God is the living water in their lives. So, even though Bildad has given us some good theology, he did so in his anger toward Job and God rejected him for this. There is a lesson also to be learned here. Giving advice as a Christian to others with hidden agendas or with anger or with pride makes you a sinful person. You must have a pure heart in dealing with others and if you don't God will deal with you for it. If you are put in a situation of giving advice, admit to that person your short comings; pray for them and with them that they seek God's wisdom and not wisdom of individuals.

Job: An Exposé

Job

In chapter 9, Job refers to a number of things that are very orthodox in his response to Eliphaz and Bildad. For one thing, God is almighty and is the maker of heaven and earth. He makes the earth tumble, and he controls heaven and earth. He made the constellations: The Bear, Orion and Pleiades. We know that in his suffering, Job never loses his faith. I have known so many people who gets upset or hurt for one reason or another, stops attending church, stops praying and stops reading the Bible. Know this, your salvation is not in people but it is in Jesus. I have known some that have faced sickness or problems of one kind or another, then decide just to walk away from God. Job doesn't understand the reason for his sufferings and is even confused over it, in fact, greatly confused. Job did not leave God, for he knows that God is still omniscient and omnipotent. In 9:11-14 he mentions Rahab, also known as some kind of dragon creature, one of power and terror, a creature of death and chaos. But even this creature cannot stand up to God. He then states that he is innocent with the idea of a mediator again coming to him. If there was someone who could relate to God that understood the human condition. It has to be someone who knows what it to be human and who can speak to God on an equal basis. This is what Job is praying for. However, little does he know that God does answer his prayer in Jesus Christ. Job then refers back to creation again where he was molded like clay. There are allusions in his prayer that God indeed knows everything about us, like it says in Psalm 139. He refers to the unborn child in the womb in relation to this redeemer.

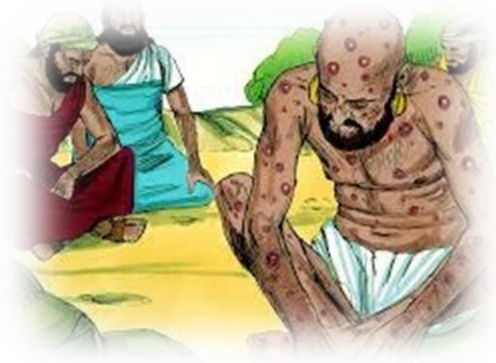
Zophar

So now we have Zophar who becomes as frustrated as the other two. Job will not repent over something that he is not guilty of. Like Bildad, Zophar exaggerates what Job has said. Remember God has already stated that Job was just and righteous, a person who fears God and turns from evil. Job is pure in God's sight; therefore, God will not rebuke Job as a sinner. Now Zophar says some things about God that are true regarding to the mysteries of God and the understanding that God has no limit. There is no one that can oppose him. But Zophar negatively compares Job to a wild donkey, a stubborn wild donkey failing to accept the truth. Actually, Job, himself compares himself

Job: An Exposé

to a donkey and also a bellowing ox because of his pain and suffering. Note that when we all hurt, we all cry. But God looks upon the donkey differently, being wild and free; an animal that takes care of himself. We are not donkeys; we are often as stubborn as donkeys!

So, we have seen that these friends moved from tactfulness to outright reproach and then to harsh insults toward Job. But there is also this night spirit I have already mentioned that continues to raise its head throughout the discussion especially with Eliphaz. Eliphaz seems to be fixated on this. In this, there were assertions that human righteousness was impossible with the whole of creation being corrupt. The talk of this night spirit has caused a perverted understanding of God. Yes, all of them have said certain things that were correct about God while saying other things that were a distortion and other things that were actually wrong. Do we not often get fixated on our own personal agendas that has nothing to do with the love of God or what the Bible actually teaches. We must continually keep in mind the state of Job; he is in deep physical, emotional and intellectual pain. He can't be thinking totally clearly although he is doing a good job of dealing with these three 'friends'! He is utterly bewildered by what has happened to him to the point of complaining about what God has done to him. To help in our understanding, please keep in mind also that all of this is real!



Job reproves his friends in thinking that they alone have wisdom. Not! Job knows as much as they do if not more. He knows that wisdom belongs to God alone; God knows everything that they know and he tells his friends this. Within chapters 12, 13 and 14, he talks to his three friends in response to what they have said to him and he is tired of listening to their rhetoric. In 13:3-13, Job now wants to speak directly with God. He then confesses his faith in God even in the midst of his terrible suffering for his hope is still in God and he is convinced that he will be vindicated before God. He still pleads that he isn't

Job: An Exposé

guilty before God. The answer to all of these discussions and Job's suffering is knowing and trusting God. He has another prayer in 13:20-14:22 asking God again to speak to him. It is here that Job entertains the idea of life after death specifically. Note that the Book of Ecclesiastes deals with the idea of death. Today, death is often treated as the enemy and it is if you don't have relationship with Jesus Christ. In verse 14 and 15, it says that if a man dies, will he live again? Of course, like Daniel, Jesus says that God is the God of the living. Job imagines God calling for him after death and restoring him fully.

Job's Friends: Second Set of Three Arguments

Eliphaz

So, we have Eliphaz again, but in a not so loving manner. Job has become to them a blaspheming fool. Eliphaz thinks Job is outright guilty. Eliphaz is letting his hatred lead him into heresy and darkness. The tradition of the elders is the only right way, he claims. It is the window by which to stay away from sin. We are to stay away from and avoid immorality and especially adultery. But then Eliphaz mixes this up with what he knows of the night spirit. What he believes has now become a distortion of the truth. Garrett relates this to two particular heresies shortly after the time of Christ. They don't particular apply to Job's situation but they are interesting to say the least. In Arian and Gnostic heresies, the Arian heresy denies the deity of Christ whereas the Gnostic heresy deny the humanity of Christ. What is important to understand, we can easily develop heresies within our own evangelical outlook by a hardening of our hearts and/or a lack of the study of God's Word. So, we see that Eliphaz talks about nothing being pure in God's eyes and nobody is capable of being good or having compassion or kindness. This teaching is a heresy and is an almost nihilistic practice of humanity where there is no goodness. If you don't think that these little side roads that we venture into don't matter, just wait and see what God wants to do these three friends of Job. If you teach and talk to people in terms of such heresies, God will deal with you.

In verses 17-35, Eliphaz reads like a poem, again, attacking Job, saying that Job is shaking his fist at God and thus saying that Job has deserved what he

Job: An Exposé

is getting; Eliphaz thinks that Job has become totally evil. We should be aware not to fall into this trap of hatred when others do this to us, even if they attribute all kinds of wrongfulness to us. The only way to avoid this kind of attitude is to humbly submit ourselves to God daily, even hourly asking forgiveness and having a forgiving heart.

In chapters 16-18, Job replies to Eliphaz within a Chasidic structure. This type of structure is really important to understand. It is a way that God chooses to stress something important.

A.	16:1-6 – Speak of Friends and Job
B.	16:7-14 – enemies surround him
C.	Lamentations of Job
	Pivot – Job’s Confession of Faith
C.	Prime - Job is ready to die
B.	Prime – 17:2-9 mockers, God and men again righteous are appalled
A.	Prime – 17:10-16 – Speech of friend and Job

Job tells his three friends that they are miserable comforters for they argue with him inaccessibly. Oh, for the supposedly friends that we encounter sometimes who turn out to be godless experts of God’ Word. This second cycle is more vicious than the first, but in a way, it is just a repeat. But something happens here; we are not sure what. All of a sudden Job sees a tiny spark of hope and now he doesn’t want to die yet he is still in despair. Somehow, this hope leads to him talking about a resurrection. He thinks about how others see his suffering. The righteous especially are troubled over it. His three friends dam him at every turn but they don’t yet realize that they, themselves stand condemned before God.

In the above chiastic structure, we see that his confession of faith is its’ pivot. He has gone from despair to an intercessory prayer with God. He says that my witness is in heaven, the one who testifies for me. This seems to be a real breakthrough in understanding.

Job: An Exposé

Bildad

But Bildad continues with the same rhetoric as the others in chapter 18. He thinks that Job is proverbially wicked. Then more is said about Job's affliction; it's a skin affliction where he stays in his tent with those around him continually damming him for his supposedly wickedness. We are at chapter 19 now which can be divided up into six parts:

1. 2-6 – appeal for mercy
2. 7-12 – Job's appeal for justice is cut off
3. 13-20 – relatives, friends and subordinates give only contempt to Job
4. 21-22 – another appeal for mercy
5. 23-27 - Confession of faith
6. 28-29 – His friends may face judgment from God
- 7.

Job

Job gets nothing but hostility from everyone even though he appeals for compassion. Most people fear that their theology will fall apart if challenged and so they go on the defensive in situations like this. Where does the love go that they once had? Job's friends have certainly failed him out of their lack of righteousness. This caused him to think in terms of having a redeemer to go before God to plead his case and an eventual resurrection of his own body. This refers to an eschatological coming of God; a heavenly act that involves a coming redeemer in terms of a resurrection. The Old Testament points again and again to this redeemer, his suffering and resurrection. Is Job not a foretaste of Jesus' suffering and his resurrection?

Zophar, like the others, accuses Job of being wicked. Again, there is an appeal to remember the elders. He uses three metaphors to tell Job what he thinks. The first talks about the fleeting life of the wicked. The second metaphor talks of wickedness of a person being a glutton. The third sees God as a warrior against the wicked. So, Job has given us a type of eschatological vision of the coming redeemer but what does Zophar do? He trashes this and says that there will be no resurrection and that Job will only turn to dust at his death. We see that Zophar also seems to take Bildad's theology and used it

Job: An Exposé

against Job. This shows us that anyone can cite Scripture for their own purposes.

Job's Friends: Third Set of Two Arguments. Zophar is silent.

Chapters 21 – 22 - Well, we start off with a chiasm:

- A. 21:2-6 – Don't be a fool
 - B. 7-16 - Look – the wicked live long and prosper
 - C. 17-21 – the wicked don't experience death
 - C. It doesn't change the fairness of life
 - B. Testimony of Others
- A. 21:34 – Don't be a fool

Injustice and Unfairness

So, there is injustice and unfairness; don't deny it, Job ponders. They don't follow God, they don't pray; they even mock God. Job sees no evidence that God punishes the wicked. But Job knows there are those who are wicked who do in fact die and perish along with their riches as do the righteous. And there are those who are good but don't believe in God. Job is simply commenting on what he thinks; it isn't a statement against God. It is simply the reality of life. Job sees a fundamental unfairness about life and to him this involves a problem with understanding certain theological points: the justice of God verses the injustice of the world where both the righteous and the unrighteous live. Job thinks that it is wrong for God to punish him as he has lived a righteous life committed to God. Would we agree with this assessment? Of course, but like Job, we never really understand the situation we find ourselves in. Like Job, we do not enjoy suffering of any kind and like Job, we just can't see our way through what is happening to us and others.

Eliphaz

Job: An Exposé

Eliphaz again claims that Job is a sinner. He continues to twist Job's words to the point of lying. Overall, Eliphaz and the others and what they say have become perverted and false. By now, for the readers of Job, we are a bit sick of hearing this from these three obvious idiots and we marvel at the patience of Job, not only in his suffering but in putting up with these people. My language is a bit harsh here; sorry! Job does tell them that they are not being very Christian in their approach; they certainly haven't been very encouraging. I can only imagine that he keeps them around for the reason of a lack of loneliness. Or perhaps perversely, the culture of the time doesn't allow Job to just send them packing. Well, Eliphaz does say something that makes sense; he is actually correct in saying that we don't benefit God by doing the things that we do for him. You need to think about this statement for a little. God desires our good because he loves us. But Eliphaz couldn't stop there, he heads deeper into this heresy of the night spirit where righteousness and goodness are meaningless. Again, Eliphaz expresses how great Job's wickedness is. But Job is still holding fast to God. We read in Psalm 14, the fool says in his heart that there is no God and Job's knows this. We see that Job's suffering has come about to prove Job's righteousness. Of course, Job doesn't realize this. That righteousness includes generosity and compassion and forgiveness which has all gone by the wayside for Job's friends.

Bildad

Bildad doesn't add anything new to the situation; he reinforces the theology of the night spirit; this nihilistic theology which is not a biblical view of humanity; that is, the doctrine of depravity.

Job

So, out of all this suffering, Job hasn't lost his faith in God. This is really important to understand. This seems to have been the argument that God put forth in his bet between him and Satan, if we can call it that. He still believes in the fundamental righteousness and goodness of God. Keep in mind the problem with Job's friends and with Job also is this doctrine of retribution that is true, but was applied wrongly by Job's friends. But know also that Job isn't

Job: An Exposé

yet clear on how judges the wicked of the world. God does clarify this to Job shortly. Job just can't understand why the wicked enjoy such a good life, even living in such darkness. This darkness is both literal and metaphorical. Where is God amongst all of this? People ask this question today; even God's loving Christians ask this question. The Book of Job helps us to come to terms with this situation that we now have in the world and the situation that Job has in his world.

There is the realm of the dead, shoal; the underworld of Satan. Job talks here also about the power of God being the creator of heaven and earth. He placed the earth over nothing. Actually, the word here is 'suspends it over nothing.' God controls the earth and heavens and the waters of the earth. In verses 7-12, God will not listen to the godless and their cries of distress. He will punish the wicked. Some scholars say that this wasn't said by Job here. Like Job's friends and their negative reaction to Job; so even today you have those who are supposed to be Godly Christians come against others in the church negatively. I often wonder why people choose negativity in their lives with others sometimes over the positive aspects of the Bible. Does it give them a feeling of authority over God!

Know that Job is still struggling; he can't reconcile himself and his knowledge of God along with his condition. This could be because his theology isn't that different from his friends. Is this Job's real problem? Job is experiencing things that contradicts what he believes but on the other hand, he has a confidence in God that keeps him going. This confidence keeps him from giving up. Oh, that we had that confidence in our own lives. His friends started out with compassion but soon gave that up for hatred. Job started out with despair and through his suffering he can now sympathize with others who are suffering.

Part 3:

Three Final Arguments: Job, Elihu and God

- A. Job – Chapters 29-31 – Former Glory and Humiliation
- B. Elihu – Chapter 32 – 36

Job: An Exposé

C. God and Job – 37- 40

When we face persecution, from God's point of view, nothing has changed in our relationship with him. But in our point of view, we think God is far away and has somehow left us alone; we think that we stand all by ourselves. We long for the closeness that we once experienced. This feeling is in part due to our lack of theological understanding of God, our lack of faith and trust and sin that separates us temporally from God. In fact, most if not all of our doubt and misunderstanding comes from our laziness to study God and his Word, thus not understanding who God is. We have no one to blame but ourselves. We fall short of the glory of God partly for this reason.

Job

Well, Job longed for that relationship with God again. He also thinks about the times when he received respect from others that knew him as a righteous person. They knew that he had helped those who were in need, the fatherless, the blind, the hungry and the lame. The essence of Old Testament righteousness included these traits. Everything that Job did was for the good of the people he grew up with. But all of that changed. His friends now rejected him and even began to despise him. His suffering and this rejection made him feel as if God had become his enemy. Of course, God had not become his enemy. From the very beginning, God had singled him out as being a righteous person making him special in God's sight.

Job describes the things that he was accused of doing. This list included lust, cheating, adultery, being an unjust employer, ignoring the poor, being greedy, idolatry, vindictiveness and cunningness. Job was such a model of God's love and righteousness and now in his suffering, people, even his own friends have brought all of these charges against him. There is no proof of any of this. He hasn't been unjust to anyone; in fact, he honors the individuality of every person. He has been kind to the poor and the fatherless. He talks against vindictiveness and never thought ill against a person's misfortune. People accused him of these things; but Satan couldn't nor did God. If nothing else, we need to grasp from reading about Job's friends about not turning to vindictiveness toward others when we simply don't understand what is going

Job: An Exposé

on with an individual in their seemingly absence of trust in God or in their deep struggles with life.

Elihu

Well, Elihu enters the scene. He seemed to have been there all along, listening to everything that was being said, but never speaking. Elihu was an Aramean, who spoke Aramaic. Of course, he may have spoken other languages. He was the son of Barakel, the Buzite. We have already said that the Aramaean language may go all the way back to Ram, but more importantly, as the Aramaean history developed, it eventually centered itself in Damascus not far from the area where Job lived. Even at that time, it could have been a small village or even one of those city states. This was much later after the story of Job. The Aramaeans never became an empire as such but their language had much more of an effect on the people in that part of the world eventuating as the second major language of the Persian Empire in later years and was still in use during the time of the Greeks and in villages up to and included the time of Christ. Remember that Aram was one of the nations in Chapter 10 of Genesis and may have included the area of Uz.

Well, Elihu comes with the same rhetoric as Eliphaz, Bildad and Zophar. Some scholars believe that he actually has the answers to Job's question, but I don't see this for his attitude is even worse than the others. He seems to be a know-it-all, more so than the other three. He says that he comes with an upright heart having the Spirit of God. He presents himself as being full of knowledge and words. But we know what Proverbs says about this; a fool's way is right in their own eyes, but whoever listens to counsel is the one who is wise. What we know is that verbosity is the mark of a fool. So, in his attitude he proclaims that Job needs to repent of his sins and all will be well. He insists, rightfully, that God is all wise and powerful. He says that evil people will be destroyed, but the repentant will prosper. This, again, is the doctrine of retribution. Then he mentions a vision in the night; remember that Eliphaz talked about the night spirit, a spirit of nihilism which seems to voice the theology of the devil, saying there is no virtue, no goodness in people where people are despicable before God. This seems to echo that of Eliphaz. God says, who is this that darkens counsel with a speech that lacks knowledge!

Job: An Exposé

Elihu doesn't say anymore; his puts his ideas past and he isn't mentioned again. All four of these, Job's friends, revealed a verbosity that God didn't appreciate. There was no encouragement from them during Job's suffering. In fact, they were verbose fools themselves. We will see that only God had the answers to Job's questions.

God and Job

Up until now, in Job, we have experienced society at its best and at its worst. We have the life of Job, a righteous person who loved and served God his whole life. We see how he treated others and how others respected him in that situation. We see how his friends slowly turned on him and not just his friends but those around him



also, those he had probably known all his life. We see how their respect for him turned to hatred, accusing him of all sorts of things; this was during his time of need and suffering; they created lies that came out of the sinful hearts.

Remember in Job's suffering, at his very lowest point, he had wished for the demise of his own birth and even creation and the earth itself. Well, God replies to this. He describes the world as one of chaos and why it exists. At the same time, God answers the question as to the evil in the world and assures Job in his explanation that he is indeed in control. He doesn't, however, answer the question outright on why the righteous suffer, but in a sense, he does, indirectly. The answer is simply; it is so that we as people of God, might live! Wow! And know this, the light of God shines in us and without that light, there would only be darkness. Yes, there are an awful lot of people who live in darkness but God's light breaks through that darkness and those who live in darkness do see it and actually turn from that darkness. Know that without God's control, there would be no light, only chaos. Today, the earth is in fact a stable place; it is fixed in the heavens and where there is light there is order.

Job: An Exposé

God says to Job, were you there when I created the heavens and the earth? He describes the earth that he miraculously created. He created the heavens, the stars, planets and constellations that are in the sky. They just didn't develop slowly on their own. God put them on the paths that they are now on. This creativeness was not only centered on humanity, but there was the wilderness with endless wild and dangerous animals that existed over the earth. The world was a wilderness, uncultivated, and untamed, and Job is given a view of God's creation and God's power. Society and Civilization has often seen this wilderness as chaos and dangerous, but not God, for it has been always under his control. However, society and civilization have tried to push this wilderness back since the beginning of time. But know that God has sent rain to feed that wilderness and feed the animals in it. Know that without God's control in the world, the chaos and evil and death would be all consuming. Let me say that again; it would be all consuming! There would be no end to it! So, when Job thought the world was chaotic and out of control, God has always been in control and that has been since creation. There was more wilderness and chaos than Job ever could even imagine and God is in control of it all.

So, God uses this so-called wilderness chaos and even the worldly wickedness to give life to the world. Even the animals that we see as chaotic, God controls. No, the world isn't out of control and this was the answer he gave Job. Job expected God to do something about the injustice and suffering of the world. We know now that, in fact, that Jesus is coming again to judge the world. God asks him, do you think that I'm not dealing with the wickedness and injustice in the world? For Job's suffering; you need to understand that he suffered for his righteousness; his suffering confused him in regards to the evilness around him. But know that we will all suffer for our righteousness, for if you are a person, a Christian committed to serving God; you will suffer for your faith. Oh yes! Our suffering for Christ is coming if we haven't already experienced it. Now, God could destroy all the wickedness in the world but that would destroy all life on earth. This will come at the eschatological end in the return of Jesus, he will deal with this evilness and wickedness.

Special Mention

Job: An Exposé

In this section, I want to mention verses that relate to special events in history, especially archeological findings that have changed our thinking about the history as a whole and information of Job itself. In addition, this is to counter certain negative critical comments by certain critics. Much of this information comes from the New International Version Archeological Study Bible (NIV/ASB); some of this information is from the Apologetics Study Bible Notes (ASBN) and the Morris Study Bible. Remember also that there were some 189 Hebrew words in Job that is basically untranslatable. The following hopefully gives a little more background for understanding Job.

Chapter 1:1 we see Uz being a large territory east of the Jordan River which included Edom in the south Genesis 36:28; La 4:21 and the Aramean lands in the north Genesis 10:23; 22:21. The land was also known as Seir from Mount Seir.

Chapter 1:6 – Angels are referred to here in this verse. No contradiction exists between the use of this term for ‘angel’ and texts that speak of Christ as God’s only Son (Jn 3:18; 1 Jn 4:9) who was with God and was God before creation (Jn 1:1). We know that spiritually, believers become son (Rm 8:14) and children (1 Jn 3:1) of God.

Chapter 1:7-8 –The Scriptures confirm God’s omniscience and omnipresence (Ps 33:13-15; 139:7-12). God does not work with Satan in any way as these verses seem to indicate.

Chapter 1:12 – God’s justice and integrity were not impugned by allowing Satan to inflict suffering upon an innocent man. Only a genuine test could demonstrate to Satan whether Job’s devotion was real or was, as Stan insinuated, the result of God’s having protected and blessed Job beyond that of most human beings. More important than proving something to Satan, God had purposes for Job’s good that could only come through this arduous path of testing. (ASBN)

Chapter 1:15 – The Bible indicates Sabean presence further north (*Gn 10:7; Jb 6:19*). These were brigands, hence may point to an early setting of the book before they became the well-known later traders of southern Arabia. (ASBN)

Chapter 1:17 – The Chaldeans (Hb Kasdim) were not the later people associated with Nebuchadnezzar but an earlier Bedouin group,

Job: An Exposé

perhaps related to Abraham's brother Nahor (Gn 22:22) The appearance of 'Chaldeans' does not require a late date for Job. (ASBN)

Chapter 2:7 – Job's illness includes painful, festering sores and scabs covering his whole body; skin that peeled and became black with a disfigured and hideous appearance. There was a fever and unremitting pain.

Chapter 2:9-10 – Job rightly rejected his wife's suggestion to curse God as 'foolish.'

Chapter 5:7 – The word 'sparks' is literally, sons of Resheph. In Canaanite mythology Resheph was a god of plague and destruction. This sons of Resheph is an idea behind several poetic images in the Old Testament for fire, bolts of lightning and pestilence. Ps 78:48; Dt 32:24; Hab 3:5. (NIV/ASB)

Chapter 6:1-4 – Job's perception of God as his enemy (see 13:24; 33:10), who like a cosmic warrior was shooting poison-tipped arrows into him, was colored by his intense suffering. It was far from objective or accurate. God is neither mean-spirited nor arbitrary with people. God is perfectly just in all of His dealings (Dt 32:4; Dn 9:14; Rv 16:5). (NIV/ASB)

Chapter 7:9 - As a cloud vanishes and is gone, so he who goes down to the grave does not return. The Mesopotamian descriptions of the netherworld refer to it similarly as the land of no return. It is also referred to as the house of darkness; other names include that of Sheol, Hades, Gehenna, the Abyss and Tartarus or images of hell.

Chapter 7:12 – Earlier critical scholars suggested that Job's remark alluded to the Babylonian Enuma Elish epic, in which Marduk slew Tiamat (the sea goddess) and divided her body in order to form heaven and earth, and then set a guard on her. Contemporary scholars suggest a mythological background in the Ugaritic epic of Baal and Anat. Such an allusion may have apologetic value to clarify that it is Yahweh who controls the elements (Gn 1:1-23; Ps 74:12-14; 104:1-5). No mythological allusion may have been intended, however, for the Hebrew yam can mean 'sea' (Gn 1:10) and tannin, 'a reptile' (Gn 1:21; Ex 7:10). (NIV/ASB)

Chapter 8:8 – Here he starts talking about the former age – the pre-flood time and will comment on it in the next coming This former age – perhaps

Job: An Exposé

it is the pre-flood age; Bildad may be thinking of Enoch, Moah, and the other patriarchs of that time. In Deut 4:32, this distant past starts from the day God created man on the earth and comments on what has been greater than this creation in what God has done. (Morris Study Bible)

Chapter 8:9 – Here, it refers back to the great ages that people used to live in, for now life is but a shadow. (Morris Study Bible)

Chapter 9:6 – Here, he talks about the shaking of the earth and the trembling of the pillars. When all the fountains of the great deep were broken up at the beginning of flood in Genesis 7:11, great earth movements followed, continued throughout the year of the flood, and continues even to this day in recurrent earthquakes all over the world. (Morris Study Bible)

Chapter 9:7 – The pre-flood waters which were above the firmament in Genesis 1:7, originally in the form of a vast blanket of transparent water vapor and small ice crystals, were condensed into thick clouds of liquid water, which blotted out the light of the sun and stars were seen for the first time in history. This continued for five months in Genesis 7:24-8:3, until the waters had all poured down on the earth to produce the flood. (Morris Study Bible)

Chapter 9:8 - He alone spreads out the heavens, and treads on the waves of the sea. This is the first of eleven references in the Bible to God spreading or stretching out the heavens. All of which make it plain that this was the direct result of the Word of God, not the result of primeval explosion of an infinitesimal universe, as the big bang theorists believe. These passages may suggest the expanding universe or, more likely, simply the infinite extension of space. (Morris Study Bible), The name of the Canaanite goddess Asherah means 'she who treads on the sea.' The Bible portrays God's sovereignty using similar metaphors, countering pagan mythology with depictions of His greater power. He treads upon the sea with His horses and chariots (Hab 3:8, 15) or upon the high places of earth. He rides upon the clouds of the sky (Ps 68:4, 33). The imagery shows God's complete sovereignty over the natural world. (ASB)

Chapter 9:13 – Because 'Rahab' is mentioned elsewhere (26:12-13; Ps 89:10; Is 51:9-10), critics have concluded that the Hebrews shared the

Job: An Exposé

Canaanite mythological belief concerning the defeat of a chaos monster. Some critics say that this picture of Rahab is having 'assistants' or allies indicates a borrowing of the Babylonian creation account in which Tiamat had her helpers. Hebrew awareness of pagan mythologies does not mean that they embraced them. When the Bible alludes to mythological themes, the writers' purpose was to put them into a different context. One that reveals Yahweh's sovereignty and His control of nature (Ps 74;12-23; Is 51:9-10). (ASB)

Chapter 9:30 – Even if I washed myself with soap and my hands with washing soda. This soda refers to a vegetable alkali used as a cleansing agent. The Hebrew underlying this word is translated soap in Jeremiah 2:22 and Malachi 3:2. (NIV/ASB)

Chapter 11:6 – Zophar's remarks are not to be taken literally. He meant that Job was being punished far less than he deserved. The Scriptures report that God remember sinful actions and he will never forget the crimes of those who oppress the poor (Hs 7:1-2). The best example of Gods forgetfulness is with those whose sins are forgiven (Is 43:25; Jr 31:34). (ASB)

Chapter 12:4-6 – Skeptics have imagined a contradiction between God's apparent reward of evildoers and the psalmist's declaration of their disastrous end (Ps 34:21; 37:35-38). In his reversals, losses, and the resultant suffering, Job was far more aware of the great injustices in this present world. The Scriptures affirm that evildoers' own wickedness will cause them earthly and eternal ruin (Ps 1:4-5; Pr 11:5; Mt 25:26). (ASB)

Chapter 12:9 – Lord here is Yahweh and is the only place this is used whereas Eloah is used elsewhere. The phrase 'hand of the LORD' is a common rendering in the remainder of the Old Testament. Job knew God as Yahweh as shown in the use of God's covenant name in chapters 1-2 and 38-42.

Chapter 13:27 - You fasten my feet in shackles; you keep close watch on all my paths by putting marks on the soles of my feet. The practice of marking slaves is attested in the Babylonian Code of Hammurabi (18 century BC). (NIV/ASB)

Chapter 15:14-16 – Eliphaz's philosophical rambling that nothing is pure in God's eye does not reflect the Bible's full teaching on the subject.

Job: An Exposé

Those who truly believe and exercise total trust and faith in God are counted as righteous (Gn 15:6; Hab 2:4). Made righteous in God's sight through Christ's atoning death in Rm 1:17; 2 Co 5:25 and taken into union with Christ in Col 1:27. (ASB)

Chapter 16:15 – I have sewed sackcloth over my skin and buried my brow in the dust. Sackcloth comes from the Hebrew word sak, referring to a coarse cloth, dark in color, usually made of goat's hair. It was worn by mourners as in 2nd Sa 3:31; 2nd Kings 19:1-2. Some think that this was originally a loin cloth but perhaps changed later into something like a sack with an opening for the head and arms. Sometimes it was worn with another garment or sometimes next to the skin. (NIV/ASB)

Chapter 17:13-16 – If the only home I hope for is the grave, if I spread out my bed in darkness, if I say to corruption, you are my father, and to the worm, my mother or my sister, where then is my hope? Who can see any hope for me? Will it go down to the gates of death? Will we descend together into the dust? The Old Testament makes three main points about Sheol: All the dead alike go there as per Genesis 37:35; Isa 14:9 and it is some unspecified sense the lot of the wicked as per Psalms 6:5, 30:3, 9 and 88:3-6 and Job 17:13-16 and Isa 38:18 are often quoted as allegedly showing that the Old Testament knew of no hope after death, that the dead were thought to have been cut off from the Lord and he from them. In all of these references, however, the speakers believed themselves to be facing death under the wrath of God, estranged from him, with no indication of his favor. On the other hand, there were those who could confidently look forward to glory as in Psalms 73:23-24 which they perceived as redemption from Sheol as in Psalms 49:14-15. (NIV/ASB). Some scholars suggest that Job's remarks indicate a belief in a Mesopotamian underworld into which people enter via a series of gates, but this interpretation is unfounded. The term 'gate' is a metaphor for entrance into the state of death or the grave. Similar expressions are found in 38:17; Ps 9:13; 107:18; Is 38:10; and Mt 16:18. (ASB)

Chapter 18:12-13 – Critical suggestions that disaster and death reflect Mesopotamian or Ugaritic mythology are erroneous. These terms are metaphors of the calamities and diseases that affect humanity. The term 'firstborn' often speaks not only of a man's first offspring but

Job: An Exposé

metaphorically of priority, authoritative position, or first in rank (Col 1:15; Heb 1:6). The imagery here refers to the most extreme form of death-causing disease. (ASB)

Chapter 19:23 – O that my words were written down, O that they were written on a scroll. Job’s strong desire was to write of his experiences, as well as the fact that on one except he could actually know them; this made it almost certain that he was the original author of the book of Job. Who else could have expressed one’s own suffering as Job did? (NIV/ASB)

Chapter 19:24-27 – Job’s words indicate that God was his Redeemer (19:25) whom he would see in some future day after his body had wasted away in death. Job expected to live again bodily and, from the vantage point of his own flesh, behold God (vv 26-27). (ASB)

Chapter 20:24 – There were craftsmen in brass and in iron even before the flood. Genesis 4:22 reads that Zillah gave birth to Tubal-cain, who became a forger of bronze and iron work, Tubal-cain’s sister was Naamah. This is not the usual Hebrew word for brass or copper and there is good reason to believe that men knew how to produce and fabricate fine steel in very ancient times. (NIV/ASB)

Chapter 21:7-15 – The book of Job is a dialogue in which the speakers, including Job, encircled the main issue – God’s righteousness – approaching it from a variety of angles. Along the way some negative (Job) and superficial (the friends) ideas came out. These are expressions of personal ideas not of theology.

Chapter 23:8-9 – Job’s complaint concerning the inaccessibility of God does not contradict the biblical teaching of God’s omnipresence (Ps 139:7-12) and nearness to those in need (Ps 34:18, 103:1-2; 145:18; Is 65:24). His remarks reflect accurately his perspective of things but it does not guarantee theological accuracy. (ASB)

Chapter 23:13 – But he stands alone, and who can oppose him? He does whatever he pleases. Although Job was not an Israelite, he worshiped the one true God. (NIV/ASB)

Chapter 26:5 – The dead are in deep anguish, those beneath the waters and all that live in them. The actual Hebrew for dead here is translated spirits of the dead and then in Proverbs 2:18, we have spirits of the departed with departed spirits in Isaiah 14:9. The term is used

Job: An Exposé

figuratively of the deceased who supposedly inhabited the netherworld of Job 3:13-15 and 17-19. The waters were considered part of the world inhabited by living beings and therefore above the netherworld. (NIV/ASB)

Chapter 26:12-13 – Critical theory endorses a mythological reference to Baal's subjugation of Yam (the sea) and Leviathan (a sea monster). Whether 'Rahab' is to be identified with Yam or the sea monster is unclear. Similar phraseology is used of God's crushing Leviathan's heads (Ps 74:13-14; 89:9-10; Is 51:9-10). Leviathan is also called the gliding and twisting serpent that God will pierce in eschatological times (Is 27:1). The biblical accounts demythologize Canaanite theology by pointing out that Yahweh is the Creator and Controller of the forces of nature. (ASB)

Chapter 28:2 – Mining of iron is now known to have taken place as early as the third millennium BC in Egypt, Anatolia, and Mesopotamia. (ASB)

Chapter 29:12-13 – Because I rescued the poor who cried for help, and the fatherless who had none to assist him. The man who was dying blessed me, I made the widow's heart sing. See Deuteronomy 24 Laws of God to take care of the widows or orphan. (NIV/ASB)

Chapter 30:16-23 – The Scriptures plainly teach that God is not the author of evil (James 1:13) but that he is holy, just, and perfect in all that He does (Lv 11:44-45; 19:2; Dt 32:4). (ASB)

Chapter 31:26 -28 – if I have regarded the sun in its radiance or the moon moving in splendor and offered a kiss of homage, then these also would be sins to be judged, for I would have been unfaithful to God on high. The sun and moon are not to be objects of worship as Dt 4:19; 17:3; Eze 8:16-17, although worship of these heavenly bodies was widespread in the ancient Near East. A kiss was an ancient gesture of worship as in 1st Kings 19:18; Hos 13:2. (NIV/ASB)

Chapter 32:1 – Critics view the speeches of Elihu (32-37) as a late interpolation into the text, and they offer the following reasons: 1. Elihu is not mentioned in the prologue or epilogue. 2. These chapters contain an unusual proportion of Aramaic words in the Hebrew text. 3. These speeches contain fewer metaphors than the preceding ones and have vocabulary differences. 4. Elihu's speeches are more philosophically/theologically reasoned than those of Job's three

Job: An Exposé

friends. However, Elihu's absence from the prologue is understandable, if he arrived after the dialogue had begun. His absence from the epilogue is no more inapplicable than that of Satan or Job's wife. Elihu's speeches give allusions to all three rounds of the dialogue. Also, the presence of 12 Aramaic words is scarcely disproportionate to the 26 Aramaic words found elsewhere in the book. The failure of Job's friends to convince him necessitates Elihu's philosophical and theological approach. Elihu's speeches were a preparatory bridge between Job's summation of his case and God's reply. (ASB)

Chapter 37:9 – The constellations of the southern sky are often call chambers. Some critics suggest that 'chamber' is an allusion either to the subterranean abode of the god EL, mentioned in the texts from Ugarit or the sacred chambers of the Mesopotamian god Ea. Others propose that it refers to the seven chambers of the winds of the earth. But the metaphor refers to God as the source of weather phenomena (Ps 135:7). (ASB)

Chapter 38 - Then the Lord answered Job out of the storm. The speeches of God in Job 38-41 present him as absolute and unrivaled in his power over nature. The stars, storms, season and wild animals all submit to and depend upon him. He even controls Leviathan, the dragon that symbolizes chaos and evil in chapter 4. In polytheism, on the other hand, the gods are often depicted as weak and dependent. There are Hittite texts of myth and ritual that illustrate this. The Telepinu myth recounts an incident in which the storm god Telepinu was reported to have become angry and deserted his post. In his absence the crops ceased to grow and the livestock to calve. Even the other gods began to panic at the prospect of starvation. Although the gods were unable to locate Telepinu. A bee found him asleep under a tree and wakened him with a sting. A goddess of magic and a human priest then performed expiatory rituals that assuaged Telepinu's anger. Other Hittite myths tell of the storm god's conflict with the dragon Illuyanka, Unlike Yahweh's domination of Leviathan in Job 41, however, the storm god can scarcely handle Illuyanka. In one version the storm god is at first defeated by the dragon, but the tables turn after the goddess Inara enlists the aid a mortal, Hupashiya, by sleeping with him. She

Job: An Exposé

then hosts a feast; after Illuyanka gorges himself on food, Hupashiya binds the dragon with ropes so that the storm god can manage to slay him. In another version the storm god loses his heart and eyes to the dragon in their first battle, but the god's son marries Illuyanka's daughter and persuades Illuyanka to return his father's eyes and heart. The storm god resumes the battle, slaying both the dragon and his son. (NIV/ASB)

Chapter 38:4-6 – The imagery of creation here is cast in bold metaphors designed for human understanding only.

Chapter 39:13-18 – In these verses the style of the speech changes from rhetorical questions to narrative description. Some commentators, noting their omission from the Greek Old Testament, have questioned their originality. Such stylistic variation, however, is common in poetry and is utilized in the verses that follow. The fact that God is referred to in the third person rather than the expected first person is not unusual in divine discourse (Ex 34:14; Job 40:2; Hab 2:14, 20). The MT offers no support for dropping this passage. (ASB)

Chapter 40:15 – The Hebrew word behemoth means 'beast par excellence.' It refers to a large land animal, possibly a dinosaur. It was an actual creature which God made and not a mythical being. (NIV/ASB)

Behemoth and Leviathan

Another thing that makes Job so unusual is its' talk about the Behemoth and the Leviathan. In Chapter 40 and 41 we have a thorough discussion and description of the Behemoth and the Leviathan. Harris references Daniel in regards to this. In Daniel 7. the first kingdom,

the Babylonian, is symbolized by a lion with eagle's wings. This symbol is well-known from Mesopotamian architecture. In Daniel's vision, God used this symbol to identify Babylon, but there is no approval or disapproval of the symbol. At one time there were lions all over the Middle East and even



Job: An Exposé

southern Europe and so many other places in the world. There is no argument with this. There is no trying to convince you that loins existed. Why should there be? For both Behemoth and Leviathan it was probably at some time this was literal. Often these animals become deified just like the cat in Ancient Egypt. Behemoth and Leviathan to a certain extent became deified in Job. However, God referenced them also as real animals. Leviathan is here pictured not as an evil deity, but as an animal. Again, we remember that the deity was usually invented by investing a normal object or animal with divine powers. Even today, India provide us with an example of this identification of animals. There was probably at some time a literal animal referred to as Leviathan. Obviously, it is a creature of the sea which was so greatly feared that in mythology it became worshipped. They represented total chaos because they caused total chaos. They were very dangerous and a power to be reckoned with. Behemoth is a large animal that must be controlled. I don't see how anybody could say otherwise. A very clear description of Leviathan is given to us in great detail. People have been so tricked into thinking that the time of the dinosaurs was sixty-four million years ago! So, they say that it couldn't possibly be a dinosaur because dinosaurs did not walk the earth at the same time as humanity.

This is the sort of the stupid theistic evolutionary thought that goes against the Bible and the creation story. In Colossians 1:16, it says that all things were created in the heavens and on earth, visible and the invisible. It is also so obvious that the dinosaurs were destroyed by a great flood and in fact, the flood. God said here that he was even in control of these mighty animals and he wasn't speaking metaphorically in regards to the Behemoth. In doing a search of the Bible, Behemoth is only shown in chapter 40. The description is so fantastical, why would it be anything other than a dinosaur; it is certainly not an ox or hippo as some suggest. Read the following again:

“Look now at the Behemoth, which I made as I made you; it eats grass like the ox. Look at its strength in its loins, and its power in the muscles of its belly. It makes its tail stiff like a cedar, the sinews of its thighs are tightly wound. Its bones are tubes of bronze, its limbs like bars of iron. It ranks first among the works of God, the One who made it has furnished it with a sword. For the hills bring it food, where all the wild animals play. Under the lotus trees it lies, in

Job: An Exposé

the secrecy of the reeds and the marsh. The lotus trees conceal it in their shadow; the poplars by the stream conceal it. If the river rages, it is not disturbed, it is secure, though the Jordan should surge up to its mouth. Can anyone catch it by its eyes, or pierce its nose with a snare?

In Revelation, John refers to the beast that comes out of the sea, the leviathan. The idea of a dragon is part of a descriptive myth that has been talked about in so many legends and countries. Stories of dragons are widely told in Britain, Europe, China and Japan. Where did they get this idea from if it wasn't real? It is referred to in Isaiah, Psalm 74 and other places in the bible. John is using this powerful and dangerous beast or dragon to describe the Satanic opposition to the people of God and to the church. In Job, it says only that God can handle this beast.

Because of the veracity, danger and infamous legends of these beasts, the ancient Near East associated death, destruction and oblivion to them. But God isn't dismayed by their power he told Job; for we already know that God had already destroyed them. He said that these animals were not able to even approach him; God isn't afraid of them nor is he afraid of Satan. These animals were huge and roamed the earth undefeated. They were kings of their time. But God destroyed them as he did the evil and wickedness of the time using the flood. And as far as Satan, Jesus will deal with him. The idea of Satan being the dragon is expanded in Revelation. Michael and his angels fought against the dragon and they were eventually thrown down to earth.

According to Lang, there is extra-biblical evidence that backs up Job, yet people still don't believe. For example, Bushmen, long ago in Zimbabwe show paintings of various animals dating back to 1500 BC. Besides typical elephants and a giraffe, there's a painting of a brontosaurus. Another such picture comes from carvings on the cliff walls of the Hava Supai Canyon in Arizona. One such carving resembles a Tyrannosaurus Rex and even more surprising a set of dinosaur tracks preserved in a rock surface nearby. The most outstanding examples are Inca rocks with life like dinosaurs craved on them. This was not the imagination of some artist or builder. Human footprints and dinosaur tracks were discovered close together in the Paluxy River bed near Glen Rose, Texas in 1939.

Job: An Exposé

Thomas (2013) places dinosaurs being real as are referred to in the Bible. God describes a dinosaur in Job 40:15-24 calling it a behemoth. Then again in 40:15 calling it a Leviathan. In Psalms 104:26 and Isaiah 14 and 30. Extra-Biblical records from around the world depict sea dragons that match the Job account better than a crocodile. In Numbers 21, it relates a particular incident during the Israelites' decades-long wandering in the wilderness, God sent fiery serpents against the Hebrews and killed many of them. Isaiah 14:29 talks about a fiery flying serpent (Nachash Saraph; Hebrew). It is mentioned again in Isaiah 30:6 where the Hebrew phrase is very clear referring to burning, fiery serpents. Winged serpents are commonly depicted in Egyptian, Inca, and other cultures' artefacts. As indicated by paintings, carvings, and written descriptions, flying reptiles persisted through many centuries in many places around the world. They are shown in European castles, Native American pictographs, ancient books, weaponry, coins and seals. French naturalist Pierre Belon described a flying reptile in his 1553 book, *Observations of several singularities and memorable things found in Greece, Asia, Judea, Egypt, Saudi Arabia and other foreign countries*. This was an account of travels to those places. One such sketch was of a flying serpent that looked very much like a dinosaur. Josephus even referred to them in the antiquities of the Jews. He tells of a story saying that Moses encountered serpents as he led an army against the Ethiopians. Again, Esarhaddon, king of Assyria 671 BC describes his army's march toward Egypt through the Sinai desert and encountered a two headed serpent, whose sight/touch/breath meant death. The Greek historian Herodotus also refers to a region in Arabia where winged serpents existed. There were heaps and heaps of bones. The serpent was called an Ibis that was a deep black all over with legs like those of a crane and a much-curved beak and wings resembling the wings of a bat. The form was like that of a water snake. Even the description of Jonah and the whale is interesting. The whale was actually a Ketos which referred to a marine reptile in this incident, it was a ketei megalon, a huge keteon; a dog like head apparently large enough to swallow a man whole. The following ancient authors have referred to such descriptions: Homer (9th-8th century BC), Euripides (ca 480-406 BC), Aristophanes (448-380 BC), Lychophon (285-247 BC), Marcus Terentius Varro (116-27 BC), Diodorus Siculus (ca 60 BC – 30 AD), Manilius (1st century AD), Pausanias (2nd century AD), Calpurnius Piso in his *Dee*

Job: An Exposé

Natura Animalium (CA 175-235 AD), Oppian of Apamea (200 AD), Eustathius (CA 300-377 AD), Hesychius (5th century AD), Johannes Moschus (6th century AD). These are all ancient stories that have been passed down, even written about with resulting pictographic evidence in many instances.

Interestingly, the term 'dinosaur' comes from the Greek meaning 'terrible lizard.' The word was first used around 1841 by Richard Owens. Dinosaur fossils have been found on every continent of the world and appear in great variety and many sizes. There are large graveyards in North America, Africa, Asia and other places. These graveyards have been described as specific settlements where chaotic ocean currents deposited these bones in certain locations around the world. The Bible teaches that mankind and animal kind was destroyed during Noah's flood. In Genesis 1:21, God created the great sea monsters (the Hebrew word used here is 'tanninim') and every living creature that moved within the earth's great waters. This word 'tanninim' represents a large class of creatures and the term is used in Job 7:12, Psalms 148:7 and Jeremiah 51:34. In six days God made heaven and earth, the sea, and all that in them as stated in Exodus 20:11. We have seen that in Job Chapter 39 to 41 God uses the example of the Behemoth and the Leviathan to demonstrate his amazing power. The Behemoth seemed to have been a brontosaurus or brachiosaurus or even larger. Influenced by evolution theory, people refuse to accept that dinosaurs may have lived before and even after the flood. The descriptions as given can only be a sauropod type of dinosaur. The creature is a grass eater and chief among the ways of God. The Hebrew word is 'liveyatan' which refers to a reptilian sea monster but 'taniyn' which refers to a whale. The power of these creatures is being compared. The leviathan as used here in Job is a large, fierce meat-eating animal, a dinosaur. This animal can't be tamed. It is a huge wild creature that is classed as terror personified! He says that it is so awesome that a person falls prostrate as the site of such a creature. This creature may appear to be asleep as reptiles often do but no one dare to wake it up.

Interestingly, God has created creatures that man cannot subdue. Now he describes the various parts of the leviathan. This creature may be a plesiosaurus. Verse 13: who can strip off his hide? This creature breathed fire using controlled humidity, friction, electricity, oxygen, sulphur and

Job: An Exposé

phosphorous. The creature is described as having a double set of teeth. Can you imagine? This is terror personified. The back of the creature contains a row of scales. There are seals that close and regulate the humidity. Verse 19 plainly says that the creature can breathe flames. The fire actually comes out of his nostrils. There were fleshy parts that were like a metal casting, without moving, for the skin was very thick and covered with those thick scales. There would be no weak parts on this animal. The creature was an immovable fierce and large reptile. Verse 25 says, when he raises himself up, the mighty are afraid; we learn here that the creature can raise himself up, perhaps on his hind legs. Any weapons that are brought to bear against this animal are a joke. Nothing can be used against it. Verse 30 continues to describe the creature saying that under him were sharp pieces of potsherd which is rough and jagged. Again, this seems to be a scientifically accurate description of the fierce plesiosaurus. The marks of this creature clearly show up when it walked on mud. It was not always in the ocean depths, but in shallow water, dragging its sharp scales through mud, leaving imprints as a threshing instrument would. The creature gives off a phosphorous trail. As it goes through water, it appears to have hoary or silver hair. On the earth, there is nothing his equal. The creature is without fear. The creature is so strong that it thinks only of what which is high and exalted. So, we have an incredible description of a dinosaur; the most unique description given anywhere. This matches up to the fossils that have been dug up and assembled in different museums around the world. The description is very clear and exact as to certain fossils that have been found.

In tar pits in Southern California, there are millions of fossils representing more than 565 different species that have been found. They have also found hundreds of human artefacts alongside these fossils and other animals, including a fractured skull of a young woman. In addition, hide scrapers, spear tips and tools made of elk horn from animals have been found. Ancient sloths were found along with two species of giant camels nearly seven feet tall at the shoulders. Also, dogs, wolves, lions and fossils of the saber-toothed cat were found. These could not have happened over a long time because fossilization requires rapid burial and so the Rancho La Brea fossils appear to have been preserved by a unique combination of rapid sedimentation and asphalt impregnation. Also interesting is that all of these different animal fossils are

Job: An Exposé

mixed up together; for example, skulls of the sabre tooth cat along with bison, horse at the same place and level. This evidence points away from the evolutionary scenario and it presupposes and supports the concept of creationism and the accompanying catastrophic nature of the biblical flood.

Job's Lack of Understanding

Job finally realizes that he simply didn't understand God. He acknowledged that God was all powerful and omnipotent and yet now he has a better understanding of what God is about. God presented so many questions to him to get him to understand, but he assumed that God could simply do away with wickedness and unrighteousness. But as God explained, okay, he could but he will not because it would destroy us all. God shows us that not everything is evil; Job wasn't evil and I'm sure that there were others of that time frame that were not evil. The eradication of evil is a very complex matter. There are the tares and the wheat; you can't pull one up without pulling the others up. But God had a bigger plan; even Job touched on this bigger plan in terms of Jesus Christ. God is changing the world around us through the incarnation, crucifixion and resurrection and the final eschatological work of Jesus. God told Job that he couldn't begin to understand what was involved in doing away with evil. Well, Job did learn to empathize and sympathize with others who were suffering. Of course, God was forgiving toward Job and especially his four friends. Job's suffering was redemptive and it brought glory to God and it kept Job close to God, like our own suffering keeps us close to God.

God Questions Job

God took up four full chapters in dealing with Job toward the end of the book. This is one of many unusual aspects from the Book of Job. Job approached God in a way as if God owed him answers to his questions. He basically accused God of unfairness that he experienced in his suffering. However, God answered his questions with questions. Often, this is what Jesus did to those who questioned him. So, Job was hoping to gain a hearing so that he could ask God some tough questions about human suffering. Well, it was a reversal where Job could not answer any of the questions, Note, further that none of these questions contained anything about suffering. God never even

Job: An Exposé

addressed the reason of Job's suffering. But these questions showed Job's ignorance of God and in a way, it shows us also of our true ignorance of the things around us and also of God.

The first question is from chapter 38:2; Who is this that asks for counsel with words without knowledge? God rebuked Elihu, not Job but Elihu, who was simply talking rubbish without any knowledge to what he was saying. In chapter 38 and verse 4 God posed a question that we all need to consider. If you question the six-day creation then answer this question: where were you when God laid the foundation of the earth? You weren't there! Scientist, non-Christians and clergy all, think they have the answers to creation. But tell me, God said, if you possess understanding! If you weren't there, then how do you know what and how it happened? We have questions about cosmology, oceanography, meteorology, and astronomy that Job only knew a little about. So, this first question asks Job where he was when God laid the foundations of the world. Accordingly, Job was chosen before the foundations of the world. Job's entire life and ministry was planned out by God. Tell me Job, do you possess the understanding of what I'm asking? Of course, God was using sarcasm to drive home his point. The life that we live is a spiritual battle, believers need to use their sharpest swords. Jesus used these same techniques when debating the Jewish religious leaders. Jesus was so good at this technique, that the Jewish religious leaders stopped asking him more questions.

So, this question was actually a rebuke to Job and even for today's modern secular scientists who don't trust what God's says. These secular scientists uses a certain key term in terms of scientific views, uniformity. This is the belief system of evolution that explain the origins of the past by present processes. God Himself completed the creation of the entire universe. Only He could do it. Man was created in the image of God. Satan wants everyone to think that everything happened over millions and millions of years. If nothing is nothing, then it will always be nothing. The end result of such teaching was Sodom and Gomorrah where sin was so prevalent that God destroyed both cities. (Romans 1). The next question is in chapter 38:5; this talks about the measurements of the whole universe—if you know how and where or who stretched a measuring line across it? Only God knows the true size of the

Job: An Exposé

universe. Nobody knows this but God. There is no way that Job or any other godless and arrogant evolutionist can answer this question. The evolutionists say that nothing created all things (or some will claim that they do not know). What they say they do know is that it was not the God of the Bible who created all things! Then God asked about the morning stars singing in chorus where all the sons of God shouted for joy? The Hebrew word for sang is *ranan*, meaning to shout in unison and for joy. So, it appears that angels do sing. At creation, the morning stars either shouted together in joy, sang together in joy; most likely both. God asked this question to Job in Hebrew parallelism. The stars of the heaven were not made until the fourth day. Therefore, they could not physically shout or sing at creation (since they did not exist). So according to other scripture references, the morning stars were the same as the “sons of God” (Genesis 6:2, Job 1:6, Job 2:1). The sons of God were angels.

Another question involves the shutting up the sea with doors when it burst forth, coming out of the womb. This reminds us of the global flood. God brought the waters from both the skies and the subterranean deep. Uniformitarianism has to invent the magic of “time” to force the fossils to fit their godless human viewpoint model. There was no rain before the Flood. After God broke upon “the windows of heaven,” then water from the canopy poured down upon the earth and darkened it for forty days. In 38:10 it talks about prescribing its limits, and setting in place its bolts and doors, During the Flood, God ordered great topographical changes in order to contain the waters of the great ocean basins. Through the Noachic Covenant, God promised to never flood the earth again. He established natural barriers to control catastrophic rainfall and natural global floods. Have you ever in your life commanded the morning, or made the dawn know its place, God asked Job if he could turn day into night and night into day that it might seize the corners of the earth, and shake the wicked out of it? God will actually do this at the end of the Great Tribulation. He will purge all wicked people off of the earth. The Millennial Kingdom will begin with Jewish and Gentile believers. In 38:14 it says that the earth takes shape like clay under a seal; its features are like a garment. God turns the earth like a rotating clay seal. It is like a dyed garment, turning from the bright colours of the dawn to the dark colours of the night. The

Job: An Exposé

Bible nowhere teaches a flat earth. The Greeks were the ones who came around and flattened the earth.

Another question from 38:16; Have you gone to the springs that fill the sea, or walked about in the recesses of the deep? Modern science has only recently discovered springs on the ocean floor. The Bible spoke of these springs over four thousand years ago. Then he asked in 38:17, have the gates of death been revealed to you? Have you seen the gates of deepest darkness? God asked Job if he had ever visited the gates of death. He asked Job if he had ever visited the deepest darkness of Hell itself. Wow! Who would want to visit hell? Have you considered the vast expanses of the earth? Job may not have known about the different continents that formed after the flood. In 38:19 God ask about direction of light and darkness, where is its place, 38:20 that you may take them to their borders and perceive the pathways to their homes? Even today the nature of light and darkness is still a mystery. Modern physics has only recently learned that light travels at immense speeds and darkness exists in any place where there is no light. In 38:21 God compared his eternal state to that of Job's temporary state. God then talked about snow and its significance in the world. He even talked about lightning; in what direction is lightning dispersed, or the east winds scattered over the earth? Modern atmospheric physics research has discovered that the energy ("light") from the sun controls the wind systems of the earth. 38:25 Who carves out a channel for the heavy rains, and a path for the rumble of thunder, 38:26 to cause it to rain on an uninhabited land, a desert where there are no human beings, 38:27 to satisfy a devastated and desolate land, and to cause it to sprout with vegetation? God talks about the origin of rain and ice and frost in 38:28-30. From whose womb does the ice emerge, and the frost from the sky, who gives birth to it; when the waters become hard like stone, when the surface of the deep is frozen solid? Was God referring to the Ice Ages that covered the northern latitudes for centuries following the Flood? The book of Job has more references to snow, ice, and cold than any other book of the Bible. This could be another indication of its early date.

Another question about the stars in 38:31; can you tie the bands of the Pleiades, or release the cords of Orion? It is now known now that the stars in the constellation Pleiades are bound together gravitationally. The stars in the

Job: An Exposé

bright constellation Orion are not so bound. God was asking Job if he could bind or loose the clusters of the constellations. Can you lead out the constellations in their seasons, or guide the Bear with its cubs? The Hebrew word for constellations is concerned with the signs of the zodiac. Zodiac means “the way to God.” Eventually, God forbid the use of the zodiac (Isaiah 47:12-14). God asked Job if he could cause the constellations to come out in their seasons. Do you know the laws of the heavens, or can you set up their rule over the earth? These laws are the principles by which God regulates the stars, planets, and moon and the heavens themselves. He asked Job if he could administer the laws of the heavens on earth. If he could not do so, then how can he begin to criticize God? God asked Job if he could speak to the clouds and bring a thunder shower upon the earth. Can you send out lightning bolts, and know where they go? Related to this is the speed by which electrical currents is used to transmit information. In 38:36 God asks, who has put wisdom in the hearts of men, or has imparted understanding to their minds? God is so sovereign, that he controls the wisdom and knowledge which is imparted to the mind of each individual. In 38:38, God asked Job if he could clump the dust into living creatures.

God asked Job if he could provide food for all of the lions on the earth. Who prepares prey for the raven, when its young cry out to God and wander about for lack of food? God asked Job if he could feed all of the birds of the earth. Jesus said that ravens were fed by God. The purpose of these questions was to refine Job and demonstrate to him that he does not have enough knowledge to criticize God. Are you acquainted with the way the mountain goats give birth, God asked? Do you watch as the wild deer give birth to their young? Do you count the months they must fulfil, and do you know the time they give birth? They crouch, they bear their young, they bring forth the offspring they have carried. Their young grow strong, and grow up in the open; they go off, and do not return to them. God is asking Job whether he understands the miracle of birth. Who let the wild donkey go free? Who released the bonds of the donkey, to whom I appointed the steppe for its home, the salt wastes as its dwelling place? It ranges the hills as its pasture, and searches after every green plant. Is the wild ox willing to be your servant? Will it spend the night at your feeding trough? Will you rely on it because its strength is great? Will you commit your labour to it? Can you count on it to

Job: An Exposé

bring in your grain, and gather the grain to your threshing floor? God asked Job if he had the ability to tame the rhinoceros. God asked Job if he had the ability to capture this wild beast with a rope and make it thresh grain from the threshing floor.

He says that the wings of the ostrich flap with joy, but are they the pinions and plumage of a stork? For she leaves her eggs on the ground, and lets them be warmed on the soil. She forgets that a foot might crush them, or that a wild animal might trample them. She is harsh with her young, as if they were not hers; she is unconcerned about the uselessness of her labour. For God deprived her of wisdom, and did not impart understanding to her. God asked Job if he would be able to create such an odd bird as the ostrich. Do you give the horse its strength, he asks? Do you clothe its neck with a mane? Do you make it leap like a locust? Its proud neighing is terrifying! It paws the ground in the valley, exulting mightily, it goes out to meet the weapons. It laughs at fear and is not dismayed; it does not shy away from the sword. On it the quiver rattles; the lance and javelin flash. Could Job have created such a creature as magnificent as the war horse.

Is it by your understanding that the hawk soars, and spreads its wings toward the south? Is it at your command that the eagle soars, and builds its nest on high? It lives on a rock and spends the night there, on a rocky crag and a fortress. From there it spots its prey, its eyes gaze intently from a distance. And its young ones devour the blood, and where the dead carcasses are, there it is." Could Job have created any bird as magnificent as the hawk or eagle. The hawk soars high in the sky. Annually, in migration, she spreads her wings towards the south. She builds her nest high on the cliffs. She lives in the rocks of the high mountains. She has such keen eyes, that she spots her prey from high in the sky. She brings her prey to her young ones. The young ones devour a bloody feast.

God's questions demonstrated to Job that he had no business criticizing the Creator God of the universe. This is God's world, not Job's. The Creator God not only possesses omnipotence, omnipresence, and omniscience, but He is also a God of love in whom Job should trust.

A Basic Timeline

1. Job's character and Life: Chapter 1:1-5
2. The heavenly preparation for the first temptation in Chapter 1:6-12
3. Job's possessions and family destroyed in Chapter 1:13-19
4. Job's Patience in Chapter 1:20-22
5. The second temptation in chapter 2:1-6
6. Job's Sickness in Chapter 2:7-8
7. A greater patience of Job in Chapter 2:9-10
8. His infamous three friends in Chapter 2:11-13
9. Job question is own very existence in Chapter 3:10
10. Job wants to die in Chapter 3:11-19
11. And he wonders why he should even live in Chapter 3:20-26
12. We have the arguments of his friends that proceed from Chapter 4 - 38
13. We have the wild goats, Ass, Ostrich and War Horse, the Hawk and Eagle in chapter 39
14. Job's repentance in Chapter 40:1-5
15. His censorship in Chapter 40:6-14
16. The Behemoth in Chapter 40:15-24
17. The Leviathan in chapter 41:1-34
18. Another Repentance by Job in chapter 42:1-6
19. And a conclusion in Chapter 42:7-17
- 20.

Conclusion

Of course, Job is about suffering but that isn't the message to us. Garrett says that the fear of the Lord is having God in your heart. Our hope is based much more on the person of God, especially Jesus. Job presents itself on a deeply spiritual level. Parsons says that it is to show the proper relationship between God and man which is solely based on the sovereign grace of God. For Job, his affliction causes him to face the problem of evil and suffering in humanity. But, let's not misunderstand that from Job's point of view, Job is about his suffering; not necessarily from God's point of view. But we saw a special relationship between him and God. He walked in the shadow of the almighty

Job: An Exposé

throughout his life but yet he saw his smallness and weakness before God. He was able to put on the garment of righteousness. The language of Job echoes divine power. The Fear of the Lord is wisdom and to turn from evil that is understanding. It is a book about the problem of evil and Job was held up as an example of righteousness. God gave Job access to the heavenly realm showing Job what true wisdom was all about. We have access to the Living God through Jesus Christ. This is not some abstract theological principle. There is a need for a Savior as Job talked about and that eventuated in Jesus Christ. We see that orthodoxy matters and that heresy is a bad thing. But we saw three Job's friends that people can have orthodoxy without a loving and forgiving heart. So, Job's faith and orthodoxy was obedience with honesty. In Revelation 6, God is asked, how long until you judge this wicked world? There is something to be seen in the suffering of Job as a pattern of what it is to be a servant of God in this world. Job served God for the sake of serving God as we who are Christian also do. Know that righteousness, wisdom and suffering go hand in hand. Devotion to God and Christ can be painful. The time factor is still elusive, obviously pre-Israel, even pre-patriarchs even though the flavor of the book certainly suggests patriarchal. We have evidence of the dinosaurs through the description of the Behemoth and Leviathan. This adds to the age of the book as these animals were still known at the time. Whatever we may have learned in Job, one thing is that God expects us to be faithful and to rust him despite our suffering.

We see the language of Job as being problematic. Many of its words are untranslatable being a mixture of various languages. This also highlights the strangeness of the book placing it at a cross section of time where various languages were forcing its way into the area where the activities of Job took place. I believe Job presents itself much closure to the flood era than first thought. The positioning of Job was long before the creation of the Edomite state, possible sometimes around the earlier time when the land was more referred to as Seir. It was certainly long before



Job: An Exposé

time of Israel, before any of that history. It couldn't have been written by a Hebrew as the Hebrew nation had not come into being at the time. But it was certainly written by a knowledgeable person with all indications pointing to Job himself. Who else could the authorship point to? Not Moses nor any of the other patriarchs. The language is too different than even that of the Pentateuch. It actually relates more to the time of Adam and Eve and their Satan inspired temptation; but of course clearly after the flood drama. And there is much argument and disagreement over the times and actually years within the confines of the Old Testament. But it would be idiocy to place it anywhere after 2000 BC. I would push it further toward 2200 BC perhaps even further back with the flood possibly being around 3,500 BC. Like Barnett, I would like to put it as close to Genesis 3 as I could. Know this; it isn't a typical book of the Bible like so many other books that tell about Israel. The message it contains foremost was that of a coming redeemer, like chapter 53 of Isaiah. There is a much bigger mystery in the Book of Job that would take years of unraveling by those with a fluency in Akkadian, Canaanite, Aramaic and Hebrew languages. This study only grazed over the Book of Job, if it did that.

References:

- Abramson, P. (1998). *A Defence of Creationism*. (30 pages) from www.creationism.org/articles/genesis.htm
- Ackerman, P. D. (1986). *It's a Young World After All - Exciting Evidence for Recent Creation*. Grand Rapids, Michigan: Baker Books – House Company (131 pages)
- Adkins, L. (2003). *Cuneiform and the Bible*. An Exert from *Empires of the Plain: Henry Rawlinson and the Lost Languages of Babylon*. London: HarperCollins.
- Ancient and Medieval Church History – CH310* by David Calhoun downloaded from Covenant Theological Seminary at <http://www.worldwide-classroom.com> (35 lectures with lecture notes, *Research in the Church Fathers*). Textbook: 'The Story of Christianity' by Justo L. Gonzalez (412 pages) Vol 1
- Apologetics and Outreach – CC310* by Jerram Barrs downloaded from Covenant Theological Seminary at <http://www.worldwide->

Job: An Exposé

classroom.com (24 lectures with lecture notes). Textbooks – Richard Appignonesi, *Introducing Postmodernism*, 2 ed. (NY, NY: Totem Books, 1970) and Jerram Barrs, *The Heart of Evangelism*, (Wheaton, IL: Crossway Books, 2001).

- Apologetics Study Bible (2007) – Holman Christian Standard Bible. Holman Bible Publishers, Nashville, Tennessee
- Apple, P. G. (2000). *Heart Connections: a Devotional Commentary on the Psalms*. (753 pages) from www.bibeoutlines.com/library/pdf/psalms
- Argubright, J. (1997). *Bible Believer's Archaeology Volume 1 – Historical Evidence that Proves the Bible*. Printed in the USA.
- Argubright, J. (2003). *Bible Believer's Archaeology Volume 2 – The Search for Truth*. Printed in the USA.
- Arnold. B. (2004). *Who Were the Babylonians?* Society of biblical Literature. Atlanta, GA., USA.
- Astrophysics (Astronomy) – Frontiers and Controversies* by Yale University, downloaded from <http://itunes.csl.edu> (7 lectures).
- Battan, D. (2006) *The Creation Answers*. (384 pages) from Creation Book Publishers website: <http://www.answersingenesis.org>
- Beyer, K. (1986). *The Aramaic Language – Its Distribution and Subdivisions*. Vandenhoeck, Gottingen, Germany. Pages 77-153.
- Bible, N. I. V. (1988). *Old and New Testament*. East Brunswick, New Jersey: International Bible Society (1547 pages).
- Black, M. (1991). *The Aramaic of the Gospels. Aramaic Studies and the Language of Jesus*. Journal for the Study of the New Testament – Supplement Series 60. Sheffield Academic, The University of Sheild. Pages 111-126.
- Borowski, O. (2003). *Daily Life in Biblical Times (Archaeology and biblical Studies)*. Society of Biblical Literature. Printed in the USA.
- Bowman, R. (1970). *Aramaic Ritual Texts from Persepolis*. The University of Chicago Oriental Institute Publications. University of Chicago Press, Chicago, Illinois Pages 16-85.
- Bradley, W. L. (1995). *Is There Scientific Evidence of the Existence of God? How Recent Discoveries Support a Designed Universe*. (28 pages) from <http://winteryknight.wordpress.com/2011/03/08/walter-bradley-explains-three-scientific-arguments-for-gods-existence/>

Job: An Exposé

- Bradshaw, R. (1999). *Tyre*. Downloaded from www.biblicalstudies.org.uk on 4 Aug 2013.
- Brown, D. A. (2007). *Basic Christian: Biblical Proof that Jesus is God*. (21 pages) downloaded 15 May 2010 at www.basicchristian.org/ProofJesusGod.pdf
- Bucor, B. G. (2008). *Hierarchy, Prophecy and the Angelomorphic Spirit: A Contribution to the Study of the Book of Revelations*. *Journal of Biblical Literature*, 127, 1, 173-194 (22 pages).
- Burns, R. (2005). *Damascus – A History*. Routledge Publishers, London and New York.
- Calvary Chapel Bible College – This was downloaded in July 2018. http://www.bible.literarystructure.info/bible/18_Job_e_1.html
- Casey, M. (2004). *Aramaic Sources of Marks Gospel*. The Society for New Testament Studies. Cambridge University Press, Cambridge.
- Chadwick, A. V. (2004). *A Modern Framework for Earth Sciences in a Christian Context*. (10 pages) from <http://origins.swau.edu/papers/geologic/geology/index.html>
- Chancey, M., M. Nun, J. Murphy-O'Connor, S. Wachsmann, J. Strange and H. Shanks (2008). *The Galilee Jesus Knew*. Biblical Archaeology Society. Downloaded 3 August 2013 from www.biblicalarchaeology.org.
- Chittick, D. *The Puzzle of Ancient Man*, a lecture.
- Copeland, M. A. (2006). *The Psalms: A Study Guide*. (58 pages) from www.exectableoutlines.com/back.htm
- Creation Ministries International – ‘*Dinosaurs*’ by various authors (235 pages) from http://creation.com/articles#feature_archive
- Cromley, J. (2000). *Learning to Think, Learning to Learn: What Does the Science of Thinking and Learning Has to Offer Adult Education*. Michigan: University of Michigan Library (244 pages).
- Custance, A. C. (1977). *Time and Eternity: Creation and the Theory of Relativity*. Doorway Papers by Arthur Custance, Grand Rapids, Michigan: Zondervan. (200 pages)
- Darwin, C. (1876). *The Works of Charles Darwin and the Origin of Species*. NYU Press; Volume 16 edition (February 15, 2010) (512 pages).

Job: An Exposé

- Deem, Rich - God and Science, "[The Literal Interpretation of the Genesis One Creation Account](#)" Rich Deem gives a traditional young-Earth explanation for Genesis.
- DeMieroop, M. (2007). *A History of the Ancient Middle East 3000-323 B.C. 2nd Edition*, Blackwell Publishing.
- DeYoung, D, (2005). *Thousands...Not Billions: Challenging an Icon of Evolution – Questioning the Age of the Earth*. Master Books, Green Forest, AR, USA.
- Dicks, D. E. (1991). *Anthropology, Pneumatology and consequent Soteriology: A Critique of Victor Paul Wierwille*. (114 pages) Downloaded 15 May 2010 from <http://web.archive.org/web/20051030231126/http://www.atlantaapologist.org/wayintl.pdf>
- Dinosaurs & Fossils by various authors downloaded <http://nwcreation.net/videos> on January 20th, 2011 (13 lectures).*
- Doriani, Dr Daniel - *Life & Teachings of Jesus*, downloaded from *Covenant Theological Seminary* at <http://www.worldwide-classroom.com> (22 lectures).
- Dr. Duane Garrett - Professor of Old Testament Interpretation and Professor of Biblical Theology. As a reference, forty lectures were downloaded in November 2019, studied and given special attention within the scope of this research. www.biblicaltraining.org 2019
- Dragons, from Wikipedia. Downloaded 29 Dec 2014 from en.wikipedia.org/wiki/Dragon.
- Fales, F. (2007). *The Arameans and Chaldeans. The Babylonian World*. Publisher Routledge, New York, NY. Pages 288-299.
- Fitzmyer (1991) *The Aramaic of the Gospels. The Languages of Palestine*. Journal for the Study of the New Testament – Supplement Series 60. Sheffield Academic, The University of Sheield. Pages 126 - 152.
- Fitzmyer, J. (1979). *The Wandering Aramean – Collected Essays*. The Catholic University of America, Washington D.C. The Society of Biblical Literature Monograph Series. Scholars Press Chico, California.
- Frame, J. M. *Traditionalism*. (10 pages) from http://reformedperspectives.org/files/reformedperspectives/practical_theology/PT.Frame.Traditionalism.1.pdf

Job: An Exposé

- Garland, Tony - *Colossians by Tony Garland* downloaded from the Veritas School of Theology at <http://www.inquiroveritas.com> (8 lectures).
- Goldenhuis, J. Norval (1959) "Authority and the Bible," Carl F.H. Henry, ed., *Revelation and the Bible. Contemporary Evangelical Thought*. Grand Rapids: Baker, 1958 / London: The Tyndale Press, 1959. pp.371-386.
- Gentry, R. V. (2003). *Creation's Tiny Mystery*. Knoxville, Tennessee: Earth Science Associates; 4th edition ISBN-13: 978-0961675301 (380 pages)
- Gertoux, Gerard – (2015) Chronological, Historical and Archaeological Evidence – PhD candidate in Archaeology and History of the Ancient World.
- Gitt, W. (1993). *Did God use Evolution?* US: Master Books ISBN-13: 978-0890514832 (144 pages).
- Gonzalez, J.L. (1984). *The Story of Christianity, Vol 1&2. The Early Church to the dawn of the Reformation*. Harper, San Francisco (800 pages).
- Greenspahn, F. (2007). *Introduction to Aramaic*. Resources for Biblical Study. Printed in Atlanta, Georgia, Society of Biblical Literature.
- Grez, S. J. (1996). *A Primer on Postmodernism*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company. ISBN-13 978-0802808646 (200 pages).
- Grigg, R. (2010). *Dinosaurs and Dragons: Stamping on the Legends*, downloaded from <http://creation.com/dinosaurs-and-dragons-stamping-on-the-legends> (3 pages)
- Griggs, J. F. *Evolution 101*. (50 pages) from <http://www.creationism.org/griggs>
- Grindlach, J. P. (2003, July 12). *Communicating the Authority of Scripture in a Postmodern Environment*. IIIM Magazine Online, Vol. 5 26 (22 pages)
- Guithrie, D. (1986). *Biblical Authority and New Testament Scholarship*. (15 pages) Retrieved May 15, 2010, from The London School of Theology website: <http://www.biblicalstudies.org.uk>
- Ham, K. (2006). *The Great Dinosaur Mystery Solved: The Biblical View of these amazing Creatures*. © Ken Ham Printed in the USA.
- Ham, Ken - *Creation Science Videos by Ken Ham* downloaded on 15 April 2011 from <http://nwcreation.net/videos> (15 lectures).

Job: An Exposé

- Hamp, D. (2005). *Discovering the Language of Jesus; Hebrew or Aramaic*. CreateSpace Independent Publishing Platform; Bilingual edition.
- Harris, R. Laird (1972) – *Grace Theological Journal* 13.3 (Fall 1972) 3-33
Downloaded 1 January 2020 from the Internet in a search using Google.
- Herrmann, R. A. (1994). *Your endangered Mind: The Great Scientific Deception*. USA: Xulon Press (143 pages).
- Hodge, C (1871). *The Meaning of Justification*. (4 pages) from <http://www.theologue.org/Justification-CHodge.html>
- Hoerth, A., G. Mattingly and E. Yamauchi. (1994). *People of the Old Testament World*. The Lutterworth Press Cambridge, Published by Baker Books, Grand Rapids, Michigan.
- Holden, J. M. & Geisler Norman – *The Popular handbook of archaeology and the Bible*: Harvest House Publishers; 7.2.2013 edition (August 1, 2013)
- House, Dr. Paul - *Old Testament Theology* downloaded from *The Biblical Training Institute* at <http://www.biblicaltraining.org/classes/institute/classes> (20 lectures).
Textbook – Dr Paul House, Old Testament Theology, (IVP Academic, 1998).
- Hovind, Dr. Kent - *Creation Science by Dr Kent Hovind* downloaded from *Creation Science Evangelism* at www.drdino.com (40 lectures plus notes).
- Hovind, K. & Lawwell, S. (2010). *The Gap Theory*. (10 pages) from <http://www.drdino.com/the-gap-theory-denies-the-purpose-of-the-cross/>
- Hughes, R. T. (2004). *Teaching Students to Interpret Religious Poetry*. From *Teaching Theology and Religion*, ISSN 1368-4868, Vol 7, 1 PP 38-44 (6 pages).
- Hunt, D. (1998). *Example of Occultism in Our World and in the Church*. *Occult Invasion: Harvest* (3 pages).
- Hunt, D. (1998). *The Death of Materialism*. *Occult Invasion: Harvest House*. (2 pages).
- Hunt, N. (2008). *Living in Ancient Mesopotamia*. Printed and Bound in China, Chelsea House Publications, New York NY.

Job: An Exposé

- Izre'el, S. (1997) . *The Amarna Scholarly Tablets*. STYX Publications, Groningen, The Netherlands.
- Jaarsma, C. (1961). *A Christian Theory of the Person*, from *Human Development, Learning and Teaching*, PP 40-51 (7 pages) at <http://www.calvin.edu/academic/education/news/archive/publications/monoweb/person.htm>
- Jackson, W. (1997). *Dinosaurs in the Bible*. (2 pages) From Christian Courier Publication website: www.christcourier.com
- Jeffrey, G.R. (2003). *Creation: Remarkable Evidence of God's Design*. Frontier Research Publications. Printed in Canada: Harmony Printing Limited (281 pages).
- Kah, G., Teichrib, C., & Frazer, S. (2002). *Shaping the New World Civilization: A Global Calendar of Events*. (13 pages) From <http://ankerberg.com/Articles/PDFArchives/new-age/NA1W0102.pdf>
- Klein, F. (2005). *Supernaturalism and Historical Study: An Account of resurrection of Jesus Christ from the Dead*. Quodlibet Journal: Vol. 7, 2 (5 pages).
- Lang, C. L. (1995) *Christ's View of the Authority of Canonical Scripture: A Paradigm for Systematic Theology*. Xenos Christian Fellowship. Downloaded from <http://www.xenos.org/essays/inercy.htm>
- Lang, W. & V. (1984). *Two Decades of Creationism*. USA: Bible-Science Association and Genesis Institute ASIN: B0006YXH9G (100 pages).
- Lang, W. (1992). *Commentary on the Book of Job*. Genesis Institute 2nd Edition ISBN 0-9633724-0-8 (400 pages).
- Lawler, P. A. (2001, October 26). *Does Human Nature have a Future?* (6 pages) downloaded 2009 from <http://www.isi.org/lectures/text/pdf/lawler.pdf>
- Lewis G. (1963) "What Does Biblical Infallibility Mean?" *Bulletin of the Evangelical Theological*
- Lin, T. (1997). *The Genuineness and Mosaic Authorship of Genesis*. (7 pages) from *Genesis: A Biblical Theology*, 18-24 at www.bsmi.org
- Lin, T. (2009). *The Verbal System of the Aramaic of Daniel: An Explanation in the Context of Grammaticalization*. Studies in Aramaic Interpretation of Scripture. Martius Nijhoff Publishers, The Netherlands.
- Lishtarlight. (2000). *A Brief Chronology of Mesopotamia*. Gateway to Babylon. Downloaded from www.gatewaystobabylon.com 4 Aug 2013.

Job: An Exposé

- Lishtarlight. (2000). *A Brief Overview of Assyrian History: From Early Beginnings to Sargon II*. Gateway to Babylon. Downloaded from www.gatewaystobabylon.com 4 Aug 2013.
- Lishtarlight. (2000). *Sumerian and Babylonian Science*. Gateway to Babylon. Downloaded from www.gatewaystobabylon.com 4 Aug 2013.
- Lisle, J. (2006). *Taking Back Astronomy*. US: Master Books ISBN-13: 978-0890514719 (128 pages)
- Lisle, Jason (2013-03-12). *Why Genesis Matters*. Institute for Creation Research. Kindle Edition. www.icr.org. (67 pages)
- Long, Dr. V Phil = Psalms & Wisdom Books – OT240 downloaded from *Covenant Theological Seminary* at <http://www.worldwide-classroom.com> (33 lectures with lecture notes).
- Long, Dr. V Philipps - Old Testament History downloaded from *Covenant Theological Seminary* at <http://www.worldwide-classroom.com> (36 lectures and lecture notes). Textbooks – David M. Howard, Jr, *An Introduction to the Old Testament Historical Books*, (Chicago: Moody, 1993) and Dr V. Phil Long, *The Art of Biblical History*, (Grand Rapids: Zondervan, 1994).
- Mackay, J. (2012). *Dinosaurs Fossils E-News* from Creation Research © downloaded from <http://www.creationresearch.net> (20 pages).
- Macleod, Dr. Dave - *Theology Proper & Bibliology* by Dr David Macleod downloaded from *Emmaus Bible College* at <http://www.emmaus.edu/407400.ihtml> (18 lectures with notes).
- Magness, J. (2002). *The Archaeology of Qumran and the Dead Sea Scrolls*. Grand Rapids, Michigan.
- Mannings, Phil (2011). *Grave Secrets of Dinosaurs*. National Geography Society & University of Manchester. Downloaded 29 December 2014.
- Marianco (2009). *Atheism in Dead*. (35 pages) from www.creation.com/atheism
- McIntosh, A. C., Edmondson, T. & Taylor, T. (2000). *Genesis and Catastrophe: The Flood as the Major Cataclysm*. (15 pages) downloaded 2009 from www.answersingenesis.org/articles
- Milik, J. (1976). *The Books of Enoch – Aramaic Fragments of Qumran Cave 4*. Library of Ruslan Khazarazr. Oxford University Press, Ely House, London.

Job: An Exposé

- Missick, S. (2006). *The Words of Jesus in Aramaic – Discovering the Semitic Roots of Christianity*. Xulon Press, USA.
- Morris, H. M. (1974). *Scientific Creationism*. US: Master Books 978-0875523385 (277 pages).
- Morris, H. M. (1988). *Men of Science – Men of God: Great Scientists who believed in the Bible*. USA: Master Books 978-0890510806 (127 pages).
- Morris, H. M. (1997). *Biblical Creation*. US: Baker Books ASIN: B00107B178 (276 pages).
- Morris, H. M. (2003), *The Remarkable Record of Job: The ancient Wisdom, Scientific Accuracy, & Life-Changing Message of an Amazing Book*. Masters Books USA.
- Morris, J. (2007). *The Young Earth*. USA: Master Books 978-0890514986 (144 pages).
- Morris, J. D. & Sherwin, F. J. *The Fossil Record; Unearthing Nature's History of Life*. Institute for Creation Research, Dallas, Texas. © 2010 (219 pages)
- Muissler, Church - A Comprehensive Survey of the Bible - Koinonia House 'Learn the Bible in 24 Hours'. Downloaded from www.khouse.org (24 lectures).
- Nash, Dr Ronald - *Christian Apologetics by Dr Ronald Nash* downloaded from *Reformed Theological Seminary in Orlando, Florida* at <http://www.biblicaltraining.org/classes/institute/classes> (29 lectures).
Textbooks – John Davis, Evangelical Ethics, (P & R Publishing, 3rd Ed., 2004) and Ronald Nash, Poverty & Wealth: Why Socialism Doesn't Work, (w. Pub Group, 1986).
- New Testament History and Theology – NT216 by David Chapman downloaded from *Covenant Theological Seminary* at <http://www.worldwide-classroom.com> (24 lectures and lecture notes).
Textbooks – FF Bruce, New Testament History, (NY: Double Day, 1969) and George Ladd, A Theology of the New Testament, Revisited (Grand Rapids: Eerdmans, 1993).
- NIV – Cultural Backgrounds Study Bible: Bringing to Life the Ancient World of Scripture – HarperCollins Christian publishing.

Job: An Exposé

- NIV – The Thompson Chain-Reference Bible © 1983 B.B. Kirkbride Bible Co, Inc. Indianapolis, Indiana. The Book of Genesis – pp 1 to 57 (57 pages)
- Oard, M. (1990). *Ice Age*. US: Institution for Creation Research ISBN-13: 978-0932766205 (243 pages).
- Oard, M. (2004). *Frozen in Time*. US: Master Books (217 pages).
- Parpola, S. (1999) *Sons of God – The Ideology of Assyrian Kingship*. Bas Library – Biblical Archaeology Society – Bringing the ancient World to Life. Journal Achives Nov/Dec.
- Parson, Gregory W. - The Structure and Purpose of the Book of Job by Gregory W. Parsons Bibliotheca Sacra 138 (550) Apr. 1981 139-57. Copyright © 1981 by Dallas Theological Seminary.
- Pastore, F. *Introduction to Bibliology*, frankpastore.com. (11 pages) from [www.ntslibrary.com/Introduction to Bibliology.pdf](http://www.ntslibrary.com/Introduction%20to%20Bibliology.pdf)
- Patten, D. W. (1966). *The Biblical Flood and the Ice Epoch*. US: Pacific Meridian Pub. Co; 1st edition ASIN: B0006BO4PA (336 pages).
- Philip, J. C. & Cherian, S. (2007). *Analysing Bible Difficulties*. India: A Calvin research Group Academic Resource. (30 pages) Downloaded 2009 from <http://trinitytheology.org/>
- Philip, J. C. & Cherian, S. (2007). *Analysing errors of Interpretation*. India: A Calvin research Group Academic Resource. (20 pages) Downloaded 2009 from http://www.brethrenassembly.com/Ebooks/Apol_20U1.pdf
- Philip, J. C. & Cherian, S. (2007). *Historical/Legal Apologetics*. India: A Calvin research Group Academic Resource. (20 pages) Downloaded 2009 from <http://trinitytheology.org/>
- Philip, J. C. & Cherian, S. (2007). *How to Use Apologetics*. India: A Calvin research Group Academic Resource. (40 pages) Downloaded 2009 from http://www.brethrenassembly.com/Ebooks/Apol_20U1.pdf
- Philip, J. C. & Cherian, S. (2007). *Leading Questions*. India: A Calvin research Group Academic Resource. (20 pages) Downloaded 2009 from http://www.brethrenassembly.com/Ebooks/Apol_20U1.pdf
- Philip, J. C. & Cherian, S. (2007). *Logic and fallacies of Logic*. India: A Calvin research Group Academic Resource. (80 pages) Downloaded 2009 from <http://trinitytheology.org/>

Job: An Exposé

- Philip, J. C. & Cherian, S. (2007). *The Word of God (The Doctrine of Inspiration)*. India: A Calvin research Group Academic Resource. (20 pages) Downloaded 2009 from <http://trinitytheology.org/>
- Philip, J. C. & Cherian, S. (2007). *Introduction to Integrated Christian Apologetics*. India: A Calvin research Group Academic Resource. (70 pages) Downloaded 2009 from http://freebooks.itz4u.com/Ebooks/Apologetics/ApolBooks/10A1_Intro_To_Integrated_Apologetics.pdf
- Philip, J. C. & Cherian, S. (2007). *Pre-suppositions and Classification of Christian Apologetics*. India: A Calvin research Group Academic Resource. (33 pages) Downloaded 2009 from http://freebooks.itz4u.com/Ebooks/Apologetics/ApolBooks/10A1_Intro_To_Integrated_Apologetics.pdf
- Philip, J. C. & Chertan, S. (2001). *Basic Characteristics of Cults*. (10 pages) Downloaded 2009 from www.freeEbooks.lt4u.com
- Philip, J. C. & Chertan, S. (2001). *False Cults: An Introduction*. (10 pages) Downloaded 2009 from www.freeEbooks.lt4u.com
- Philip, J. C. & Chertan, S. (2011). *A History of the Prajapati Falsehood*. (13 pages) Downloaded 2011 from www.freeEbooks.lt4u.com
- Philip, J. C. & Chertan, S. (2011). *Christians and Astrology*. (13 pages) Downloaded 2011 from www.freeEbooks.lt4u.com
- Philip, J. C. & Chertan, S. (2011). *How Prajapati-Christians Mock the Bible*. (11 pages) Downloaded 2011 from www.freeEbooks.lt4u.com
- Philip, J. C. & Chertan, S. (2011). *Nine Signs of Christ in Rigveda?* (10 pages) Downloaded 2011 from www.freeEbooks.lt4u.com
- Philip, J. C. & Chertan, S. (2011). *Nine Signs of Christ in Rigveda?* (10 pages) Downloaded 2011 from www.freeEbooks.lt4u.com
- Philip, J. C. (2001). *Cult Classification*. (9 pages) Downloaded 2009 from www.IndusTheology.com
- Philip, J. C. (2001). *Some Christian Cults*. (11 pages) Downloaded 2009 from www.IndusTheology.com
- Philip, J. C. (2001). *The Occult Cults* (10 pages) Downloaded 2009 from www.IndusTheology.com
- Philip, J. C. (2001). *Why Are Cults So Attractive?* (10 pages) Downloaded 2010 from www.IndusTheology.com

Job: An Exposé

- Philip, J. C. (2007). *Analysis of Mind Manipulation*. India: A Calvin research Group Academic Resource. (90 pages) Downloaded 2009 from <http://trinitytheology.org/>
- Philip, J. C. (2007). *Analysis of Scientific Truth*. India: A Calvin research Group Academic Resource. (20 pages) Downloaded 2009 from <http://trinitytheology.org/>
- Philip, J. C. (2007). *Resisting Mind Manipulation*. India: A Calvin research Group Academic Resource. (20 pages) Downloaded 2009 from <http://trinitytheology.org/>
- Philip, J. C. (2007). *What is Proof?* India: A Calvin research Group Academic Resource. (40 pages) Downloaded 2009 from <http://trinitytheology.org/>
- Platt, M. (2001, September 20). *The Young, the Good and the West*. (43 pages) downloaded 2009 from <http://www.isi.org/lectures/text/pdf/platt.pdf>
- Pratico, Gary D. and Miles Van Pelt – Basic Hebrew Studies: 2001 Publisher Zondervan, grand rapids, Michigan 49530.
- Pratte, David F. 2000; Creation References and Theology in the Bible. Downloaded from <https://www.biblestudylessons.com/commentary/law/genesis.pdf>.
- Price, C. (2004, Sept 13). *The Miracles of Jesus: A Historical Inquiry*. (14 pages) Downloaded 15 May 2010 at www.christianorigins.com/miracles.html
- Price, G. M. (1925). *Predicament of Evolution*. USA: Southern Publishing Assoc. (140 pages) from www.creationism.org
- Ramm, B. (1970). *Protestant Biblical Interpretation*, 'Historical Schools' pp 23-92 Baker Book, Grand Rapids MI. (69 pages).
- Rata, C. G (2008) – Observations on the Language of the Book of Job – Torch Trinity Graduate School of Theology, Korea.
- Ray, C. (2008). *The Date and Authorship of the Book of Daniel*. (7 pages) from <http://www.spiritandtruth.org/teaching/documents/articles/34/34.htm>
- Reece, K. (2005). *The Persians*. Rourie Publishing, Vero Beach, Florida.
- Reed, J. K. & Oard, M. J. (2006), *The Geologic Column: Perspectives within Diluvial Geology*. © Creation Research Society. Printed in the USA.

Job: An Exposé

- Reiner, Dr. Troy - *Faith Therapy* by lecturer Dr Troy Reiner from Word of Life Ministries at the Word of Life Counselling Training Institute in Wichita, Kansas www.wordoflifecounselingcenter.com (10 lectures)
- Revelation – NT666 by Dr Robert Mulholland downloaded from Asbury Theological Seminary at <http://www.asburyseminary.edu> (22 lectures).
- Roolston, Christopher A. Writing and Literacy in the World of ancient Israel. October 15, 2010 - Epigraphic and Paleographic Evidence from the Iron Age.
- Ross, Hugh (2011) *Hidden Treasures in the Book of Job* – Baker Books by Reasons to Believe
- Roux, G. (1992). *Ancient Iraq – The House of Sargon II*. Chapter 20. Penguin Books, London.
- Roux, G. (1992). *Ancient Iraq 3rd Edition. The Arameans*. Pages 273-277. Penguin Books, Publishers: Clays Ltd, St Ives Place, England.
- Royal Ontario Museum: Ultimate Dinosaurs 101 – Dinosaur Classification listed as ULTDINO101-B downloaded 27 Dec 2013 from 222.rom.on.ca.
- Royal, R. (2001, October 17). *The Importance of Religion to the Development of the West*. (8 pages) from <http://www.isi.org/lectures/text/pdf/royal.pdf>
- Rynasiewicz, R. (2004). *Newton's Views on Space, Time, and Motion*. In The Stanford Encyclopaedia of Philosophy 2008 Edition (50 pages).
- Scaruffi, P. (2005). *World History*. Downloaded from www.scaruffi.com on 1 Aug 2013.
- Schaeffer, Francis – *Genesis in Space and Time* - Inter - Varsity Press (July 1, 1972)
- Scott, Dr Jack B - . *Genesis* by downloaded from Greenville Presbyterian Theological Seminary and Mt. Olive Tape Library, Inc. at <http://www.gpts.edu/resources/audio/mtolive.php> (4 lectures).
- Seiglie, M. (2002). *The Bible and Archaeology*. The Good News. Published by United Church of God. Cincinnati, OH.
- Smart, L. D. (1995). *Evolution Unmasked*. (95 pages) from http://unmaskingevolution.com/pdf_dl/book/resource.PDF
- Smith, P. L. 2017 – Biblical archaeology notes on Edom, Jordan, Masada, Manuscript History, Jerusalem and Israel Archaeology.

Job: An Exposé

- Smith, Pastor Chuck - Job downloaded from Calvary Chapel Church at <http://calvarychapel.com> (6 sermons).
- Smith, Pastor Church - Psalms downloaded from Calvary Chapel Church at <http://calvarychapel.com> (16 sermons).
- Stedman, R. C. (1997). *Adventuring Through the Bible: A Comprehensive guide to the Entire Bible*. Grand Rapids, Michigan: Discovery House Publishers ISBN 0-929239-98-9 (383 pages)
- Stein, Dr. Robert - NT Survey downloaded from *The Biblical Training Institute* at <http://www.biblicaltraining.org/classes/institute/classes> (33 lectures plus notes).
- Stewart, D. (1998). *The Case for Christianity*. Murrieta, California: Aus America Publishers ISBN 1-877825-20-4 (175 pages).
- Stuart, Dr. Douglas - OT Survey – OT500– *Conwell Theological Seminary* at <http://www.biblicaltraining.org/classes/institute/classes> (37 lectures).
Textbook – Gordon D, Fee & Douglas Stuart, How to Read the Bible for all Its Worth, 2nd ed., (Zondervan, 1993).
- Sunderland, L. (1988). *Darwin's Enigma – Ebbing the Tide of Naturalism*. (192 pages) From Master's Books at <http://www.newleafpublishinggroup.com/MB.php>
- Tenney, M. (1976). *The Zondervan Pictorial Encyclopaedia of the Bible, Volume 2 D-G*, Regency Reference Library, Grand Rapids Michigan. Pages 12 – 20.
- Tenney, M. (1976). *The Zondervan Pictorial Encyclopaedia of the Bible, Volume 2 D-G*, Regency Reference Library, Grand Rapids Michigan. Pages 470-474
- Tenney, M. (1976). *The Zondervan Pictorial Encyclopaedia of the Bible, Volume 1 A-C*, Regency Reference Library, Zondervan Publishing House, Grand Rapids Michigan. The Genealogies of Shem and Ram. Pages 245-255.
- The Biblical Canon - Apologetics from VERITAS School of Theology* at <http://www.inquiroveritas.com> (10 lectures).
- The Book of Genesis: NIV Bible: Chapters 1 to 11.
- The NIV Archaeological Study Bible. (2005). Published by Zondervan, Grand Rapids, Michigan.

Job: An Exposé

- The NIV Archaeological Study Bible. (2005). The Books of Daniel, Ezra, Esther, Nehemiah, Haggi, Zechariah, Malachi. Published by Zondervan, Grand Rapids, Michigan.
- Thomas, B. (2013). *Dinosaurs and The Bible*. © The Institute for Creation Research.
- Thompson Chain-Reference Bible, New International Version. © 1982 by The B.B. Kirkbride Bible Company, Inc. Indianapolis, Indiana, USA. - Book of Isaiah pp 697 - 769 (72 pages)
- Thompson Chain-Reference Bible, New International Version. © 1982 by The B.B. Kirkbride Bible Company, Inc. Indianapolis, Indiana, USA. Book of Revelation 1255-1273 (18 pages)
- Thompson Chain-Reference Bible, New International Version. © 1982 by The B.B. Kirkbride Bible Company, Inc. Indianapolis, Indiana, USA. Book of Daniel pp 903 - 919 (13 pages)
- Thompson Chain-Reference Bible, New International Version. © 1982 by The B.B. Kirkbride Bible Company, Inc. Indianapolis, Indiana, USA.
- Torrey, C. (1991). *The Aramaic of the Gospels*. Journal for the Study of the New Testament – Supplement Series 60. Sheffield Academic, The University of Sheield. Pages 98-111.
- Tow, T. (2001). *The Minor Prophets*. Singapore: Far Eastern Bible College Press ISBN 981-04-0606-1 (164 pages)
- Turner, A. (1998, November 15). *The Footprints of the Serpent*. Indus School resource 475A1 (72 pages) from www.Industheology.com
- Turner, A. (2009) *Wimmin, Wiccans, and Goddess Worship*. Indus School Resource 477W1 (60 pages) from <http://allanturner.com/ss09.html>
- Uduig, A. (2005). *Philosophical Objections to the Know ability of Truth: Answering Postmodernism*. Quodlibet Journal: Vol. 7, 2 (5 pages).
- Valea, E. (2006). *Salvation and Eternal Life*. (24 pages) downloaded 2009 from www.adishaki.org
- Vaughn, A. (2005). *The Bible and The Dead Sea Scrolls*. Society of Biblical Literature, Atlanta, GA., USA
- Vlach, M. (1999). *How We Got Our Bible*. (43 pages) downloaded 2009 from http://www.inplainsite.org/html/how_we_get_our_bible.html
- Vlach, M. (1999). *How We Got Our Bible*. Theological Studies.org. Downloaded from www.theologicalstudies.org on the 4 August 2013.

Job: An Exposé

- Voelz, J.W. (2008). *Scripture and Tradition: Understanding of 'Scripture Alone' (Sola Scriptura)*. (2 pages) from Concordia Seminary at <http://itunes.csl.edu>
- Von Fange, E. (1981). *Time Upside Down – Surprises in Genesis*. (130 pages) downloaded 2009 from www.Creationism.org
- Von Soden, W. (1994). *The Ancient Orient: An Introduction to the Study of the ancient Near East*. Wm B. Eerdmans Publishing Co., Grand Rapids, Michigan.
- Waddell, R. (2006). *The Spirit of the Book of Revelation*. Journal of Pentecostal Theology Supplement Series, 30, UK: Deo Publishing ISBN: 9058540308 (15 pages).
- Wallace, Daniel B - *Famous Manuscripts and Stories behind Them by Daniel B. Wallace* downloaded from the Centre for the Study of New Testament Manuscripts at <http://itunes.apple.com/us/itunes-u/famous-manuscripts-stories/id446676906> (16 lectures).
- Wallis, W. B. (2000). *The Coming of the Kingdom: A Survey of the Book of Revelation*. (50 pages) Retrieved May 15, 2010 from Biblical Studies Ministries International website: www.BSMI.org
- Walton, J. (2008). Is There Archaeological Evidence for the Tower of Babel. Excerpt downloaded from www.biblearchaeology.org on 1 Aug 2013. Associates for biblical Research.
- Warfield, B. B. (1892). *The Formation of the Canon of the New Testament*. (10 pages) from the American Sunday School Union, Philadelphia: www.reformed.org
- Wiebe, G. D. (1997). *Creation vs Evolution* (35 pages) downloaded 2009 from www.wiebefamily.org
- Wilkinson, B. and Boa, K. (1983). *Talk Through the Bible*. Nashville: Thomas Nelson Publishers ISBN: 978-0785212218 (576 pages).
- Williams, Dr Michael - *God and His Word by downloaded from Covenant Theological Seminary at <http://www.worldwide-classroom.com> (24 lectures and notes)*. *Textbooks – Lesslie Newbigin, Proper Confidence, and Al Walters, Creation Regained (William B. Eerdmans Publishing Company, 1995)*.
- Williams, M; (2012). *Basics of Ancient Ugaritic*. Zondervan, Grand rapids Michigan 49530, 135 pages.

Job: An Exposé

- Witcomb, J. C. & Morris, H. M. (1960). *The Genesis Flood: The Biblical Record and its Scientific Implications*. US: P & R Publishing ISBN-13: 978-0875523385 (518 pages).
- Wolfe, C. (2001). *National Law and Liberalism: Can This Marriage Be Saved?* (54 pages) downloaded 2009 from <http://www.isi.org/lectures/text/pdf/wolfe.pdf>
- Woodard, R. (2008). *The Ancient Languages of Syria-Palestine and Arabic*. Aramaic by Stuart Creason – Page 108. Cambridge University Press.
- Woods, A. (2005). *Canaanite Genocide*. (35 pages) downloaded 2009 from <http://www.spiritandtruth.org/teaching/documents/articles/27/27.pdf>
- Yildiz, E. (1986). *The Aramaic Language and Its Classification*. Vanden Hoecht, Germany.
- Young, E. J. (2007, April 16). *The Human Writers of the Old Testament*. Reformed Perspectives Magazine, Vol. 9, 16 (14 pages).
- Young, R.V - Student s Guide to Literature – published by Intercollegiate Studies Institute (March 1, 2000).

Profile

Dr Phil Smith has written a number of related articles and books. He has been a Christian for more than fifty years and continues to faithfully serve God in whatever capacity he can. He is presently associated with Biblical Training.org in Washington State and also with the Missionary Training Institute in Yeosu, South Korea. He and his wife were missionaries in the Middle East for many years. They attend City Bible Church in Hamilton, New Zealand. Phil has the most experience in Linguistics, Old Testament history and Islamics, His educational profile is shown below. Phil's sole purpose is to further the kingdom of God in the world. His website and blog is *philsblog.online*.

Job: An Exposé

His qualifications include a Dr of Religious Education, and a PhD in Biblical Archaeology, MA in Applied Linguistics, MA in Biblical Archaeology, Post Grad Diploma in TESOL, Graduate Diploma in Teaching, BA, Dip Writing, Dip Business Admin, Cert TESOL, Cert Applied Linguistics, His educational accomplishments grew out of his interest in tertiary teaching, biblical studies and biblical archaeology. His research and study has been an ongoing life process. (Many of the above diplomas and degrees are NZQA, with some having other educational standards)