

Job & Creation

By Phil Smith

This essay covers a number of articles concerning science within Job. It provides a different perspective with challenging arguments. There is no claim of authorship here except for compilation of the material from the article mentioned and its respective author. The challenge put forth in this essay is for the reader to consider the possibility of a different world view.

There is a completely researched article by me in the section on researched articles.

Introduction

This is from a commentary on the Book of Job by Walter Lang. In turn Job is said to be a commentary on Deuteronomy 28. The title of this article is 'Job's Gospel Challenge to Science and Faith.' The premise of this article establishes Job as the author along with Elihu as the original author of chapters 32 to 42:6. Solomon added the prologue, chapter 1 and 2 and the epilogue, Job 42:7 to 17 plus the introduction to Elihu's speeches in chapter 32:1-6. The book includes the following themes: God's sovereignty, God's goodness and justice, Satan, an adversary of God, and the proper response to suffering. The speeches of Job and his friends, and of Elihu, were originally written in poetry; Solomon made no changes but there is a similarity between Job and the two books of Solomon: Ecclesiastes and Proverbs. There also seems to be quotations from Job and Elihu in Deuteronomy and in the Psalms. This increases the point that the original writings existed before the time of Solomon. An amazing aspect of the Job is that he knew an incredible amount of theology. In the appendix, there is additional information about dinosaurs and the Bible. Additional information is given in Appendix 1 from Wayne Jackson's *Dinosaurs in the Bible*. In addition, in Appendix 2, *The Remarkable Record of Job* has also shed light on this interesting Book.

Part I

Job lived in Uz an area in Edom, southeast of the Dead Sea. This is also in the region of northern Arabia, and Job's friends came from nearby countries. A number of facts indicate a patriarchal date for Job, somewhere between Genesis 11 and 12 or around the time of Abraham. I actually think it was earlier simply because of his biblical knowledge and the cultural images we are given doesn't quite match up with that of the later patriarchs. In some ways he is definitely considered to be one of the patriarchs of old, as is evident from his longevity and God's revelation to him by theophany. Job lived 140 years after the events in the book; his lifespan must have been close to 200 years which, again, fits the early patriarchal period placing him closer to the flood era. Another point shows that Job's wealth was measured in terms of livestock. He also seemed to be the priest of his family, offering sacrifices. Interestingly, the book shows no references of Israel, the Exodus, the Mosaic Law, or the tabernacle. 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 a pre-Mosaic date. Most of the book is poetry, nevertheless Job was a real person in a real place

who suffered real trials (Ezek. 14:14–20). Additional evidence of this is indicated by James who points to Job as an example of endurance and his faithfulness under trial (James 5:11).

The book has an archaic, non-Israelite flavor to the language of the characters and some scholars class it as ‘wisdom literature’. This archaic flavor further testifies to its early history. 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. This is separated into five different sections: 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 to 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 the true comforter.

Follow the outline below:

One: The Dilemma of Job

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|----------------------------------|---------|
| I. The Circumstances of Job | 1:1–5 |
| II. The First Assault of Satan | 1:6–22 |
| III. The Second Assault of Satan | 2:1–10 |
| IV. The Arrival of Job’s Friends | 2:11–13 |

Two: The Debates of Job

I. The First Cycle of Debate

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|------------------------------|------------|
| A. Job’s First Speech | 3:1–26 |
| B. Eliphaz’s First Speech | 4:1–5:27 |
| C. Job’s Response to Eliphaz | 6:1–7:21 |
| D. Bildad’s First Speech | 8:1–22 |
| E. Job’s Response to Bildad | 9:1–10:22 |
| F. Zophar’s First Speech | 11:1–20 |
| G. Job’s Response to Zophar | 12:1–14:22 |

II. The Second Cycle of Debate

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|------------------------------|------------|
| A. Eliphaz’s Second Speech | 15:1–35 |
| B. Job’s Response to Eliphaz | 16:1–17:16 |
| C. Bildad’s Second Speech | 18:1–21 |
| D. Job’s Response to Bildad | 19:1–29 |
| E. Zophar’s Second Speech | 20:1–29 |

F. Job's Response to Zophar	21:1–34
III. The Third Cycle of Debate	
A. Eliphaz's Third Speech	22:1–30
B. Job's Response to Eliphaz	23:1–24:25
C. Bildad's Third Speech	25:1–6
D. Job's Response to Bildad	26:1–14
IV. The Final Defense of Job	
A. Job's First Monologue	27:1–28:28
B. Job's Second Monologue	29:1–31:40
V. The Solution of Elihu	
A. Elihu Intervenes in the Debate	32:1–22
B. Elihu's First Rebuttal	33:1–33
C. Elihu's Second Rebuttal	34:1–37
D. Elihu's Third Rebuttal	35:1–16
E. Elihu's Conclusion	36:1–37:24
Three: The Deliverance of Job	
I. The First Controversy of God with Job	
A. God's First Challenge to Job	38:1–40:2
B. Job's First Answer to God	40:3–5
II. The Second Controversy of God with Job	
A. God's Second Challenge to Job	40:6–41:34
B. Job's Second Answer to God	42:1–6
III. The Deliverance of Job and His Friends	42:7–17

Part II

The Time period: Patriarchal Period 2200 BC. I would even place it earlier, perhaps 2500 BC. The book describes three encounters: Job and Satan (chaps. 1–2), Job and his friends (chaps. 3–37), and Job and the Lord (chaps. 38–42):

Encounter 1: Dilemma of Job 1-2 Controversy between God and Satan. Place: Heaven and Earth. Topics: Conflict / Poetic Prose

Encounter 2: Debate: First Cycle: 3:1-14:22. Second Cycle: 15:1-21:34. Third Cycle: 22:1-26:14. Final Defense of Job: 27:1-31:40. Solution of Elihu: 32:1-37:24. Place: Land of Uz. Topics: Debate / Poetry.

Encounter 3: Deliverance of Job with Controversy of God and Job: 38:1-42:17. Place: Heaven and Earth. Topics: Repentance / Poetic Prose.

His friends did their best to convince Job he was suffering because he was a sinner, but Job refused to compromise his integrity. Look at the character profiles below:

	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

In spite of some rash statements, Job spoke the truth, but his friends did not (Job 42:7). The book of Job deals with this question: "Why do the godly suffer?" (By the way, this question isn't answered in the book.) But the theme goes deeper; Satan accused Job of serving God only because God blessed him. Satan was slandering both Job and Lord! He was saying, "God would not have any followers if He did not reward them!" And Job's friends argued that Job must have committed some major sin. In developing their argument, they described a major premise, minor premise and conclusion. Job 3-14 argued that God punishes sinners 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 so. But Job says that he is perfect because of being pardoned and because God is his advocate and Saviour 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. He allows the other two to speak first then says that Job's afflictions are not punishment, but God is chastising Job. In chapter 32-37 Elihu speaks in a loving manner and corrects Job for accusing God of injustice.

Job claimed to know a great deal about God, so God put him to the test asking about various things: creation, the regulating of nature, the stars and clouds in the heavens, and the ways of the animals and birds. Needless to say, Job failed the examination.

Job had an unusual personal faith in God. God describes him as perfect to Satan and Elihu, the most sociable of the lot, treats Job like a king. He presents a completely new and different approach compared to the others. He mentions Job by name three times: Job 33:1, 33:31 and 37:14. These are in reference to the beginning of his address to Job, then in presenting the deeper Gospel and finally in his description of God's majesty. So he tries to challenge Job's self-righteousness with true righteousness and at the same time the wisdom of the others with real wisdom. Elihu also tries to challenge their judgment by showing the two sides of Christ's atonement and substitution. He uses unique words such as 'dee'ay', 'awel' 'no'ar', 'abiy', and 'chaph'. Job's reference to the Pardoner, Advocate, Saviour and Redeemer revealed that Job knew something about the Gospel. Job knew the importance of being close to God and knew what it meant to pray which indicates an amazing righteousness. He even speaks of heaven in 16:19 and 19:25. Without any doubt, there was an obvious faith about Job in the way he felt about God. Job was wrong when he accused God of injustice. In 42:6 we see that Job repented and sacrificed for his friends, who had become enemies by then. But this was obviously a problem. Job insists that the rich and poor were alike; all were equal in death as well as righteous and wickedness. Of course this isn't true as the wicked will suffer in hell while the righteous will live in heaven. Job should have made it clear that the wicked are doomed to eternal punishment while the righteous will spend eternity in heaven.

There are quotations and references from Job in other books of the Old Testament that credits the fact that Job had been well used by other writers. David quoted Job in more than 35 different verses in Psalms. One example: In Job 4:16, Eliphaz says iniquity shuts its mouth. Psalms 107:42, again, iniquity shuts its mouth. This basically shows that David had access to the Book of Job and used it extensively. We have the same thing in Proverbs and Ecclesiastes. In Job 17:5 betray is translated from 'yagiyd' and it is used in Eccl. 10:20 regarding a bird betraying one who curses the king and in Prov. 29:24 where a thief does not betray his partner. We now turn to Moses. Job is dated about 250 years after the flood whereas Moses was about 500 years after the flood. 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 in Job's description of Egypt's rulers who are drunk and stagger is 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 seem to have been page numbers on the tablets which Moses left unchanged. By this we mean 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.

These are listed as:

- I. God – Genesis 1:1-2:4a
- II. Adam – Genesis 2:4b-5:1a
- III. Noah – Genesis 5:1b-6:9a
- IV. Shem, Ham, and Japheth – Genesis 6:9b-10:1a
- V. Shem – Genesis 10:1b-11:10a
- VI. Terah – Genesis 11:1 Ob-11:27a
- VII. Ishmael – Genesis 11:27b-25:12a
- VIII. Isaac – Genesis 25:12b-19a
- IX. Esau – Genesis 25:19b-36:1a
- X. Esau – Genesis 36:1b-9a
- XI. Jacob – Genesis 36:9b-38:2

Job has often been credited with clearly mentioning dinosaurs but there are also other references in the Bible. Job 40:15 to 24 provides us with a clear example using the word, Behemoth:’ *“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 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? Another such word in the Bible is leviathan. It has similar attributes as Job chapter 41, Psalm 104:25, 26 and Isaiah 27:1. This is only a partial listing—just enough to make the point. “No one is so fierce that he would dare stir him up.” “Who can open the doors of his face, with his terrible teeth all around?” “His rows of scales are his pride, shut up tightly as with a seal; one is so near another that no air can come between them; they are joined one to another, they stick together and cannot be parted.” “His sneezing flash forth light and his eyes are like the eyelids of the morning. Out of his mouth go burning lights; sparks of fire shoot out. Smoke goes out of his nostrils, as from a boiling pot and burning rushes. His breath kindles coals, and a flame goes out of his mouth.” “Though the sword reaches him, it cannot avail; nor does spear, dart, or javelin. He regards iron as straw, and bronze as rotten wood. The arrow cannot make him flee; slingstones become like stubble to him. Darts are regarded as straw; he laughs at the threat of javelins.” “On earth there is nothing like him, which is made without fear.” Leviathan “played” in the “great and wide sea” (a paraphrase of Psalm 104 verses 25 and 26—get the exact sense by reading them yourself). Leviathan is a “reptile [a] that is in the sea.” (Isaiah 27:1)

Unlike the behemoth, which was very large, the Leviathan is ferocious and terrifying. Many references refer to the sea, so Leviathan is probably a sea creature. They like the water, but they spend much of their time on land. Further, the question, ‘Who can open the doors of his face. . . .’ implies that nobody can open the Leviathan’s jaws. The description of the scales is interesting. Several verses describe these great scales. Compared to Leviathan’s armour, iron is like straw and arrows can not make it flee. It is hard to read Job 41:18-21 without realizing the Bible is telling us that Leviathan breathes fire. That alone will eliminate almost every living animal.

Part III

In-depth Summaries of Some of the Chapters of Job:

Chapter 1:1-5

Job's character and life

There was a man in the Land of Uz, by the name of Job, and that man was perfect and upright, because he feared God and departed from evil. And there was born to him seven sons and three daughters. And his possessions were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she donkeys, and very many servants. And that man was greater than all the sons of the East. And the sons went and made a feast in each one's house, in his day, and they sent and called to their three sisters to eat and drink with them. And it came to pass as the days of feasting were come around, Job sent and sanctified them. He rose up early in the morning and he offered up burnt offering for all of them by number, because Job said, Perhaps my sons have sinned and left God in their hearts. Job did accordingly every day.

The Hebrew name for Job is 'iyob and in Arabic, it is Eyoub. Job was not a primitive person nor was his relationship to God something primitive. He understood moral perfection and righteousness before God and what sin was. It was well understood. Even though the culture was distinct Job's life was far from primitive, in fact, it was the opposite. The word 'Uz' is also mentioned in Genesis 10:23 as the son of Aram, the son of Shem and in reference to several other places in Genesis usually referring to names. The idea of 'perfect' or 'tam' means common or moral and here the reference is to one morally perfect in Christ. Verse 3 references the amount of Job's worth. There were 7000 sheep, 3000 camels, 500 pair of oxen and 500 she donkeys. Note that fact that the back dates back to the very early days and there was the presence of camels and also donkeys. Job was not a wandering Bedouin as he participated in growing of food. The author thinks that perhaps Job was actually a very great man of economic power and influence. In Job 1:13, it seems that the destruction of Jobs family happened on the birthday of the eldest son. Job presented burnt offering to the Lord as both Cain and Abel did in Genesis 8:20.

Chapter 1:6-12

Heavenly Preparation for First Temptation

There was a day when the sons of God came to establish themselves together before the Lord: and Satan also came in the midst of them. And the Lord said to Satan: from whence do you now come? Then Satan answered and said, from going to and fro in the earth and from walking up and down in it. And the Lord said to Satan, have you considered in your heart my servant Job, that there is no one like him on the earth, a man who is perfect and upright, fearing God and turning away from evil? And Satan answered the Lord and said In vain does Job fear God. Have you not made a hedge about him and about his house and about all that is his? You have blessed the work of his hands round about, and the spreading of his possessions in the earth. If now you put forth your hand and smite all which is his, see if he will not depart from your face. And the Lord said to Satan, behold all which is his is in your hand, only not shall you put your hand upon him. And Satan went out from the face of the Lord.

In reference to day, this seems to be indefinite. In regards to the Sons of God, the writer may mean this to be saints but others think that it means angels. The writer of this book believes it to mean, the righteous descendants of Seth. In Genesis 6:1, the same is referred to angels. Some think that the word, 'Satan' should be 'Sathan' coming from the word 'shut', a going back and forth on earth. But most people agree that it should be Satan here. The devil is treated as an intruder, as he should be but the fact that God permitted him to challenge in heaven itself is strange. The devil always tries to imitate and even supplant God. God gives Job much praise and his name is mentioned in 1:5, 8, 9 and 20. His three friends to do address him by name but Elihu does. In fact, Job's name is mentioned some 34 times in the book. Satan attacks Job's motives thus revealing his shrewdness and thus challenges God about Job's wealth and said it was because of that wealth, he was committed to God. God then gave Job over to the devil with only one restriction that he not put his hand on Job.

Chapter 1:13-19

Destruction of Job's Possessions and Family

And there was a day when the sons and daughters were eating and drinking wine in the house of the firstborn brother. And a messenger came to Job and said, The cattle were ploughing and the female donkeys were feeding at their side. And the Sabeans fell and took them. And the young men they smote with the edge of the sword. And I alone am escaped to tell you. While this one was speaking then another came and said, a fire of God came and fell down from heaven and burned up the flocks and the young men and consumed them. And I alone am escaped to tell you. And while this one was speaking, then another came and said, the Chaldeans made three divisions and seized the camels and took them and the young men they smote with the edge of the sword, and I alone am escaped to tell you. And while this one was speaking another came and said, your sons and your daughters were eating and drinking wine in the house of the firstborn brother. And behold, a great wind came from across the desert and smote the four corners of the house, and it fell upon the young ones and

they are dead, and I alone am escaped to tell you.

So everything was taken away from Job. The first of four messengers arrived, each repeating what the other said. A point is being made here by the author in regards about mixing of genders. Even though it seems to be strange, it can be done in Hebrew. We see that 'she'ol' or hell is a feminine word. This switching took place six different times. V15 says that the sabeans fell and took them. These may have been southern Sabeans where Sheba later hailed from but there were northern Sabeans, who were known for their marauding, near Idumea. Later, it was the Chaldeans who seized the camels and killed the young men. They seemed to have divided themselves into three companies. Then something supernatural happened to his sons and daughters and then the house was carried away by sand and muck.

Chapter 1:20-22

Job's Patience

Job arose and rent his garment and shaved his head, and fell to the ground and worshiped: And he said, naked I came out from the womb of my mother and naked I return thither. The Lord gives and the Lord takes. Blessed be the name of the Lord. In all of this Job did not sin, and he did not consider God foolish: Job arose.

He rent his garment as did Reuben and Jacob rent their mantles when hearing of Joseph's disappearance. Verse 21, naked I came out of my mother and naked I return thither. Most believe this has to do with simply dying returning to the soil. The devil had predicted that Job would curse God but 'in all of this Job did not sin.'

Chapter 2:1-6

Heavenly Preparation & Second Temptation

And there was a day when the sons of God came to establish themselves together before the Lord. And Satan also came in the midst of them to establish himself together before the Lord: And the Lord said to Satan, whence do you come? And Satan answered the Lord and said, from going to and fro in the earth and from walking up and down in it: And the Lord said to Satan, have you considered in your heart my servant Job, that there is no one like him in the earth, a man who is perfect and upright, fearing God and turning away from evil. Still he holds fast to his integrity, though you have forced me against him to ruin him without a cause: And Satan answered the Lord and said, skin for skin, all that a man has he will give for his life. If now you put forth your hand and smite his bone and his flesh (see) if he will not depart. And the Lord said to Satan, (he is) in your hand, only preserve his life.

Verse 1 is a repeat of Job 1:6. Repetition indicates formality and that someone other than job is the author, most likely Solomon. Then, the devil demanded that Job's health be touched. The Lord asks him again, where did he come from, indicating that he was an intruder. Again, there's a repetition of 1:1 describing the perfect, upright God fearing person that Job is. Here the Biblical doctrine of perfection is discussed. God demands moral perfection or nothing. The devil replied, 'skin for skin,' which means Job will choose his own life over God. So God allowed the devil to touch Job's life and existence except that the devil was to preserve Job's life. Evolutionists claim that life sprang from nature, thus nature becomes more important than life. Evolution falsely claims that time, chance and environment are able to create, but it can not. Job says that nothing is as important as life.

Chapter 2:7-8

Job's Sickness

And Satan went out from the face of the Lord and he smote Job with evil boils from the sole of his foot unto the crown: And he took a potsherd to scrape himself with it. And he sat down in the midst of ashes.

The devil afflicted with boils having a malignant inflammation. His skin was burning with ulcerous swelling and it looked like a knotty cancerous bark of a tree. Job's skin was also described as flesh clothed with worms and clods of dust. It was broken open and loathsome looking. Job was hurting really bad! Some scholars think that Job could have had Elephantiasis, an ugly deformity of the skin. Thus Job sat down in ashes leprous to those around him. He was in mourning for himself. Even today, cancer is a dreaded disease where people still die of it. Job's disease seems to be the worst of the worst.

Chapter 2:9-10

Job's Greater Patience

And his wife said to him, do you still hold fast to your perfection, depart from God and die: But he said unto her, you speak as one of the foolish women speaketh. Also shall we receive good from God, and not receive the evil? In all this Job did not sin with his lips.

Job's wife nagged at him to do what the devil had said. This increased Job's difficulties with his wife shifted sides. 'Do you still consider yourself perfect?' Job was 'perfect' because he was totally committed to God. Job replied, 'you speak as the foolish; should we not receive evil along with good?' Still Job did not sin. Job stayed true to God but the scientific world has not simply because it doesn't accept a Creator God.

Chapter 2:11-13

Three Friends Visit Job

Now when three friends of Job heard all this evil which had come upon him, they came each one from his place:

Eliphaz the Temanite; and Bildad the Shu'ite; and Zophar the Naamathite: Now when they made an appointment together to come to mourn with him and to comfort him, and when they lifted up their eyes from afar, and knew him not, then they lifted up their voices and wept, and they rent each one his mantle, and they sprinkled dust upon their heads toward heaven. And they sat with him on the ground seven days and seven nights, and none spake a word with him because they saw his grief was very great.

All had come some distance to see him some time after all this had come on Job to mourn with him. At this time, Job's leprosy had disfigured him. There was Eliphaz, the Temanite. This name is also mentioned in Genesis 36:4 and I Chron. 1:35-36. The sons of ancient Eliphaz settled in a portion of Arabia which was a part of Edom. Eliphaz means 'friend of God.' Bildad, the Shu'ite. Not where else is this name mentioned. Bildad means 'son of contention.' Zophar, the Naamathite with Zophar meaning 'yellow.' The city Naamah was a city that was later given to the tribe of Judah. These guys only added to Job's misery. They wept at seeing Job who they didn't recognize at first. Like Job, they rent their mantle and sprinkled dust upon their heads toward heaven. This tradition continued down through the years. Israelites fasted while wearing sackcloth and having dust on their heads (Hen. 9:1). Angels are created beings made during the creation of the world. It appears that the devil fell from his holy state sometime during the period between chapters 2 and 3 of Genesis as shown in Jude 6 and Revelation 12:7-9. Immediately he tempted Adam and Eve and has been created trouble ever since. Good angels are the 'sons of God' as mentioned in Job 1:6, 2:1 and 38:7. Satan was used in I Sam 29:4, 11 Sam 19:22, I Kings 5:4, 11:14-25. Satan did not come from the Persians or Egyptians, nor is he a dualism as higher critics sometimes say.

Chapter 3:1-10

Job Questions his very Existence

After this, Job opened his mouth and cursed his birthday: And Job continued and said, Let the day perish in which I was born, and the night that said, a man-child is conceived. Let that day be darkness. Let not God regard it from above. Let not the light shine upon it. Let darkness and the shadow of death claim it. Let a cloud dwell upon it, Let the eclipse of the day terrify it. As for that night, let darkness capture it. Let it not rejoice in the days of the year. Let it not come to the number of moons. Behold that night, let it be sterile. Let not rejoicing come to it. Those who curse the day may they wish it evil, who are ready to arouse leviathan. Let the stars of twilight be dark, they wait for light and there is none. Let them not be able to see the first wisps of the morning because it did not shut the doors of my womb, nor hid sorrow from my eyes.

Amongst the group, Job spoke first. He wanted to state his feelings before anyone said anything to him. Here day and night are personified poetically. Job didn't use the word for birth but instead used the word for conception. Obviously Job knew that life begin with conception not birth. Job can not cause the day to vanish but instead he curses it. But in 31:26-27, he condemns all forms of star worship. Verse 5 says, 'let darkness and the shadow of death claim it.' 'Shadow of death' is found nine times in Job and four times in the Psalms. Stranger still is when Job acknowledged astrologers in any way.

Chapter 3:11-19

Job Want to Die

Why did I not die from the womb? (Why) did I not give up the ghost from the belly? Why did the knees prevent me and why the breasts that I should suck? For now I should have lain still and been quiet. I should have gone to sleep and then there would be rest for me. With the kings and counsellors of the earth, who build ruins for themselves? Or with princes rich in gold, who filled their houses with silver. Or that I had not been, because of a hidden, untimely birth as infants who never saw light. There the wicked cease from unrest. There they rest who have been wearied in strength. (There) the prisoners rest together; they do not hear the voice of the oppressor. The small and the great are there themselves. And the servant is free from his lord.

Job wished that he had died in the womb and in death he wished to be equal with the great and rich and in death all are equal. Life isn't worth living, Job says. His parents should have prevented his newborn life and his sufferings and turmoil would have been averted. Job thinks that in death everyone is equal. Job continues by saying that God fashioned him from clay and will return him to dust. Verse 3:14 goes along with this thinking and regards princes who in this life were rich in gold, but in death are equal with others in graves. I think this means; they are equal in that they are dead.) In his misery, Job seems to be drifting off from the trust he had in the Lord. Job says that in death the wicked are no longer violent, in this way everybody is equal but in hell the wicked will have even more unrest than when they were on earth. This reminds us of Ecclesiastes where all is vanity.

Chapter 3:20-26

Wonders Why He Should Live

Why does He give light to the miserable and life to the bitter in soul? Which long for death and it is not, and they dig for it more than for hidden treasure. Who rejoice unto dancing and are happy that they find the grave. To the man whose way is hid, and whom God enclosed with a hedge. In place of my bread comes my sighing, as

waters my roarings are poured out. And that which I greatly feared has happened to me, and that at which I shudder is come to me. I slackened not, neither was I quiet, neither took I rest, yet trouble came.

Verses 24 to 26 are a climax to the first speech. Verse 20 asks why God gives light to the miserable. Here, life and light are somewhat associated. But Job is questioning God. Verse 21, in their society many treasures were buried and there was always a feverish excitement to find a buried treasure, lost or otherwise. The emphasis is on the greed of people. But Job continues his morbid denunciation of life. Isaiah 40:27, Like Job, Israel complained wrongly that the way is hidden from the Lord in His judgement. Verse 25, 'for I fear a fear and it comes to me.' Job, in his prosperity perhaps he did not have this fear, but now he is beset with fear; worse than he could imagine has happened to him. He shudders, an additional physical feeling. Verse 26 is a short ending of Job's first speech. Even though he did not relax in fearing God, trouble certainly vexed him and he was perplexed. Job fears that he would depart from God and he was indeed doing just that. In Job 3:14, the idea of mausoleums being built for kings must be referring to pyramids in Egypt. He's referring to their vastness and riches; even though they stand, their glory is gone. Could it be that they were building the great pyramid at this very time? In his comparison of all people being equal in death, Job did not take into account that the wicked are punished forever in hell while the righteous are blessed forever in heaven. The rest of death is not a door to eternal rest and life in heaven. Job has made many mistakes here, he was wrong in saying that death is better than life. Job was no longer perfect with God at this point. But Job was not so wrong that he could not be returned through Elihu who led him deeper into God's love.

Chapter 39:1-4

Wild Goats of the Rock

Do you know the time when the wild goats of the rock bring forth? Do you observe the birth of the hind? Can you number the months they fulfil? And do you know the time when they bring forth? They bow down: they let their young break through, they cast off their pains. Their sons grow up ripe, and become great in the open field, they go out and they do not return to them.

This chapter continues with a survey of animate and organic creatures which began in Job 38:39. This section shows us the habits of wild goats, wild asses and wild cattle. The goats are rock climbers. The ibex lives in places almost inaccessible to people. As protection against predators, birth takes place in hidden places and is rarely witnessed by humans. According to Genesis 1:28, we are God's stewards of the earth and are to show concern not abused our commission to subdue the earth. Evolutionists make a god of the universe and this is open idolatry and it leads to a warped ecology.

Chapter 39:5-8

The Wild Ass

Who has sent forth the wild ass free? And who has loosed the bands of the wild donkey? Whose house I made a wilderness, And his dwelling the salt country. He scorns the noise of the city, And the clamour of the driver he does not hear. That which is searched on the mountains is his pasture. And he searches after every green thing.

Two kinds of Asses: 'pere' and 'arod'; one lives in Syria, Mesopotamia and northern Arabia while the second lives in Persia, Baluchistan and western India. The Biblical Oryx: The Biblical reeem is said to be untameable but on the other hand, this animal has been tamed. The Oryx was once dominant across the desert but after T.E. Lawrence gave 600,000 rifles to the Bedouin, the Oryx was exterminated. The Israeli government is trying to revive the species.

Chapter 39:13-18

The Ostrich

The wings of the female ostriches flap lustily (in exultation) As the pinion and feather of a kindly stork. Rather, she leaves her eggs upon the ground, And warms it in the dust. And forgets that a foot may crush it And that the beast of the field may trample it. She acts harshly toward her young as if they were not hers; It does not distress her that her labour is in vain. For God has caused her to forget wisdom. And He has not apportioned perception to her. Yet now she lashes herself on high, And scorns the horse and his rider.

From 38: 39 to the end of 41, various wild animals are described. Climax of the description is the picture presented of the behemoth and the leviathan. Many are afraid to think of these as dinosaurs because of the extreme influence of evolution. For the Ostrich, in the late 1800s and early 1900s ostrich plumes were in demand to use in hats and clothing. Shortly afterwards, the ostrich disappeared from Asia and from much of Africa. Farms were even set up in Africa, USA, Europe and Australia. The implication for Job is that he is behaving like all these animals. He is wild and stupid in accusing God of being unfair. God is showing Job that he needed a total and miraculous change, brought about through the Gospel. The use in describing these different animals in chapter 28 is to point to God's power on earth, space, weather and the waters. These were powerful examples which helped Job return to God and repent. Through these illustrations, Job saw the

Gospel.

Chapter 39:19-25

The War Horse

Can you give to the horse his mighty powers? And clothe his neck with thunder? Can you make him leap about like a grasshopper? And the strength of his snorting is terror. He paws the ground in the valleys (of war), and he leaps with strength. He goes out to meet the weapons. He laughs at fear and is not afraid, and he does not turn back from before the sword. The quiver rattles over him, the spear and the javelin flash. With leaping and rage he swallows the ground. He does not stand still because of the sound of the trumpet. As often as the trumpet (sounds), he says "aha." And from afar he scents the battle, the thunder of captains and the war cry.

This is regarded as one of the oldest and most beautiful descriptions of the horse. God gives this strength to the horse, Job can't. Verse 20, reveal the action of both horse and grasshopper; it is the bound of a horse leaping into battle. In Scripture the horse is pictured as a war horse and, perhaps, in developing strategy and weapons the horse ought to be simulated, it is at home in battle. Job's weapons against his friends and God were words.

Chapter 39:26-30

Hawk and Eagle

Does the hawk soar by your perception? And stretch his wings toward the south? Is it by your order that the eagle flies high? And that he makes his nest high? On the rock he dwells and lodges, upon the peak of the rock and his fortress from there he searches for food, From afar his eyes observe it. And his young ones suck up blood, and where the slain are, there is he.

The hawk is regarded as an unclean bird of which the root means, 'he who flies high.' The hawk possesses unusual power in its wings and its instinct to fly is what is referred to here. The eagle nests high in the rocks. Job needed to learn more of God's providence.

Chapter 40:1-5

Job's First Repentance

Then the Lord answered Job and said: Shall He who disciplines contend with the Almighty? Anyone who corrects God will have to answer for it! And Job answered the Lord and said: Behold! I am vile, what shall I answer you? I lay my hand on my mouth. Once have I spoken, not will I answer. And the second time, but not again!

This is almost the same as in 38:1 except God spoke out of the whirlwind. The use of Jehovah reveals use of the Gospel, for the word Jehovah refers to the covenant God. Job repents but it is not enough; thus there is another speech by him in 40:15-41:34 which leads Job to total repentance. God had to speak to him three time before total repentance took place. If Job is to content with God, he must answer all the 42 questions of chapter 38. This also applies even to scientists who claim to 'know' everything about origins. God is infinite while man is finite. Job could not in fact content with God. Job recognizes God's power in nature. Job possessed incredible practical knowledge. But only when Elihu led him deeper into the Gospel and when God implied moral value in nature's accomplishments did proud Job put his hand over his mouth, admitting he had spoken too often. The creation/evolution controversy is a moral issue. Evolution is a pagan religion which seeks to worship the creature as god rather than worshiping the true Creator God. As wild animals cannot be domesticated, so Job's proud nature couldn't be changed.

Chapter 40:6-14

Job Censured

God answered Job from a whirlwind and said: Gird now your loins as a man, I will ask and you will make known to me. Will you altogether annul my judgment? Will you make evil in order that you may be righteous? As if you had an arm as God! And can you thunder with a voice like Him? Then adorn yourself with majesty and dignity, and clothe yourself in splendour and glory. Let loose your outbursts of anger, and behold all pride and bring it low. Look at all pride and abase it, and tread down the wicked in their place. Being hidden in the dust together, Bind their faces in secret. Then also I will praise you that your own right hand can save you.

God spoke to Job again because Job had been humbled. God indicated might and variety in chapter 39 but now God addresses him differently. God demonstrates what it means to confront Him as He speaks of his justice, majesty and glory. God thought his innocence and God's righteousness were incompatible, but he should have trusted God for God can't be evil. Today scientists lack faith in God and rather than accepted Him, they accept the god of nature. God is eliminating Job's pride through affliction, through friends and Elihu and whirlwind talks. God challenges Job to equal His glory and majesty in nature and then to improve on His dealings with man. Job fails on both counts. As already stated, science has become a pagan religion.

Chapter 40:15-24

The Behemoth

Behold, now! The behemoth, which I made with you, He eats grass as an ox. Behold, now! His strength is in his loins, And his manly vigour is in the firm parts of his belly. He bends his tail like a cedar, and the sinews of his

thighs are wrapped together. His bones are as tubes of brass; (Even) his bones are forged iron. He is the chief of the ways of God; His Maker presents to him his sword. Surely, the produce of the hills is brought to him, and all the beasts of the field play there. Under the shade tree he lies down, In the covert of the reeds and marsh. The shade trees cover him with shade; The willows of the brooks surround him. Behold, the violent stream does not startle him, He is confident when the Jordan breaks forth upon his mouth. Shall one take him when he is looking? With snares can one pierce his nose?

This creature is more important than the leviathan of chapter 41. This animal seemed to have been a brontosaurus or brachiosaurus or even larger. Influenced by evolution theory, people refuse to accept that dinosaurs may have lived at the time of Job. The description as given can only be a sauropod type of dinosaur. God most likely is referring to His own creation here. The creature is a grass eater and chief of the ways of God.

Chapter 41:1-8

The Leviathan Cannot be Captured

Can you draw out the leviathan with a hook or with a bridle press down his tongue? Can you put a rock ring into his nose? And pierce his cheek with a hook? Will he plead supplication with you? Will he speak soft (words) with you? Will he cut a covenant with you to take him for a servant forever? Will you play with him as a bird? Will you bind him for your maidens? Will the fisher community dig pits for him? Do they part him among merchants? Can you fill his skin with darts? And his head with fish harpoons? Lay your hand upon him! Remember the battle, do no more!

The original Hebrew does not describe a crocodile. Rawlinson thinks that it's a whale, but 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 author thinks that the leviathan as used here in Job is a large, fierce meat eating dinosaur. This animal can't be tamed. It is a huge wild creature that is classed as terror personified! Implications: God is saying He can accomplish more with Job through the Gospel than the leviathan can with fierce power.

Chapter 41:9-11

Only God Can Capture a Leviathan

Behold! His hope is proved to be false; Shall not one also be prostrated at his sight? Not will you be brave so as to arouse him, who is able to stand firm before me? Who has prevented me that I should repay? All under heaven is mine.

God continued with His description of a Leviathan. 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 can not subdue.

Chapter 41:12-22

Face, Scales, Fire-Leviathan

Not will I keep silence concerning his parts, the report of his strength and the beauty of his structure. Who can uncover the front of his clothing (scales)? Who can enter the double row of teeth? Who can open the doors of his face? Terror surrounds his teeth! His pride (are) his strong shields, Shut up with a close seal. One joins on to the other, and no air comes between them. Each to the other are they glued, they hold fast and not do they separate. His sneezing sends forth light, and his eyes are as the eyelids of dawn. Out of his mouth proceed flames, A pot of fire escapes from him. Out of his nostrils goes forth smoke, like a seething pot and a burning kettle. His breath kindles coals, and a flame comes from his mouth. His strength lodges in his neck, and despair dances before him.

Verse 12: God will not keep silent; He will now add more, describing the parts of the leviathan. The author thinks that this creature may be a plesiosaurus. Verse 13: who can strip off his hide? This creature breaths fire using controlled humidity, friction, electricity, oxygen, sulphur and phosphorous. The creature is described as having a double row of teeth. Again, 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 author keeps compared the description of the Leviathan to the way Job was acting. The fire actually comes out of his nostrils.

Chapter 41: 23-29

The Invincibility of the Leviathan

The folds of his flesh cling to him; (They) fit him tightly and immovably. His heart is hard as a rock, And solid as a lower millstone. The mighty are afraid of his rising up! From terror they miss their aim. A sword may strike him but will not stick: Neither spear, nor dart, nor harpoon. He regards iron as straw, and brass as rotten wood. The son of the bow (arrow) does not cause him to flee; Sling stones are turned to stubble for him. Clubs are counted as stubble, He laughs at the shaking of the spear.

The description of the creature continues: these fleshy parts are like a metal casting, without moving, for the skin is very thick and covered with 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, even perhaps on his hind legs. Any weapons that are brought to bear against this animal are a joke. Nothing can be used against it.

Chapter 41:30-34

King of Sons of Pride

His underside is like sharp pieces of broken pottery, He stretches out like a threshing-sledge upon the mud. He makes the deep sea to boil like a boiling pot; He makes the ocean like a pot of ointment. He causes a path to light after him; the deep appears to have hoary hair. Upon the dust there is nothing his equal, He is made to be without fear. He beholds all things that are high; He is king over all the sons of pride.

Verse 30 continues to describe the creature saying that under him are sharp pieces of potsherd which is rough and sharp. Again, this seems to be a scientifically accurate description of the fierce plesiosaurus. The marks of this creature clearly shows up with it walks on mud. It is not always at 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 to 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.

Chapter 42:1-6

Job's Repentance

Then Job answered the Lord and said: I know that you can do everything, And that no thought is withholding from you. Who is this that conceals counsel without knowledge? Therefore I declared and not did I understand Wonders (there are) beyond me and I did not know. Hear now and I will speak, I will ask you and you will instruct me. I have heard of you by the hearing of the ear, but now my eye sees you. Therefore I melt and repent in dust and ashes.

Job repeats and talks a lot as God has spoken. Job acknowledged his error in demanding a confrontation with God and he repented in dust and ashes. The statement of God's power is a theme running through the book of Job. Elihu acknowledges that God is mighty in strength and wisdom and he describes God's eternity. Like Aristotle scientists ascribe creative power to nature. But we learn from Elihu and God's two whirlwind talks that nothing can be either created or preserved without God's direct operation. Now Job admits, after all his declarations, which were without understanding or perception. Job no longer demands a legal confrontation; he asks God for instruction. Job seems to be now loathing himself for he is crushed, no longer proud and contentious.

Chapter 42:7-17

Conclusion

And it came to pass after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, My anger is kindled against you and against your two friends because you did not tell that which was right concerning me as my servant Job (did). Now take for yourselves seven bullocks and seven rams and go to my servant Job and offer up burnt offerings for yourselves and my servant Job will pray for you. Only his person will I accept that I recompense not unto you your folly: for not had you had spoken with reference to me that which is right as my servant Job. And Eliphaz the Temanite, and Bildad the Shuhite, Zophar the Naamathite, went and did as God said and the Lord accepted the person of Job. And the Lord returned the captivity of Job when he prayed for his friends: and the Lord increased everything that Job possessed to the double. Then there came to him all his brethren, and all his sisters, and all his former acquaintances, and they ate bread with him in his house, and sympathized with him, and comforted him concerning all the evil which the Lord had brought upon him: and each one gave him one Kesita and each one golden ring. And the Lord blessed Job's end more than his beginning: and he had fourteen thousand sheep and six thousand camels, and a thousand yoke of oxen and a thousand she asses. And he had seven sons and three daughters. And the name of the one was called Jemima, and the second Kezita, and the third Kerenhapuch. And in all the land there were not found women as fair as the daughters of Job: and their father gave them inheritance among their brothers. And Job lived after this a hundred and forty years, and saw his children and his children's children to four generations. And Job died, old and full of days.

Now the climax of the story. Job had been led to repentance. God told Job's friends that He was angry with them because they didn't tell him what was right. The difference between Job and his friends was the acceptance of the Gospel. God not only vindicates Job but names him intercessor and mediator. Job now becomes the intercessor and mediator for his friends. They had accused Job of evil all because Job accepted the Gospel and the friends did not. Job had spoken of the God as a pardoner, advocate, and redeemer. They did as God commanded. God restored everything to Job now. They came to Job's house and dined with him in

an effort to atone for having deserted Job and adding to his grief. And Job died, old and full of age.

We've seen how the Book of Job stands out among other books. The flavour of the book places it during the time of the patriarchs or several hundred years before. It is a powerful book, full of information which the church seems to pay little heed to. Its uniqueness is not only demonstrated by its location in time but by the theology and knowledge that is shown by Job. This knowledge is illustrated by his understanding of the Gospel itself. The time factor is also re-enforced by chapters that were dedicated to the description of dinosaurs by God most of which were killed off by the flood. But this shows the age of the book as these creatures were still known at that time. As we've seen Job is a book that also demonstrates God's power in the world as shown through the creatures which He created. Again, outside of Genesis, Satan has been given front stage in the Book of Job, but of course, he fails at his attempt of dissuade Job from damming God. The author of the book by Walter Lang provides us with what I consider a very truthful exposition of Job; more so than other Christian authors would have done.

As part of the book's uniqueness, Satan plays quite a role in the book of Job. In Isaiah 14:12-15 we see that he is a rebellious angel who was judged by God and fell from holiness to wickedness. The angels who fell with him make up his army of spirits opposed to God and God's people. Satan is not equal to God; though he possesses tremendous wisdom and power. It's hard to understand why God let such a being play such a role in the events of creation and the world as the devil represents everything that is evil. John 8:44 says that the devil is a liar and a murderer. He represents himself as the god of this age. Other names that are accredited to him are ruler of this world, deceiver, destroyer and a counterfeiter of God; also slanderer and accuser. He tries to deceive our mind, attacks our bodies and control our will. When we sin, he accuses us and discourages us. Paul names some sins that can give Satan a foothold in our 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. Satan still has access to heaven but one day he will be thrown out. 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, but people who reject Christ and believe Satan's lies will suffer in hell with him.

I find three of these so called friends of Job interesting. Even the four of them seem to fit into this narrative like four characters in a theatrical play, yet there was more of seriousness than the first three.

Amongst the group, Job spoke first. He wanted to state his feelings before anyone said anything to him. Here day and night are personified poetically. Job didn't use the word for birth but instead used the word for conception. Obviously Job knew that life begins with conception not birth. Job can not cause the day to vanish but instead he curses it. But in 31:26-27, he condemns all forms of star worship. Verse 5 says, 'let darkness and the shadow of death claim it.' 'Shadow of death' is found nine times in Job and four times in the Psalms. Here I find two points very interesting. First the idea that Job understood where Life begins and second, He understood the wrong ness of anything to do with star worship. This is some 250 years after the flood and Job knew things like this.

Verses 3:24 to 26 are a climax to the first speech. Verse 20 asks why God gives light to the miserable. Job is questioning God in verse 25, 'for I fear a fear and it comes to me.' Job, in his prosperity perhaps he did not have this fear, but now he is beset with fear; worse than he could imagine has happened to him. He shudders, an additional physical feeling. Verse 26 is a short ending of job's first speech. Even though he did not relax in fearing God, trouble certainly vexed him and he was perplexed. But I would also be vexed and perplexed if I was Job. What person wouldn't? Even when I get sick in the comfort of my home, I have all kinds of thoughts running through my head! And I have never suffered like Job nor would I want to.

In Chapter 40 to 41 God goes into the great lengths to describe the Leviathan and does so thoroughly. So I'm amazed how various authors try to explain this away. I have just purchased the ESV Study Bible and they do the same thing. The original Hebrew does not describe a crocodile as so many Christian authors say. Rawlinson thinks that it's a whale, but 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. It is so obvious that this creature is some kind of huge savage dinosaur. The author thinks that the leviathan as used here in Job is a large, fierce meat eating dinosaur. This animal can't be tamed. It is a huge wild creature that is classed as terror personified!

For benefits, the descriptions of the creatures is obvious a thorn in the flesh to evolutionary scientists. Nothing else has ever been written about the description of such animals except for the guest work of palaeontologist. For recommendations, perhaps another commentary could be provided to cover that which was not covered in Lang's book.

The topic of dinosaurs is a fascinating subject. This appendix represents a summary of articles down loaded from the internet on 16 Jun 2010. Most of them are by the author Wayne

Jackson and given an overall title of 'Dinosaurs in the Bible.' These articles not only focus on the Bible as to what it says about dinosaurs but also references other extra-biblical examples that support what the Bible says about dinosaurs.

According to evolutionists, Dinosaurs and men were never on the earth at the same time. Dinosaurs became extinct about seventy million years before man evolved. Many Christians have now accepted these false claims in direct contradiction to the Bible and many even believe that an old earth theory doesn't present a problem for the Bible and for Christian theology. But even one verse out of so many clearly states, 'In six days Jehovah made heaven and earth, the sea, and all that is in them,' Exodus 20:11. And of course the main summary of the essay has covered an extensive discussion by God telling us that He made these creatures.

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 paintings 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. Human footprints and dinosaur tracks were discovered close together in the Paluxy River bed near Glen Rose, Texas in 1939. Evolutionists continue to discredit anything that goes against evolutionary thinking and Christians accept their words as truth. Thus, many have become totally blinded by this. They admit if anything like this is found, it would seriously disrupt conventional interpretations of biological and geological history and support doctrines of creationism and catastrophism.

Thomas (2013) places dinosaurs 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, Incan, 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 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 but in this incident, it was a ketei megalos, a huge ketos; a dog like head apparently large enough to swallow a man whole. The following ancient authors 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 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).

For general information, the term 'dinosaur' comes from the Greek meaning 'terrible lizard.' The word was first used around 1841 by Richard Owen. 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. Evolutionists say dinosaurs were destroyed 65 million years ago when a large asteroid hit the earth. The Bible teaches that man kind and animal kind was destroyed during Noah's flood. This view does support Biblical teachings. For 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. In Job Chapter 39 to 41 God uses the example of the Behemoth and the Leviathan to demonstrate His amazing power. He introduced two terribly

powerful creatures, one of the lands the behemoth and the other of the sea, the leviathan. 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 at the time of Job. The description as given can only be a sauropod type of dinosaur. The creature is a grass eater and chief of 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 author thinks that the leviathan as used here in Job is a large, fierce meat eating 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 at the sight 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 can not subdue. God will not keep silent; He will now add more, describing the parts of the leviathan. The author thinks that 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 phosphorous. The creature is described as having a double row of teeth. Again, 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 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, even 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 sharp. 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 at 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 to 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.

Alas, liberal scholars dismissed the account as mere mythological fantasy of antiquity. Others suggested that the description was only symbolical with exaggerated features. This

denial comes from the common perception is that dinosaurs became extinct millions of years before man arrived on earth propagated by the evolutionists. Again, extra-biblical sources have spoken of terrifying animals that held human beings in awe. There are stories of dragons, virtually in every country of the world. Herodotus in 484 to 425 BC spoke of 'serpents' that could fly in Arabia and Josephus, the Jewish historian, mentioned such a beast that could fly during the days of Moses. Today these have been classified as pterosaurs or 'flying reptiles.' Hubbard found in the Grand Canyon basalts rock caving something like the Stegosaurus with armour plates protruding from it back. From the Chupicauro civilization, living from 500 BC to 500 AD in Mexico, had stone and clay figurines showing a wide variety of dinosaurs. These were photographed by Drs. Dennis Swift and Donald Patton and are found on the WWW. In addition, Inca carved stones depict dinosaurs of various sorts. Among these were obvious triceratops and stegosaurus. These are found on Dr. Donald Patton's web site.

In tar pits in Southern California millions of fossils representing more than 565 different species have been found. They have also found hundreds of human artefacts, 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 sabre-toothed cat were found. These could not have happened over a longer 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 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 its presuppositions and supports the concept of creationism and the accompanying catastrophic nature of the biblical flood.

Job may be the oldest book in the Bible with the possible exception of the first eleven chapters of Genesis. The setting is the patriarchal period before or during the time of Abraham. I actually believe it was a hundred or so years before the time of Abraham. It predated the Mosaic Laws. Chapters 1 and 2 of Job are often called its Prologue, with Chapter 42 as its Epilogue. These may have been written by Moses or by Job himself. In this prologue, we have a glimpse of the court of God in heaven. Job's troubles were not related to sin! Instead it was because of his faith in God! And his suffering was not deserved! God testified that Job was a perfect and upright man. Job also knew that God had promised a

coming Redeemer who would make all things right again in the creation. Job 19:25-27, 'For I know that my redeemer lives and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

The sons of God mentioned in Job 1:6 are angels who were created by God and Satan being of them. Satan also means adversary. The iniquity found in Satan was pride, which was so monstrous that he believed he could overthrow God and reign over the creation. In Ez 28:17, 'for you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God: ... I will be like the most high (Isa 14:13-14). As far as we can tell, Job knew nothing about Satan at all, though he may have known about the serpent in the garden and, perhaps, the sin of the antediluvian angels. These passages were initially to the kings of Tyre and Babylon, however, most Bible believing scholars believe that they could not apply in their fullness to any earthly king. These two kings were not just demon-possessed but were Satan possessed. Satan was created 'full of wisdom' as shown in Ex 28:12. He dared to come into God's presence, along with all the holy angels and to challenge God to a test. 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). This conflict is sometimes referred to as the 'conflict of the ages.' But it is not clear why Satan wanted to carry out this particular test, and why God was willing to allow him such an opportunity. One thing for sure, Satan and his angels hate God and despise man. To them, men and women are nothing but perishing houses of clay, on their way back to dust. 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 left their own habitation, going after strange flesh as mentioned in Jude 6-7, 'The sons of God came in unto the daughters of man and they bare 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 and 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 tried again in using Nimrod trying 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 centring 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.

In order to place Job within environment and history of that day, we look at the tribes and people he mentioned. The tribes include the Uzite, Temanite, Shuhite, Naamathite and the Buzite. It is also interesting seeing a number of tribal names mentioned in Job as seen in the Table of Nations in Genesis 10, which listed seventy nations that evidently resulted from the Babel dispersion; for example, Uz, Sheba, Ophir, Ethiopia (Cush) and Seba. In addition the Chaldeans in perhaps reference to the originally Uruk, or Erech. Job represents a point of view outside that of the genealogical line leading from Abraham to Moses. References are made of the Sabaeans, the Chaldeans and Ophir which are from the Table of Nations. Job is from the Uz which was associated with the land of Edom in Lamentations 4:21. During the time of Abraham and later Esau, it was a well-populated, fertile, and attractive area. Interestingly, Ezekiel characterized Job along with Noah and Daniel as being righteous people. James, in the New Testament, also cited Job as an exemplary character. Noah lived for 350 years and Shem for 502 years after the Flood so it is possible that Job's life overlapped the lives of these patriarchs. Abraham was born 292 years after the flood. Certain portions of Job have been found among the Dead Sea Scrolls, which date back to the first century BC showing that Job was an accepted part of the OT canonical Scriptures. Somehow, Job is grouped with Psalms, Proverbs, Ecclesiastes and Song of Solomon. Certain sections of Job are similar to portions of Psalms, Proverbs and Ecclesiastes but more likely that these were influenced by Job. The events of Job and that of Genesis 1-11 took place long before Moses. Genesis 1-11 seemed to have been handed down by ancient patriarchs. Moses probable acquired the Book of Job during his 40 year exile in Midian which is near Edom and

Uz. But Job which has detailed discourses could only have been written by an eye-witness. It must have been Job himself. In Job 19:23-24, it says, ‘Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!’

There are many references to earth’s primeval events in Job which in itself provides evidence for the book’s age. There are also many references to the early chapters of Genesis. The events are mentioned almost casually indicating they were common knowledge at the time of writing. The book assumes that God is the creator of all things and the creation of the heavens as shown in Job 38:4, ‘Which alone spread out the heavens.’ And in 9:8 God reminds Job that he laid the foundations of the earth.’ In 9:9, it says, ‘which made Arcturus, Orion, and Pleiades and the chambers of the south.’ In addition, God is called, ‘the Almighty’ more in Job than in all the rest of the Bible put together. Elihu referred to Genesis 3:19 when he said, ‘unto dust shalt thou return.’ In Job 31:33, Job referenced Adam by saying, ‘If I covered my transgressions as Adam, by hiding mine iniquity in my bosom.’ References to the flood abound. Job 22:15-17 Eliphaz ‘...whose foundation was overthrown with a flood.’ And in Job:14-15, ‘Behold, he withholds the waters, and they dry up: also he sent them out, and they overturn the earth.’ And further in Job 28:9, it quotes, ‘He put forth his upon the rock; he overturned the mountains by the roots.’ In Genesis 1:7, the supports restraining the floodgates of the heavenly reservoir had given way. The pre-flood seas were divided when the primeval crust opened all over the world and waters sprang out through the broken fountains of the deep. Yet, as Job said, this is only a small portion of his power. He also referred to the drying-up period of the flood in 14:11-12. There are even hints of the post-flood Ice Age scattered throughout Job. The ice sheets fanned out over the northern regions of Europe, Asia and North America persisting for several centuries, perhaps. Job 37:9-10 says, ‘Out of the south comes the whirlwind: and cold out of the north.’ Then God says in his final message to Job, ‘Have you entered into the treasures of the snow? Or have you seen the treasures of the hail?’

There are about fifteen facts of science suggested in Job that scientists did not discover until recent centuries. Hydrology, the study of water, deals with the occurrence and behaviour of water in its natural state. In one such reference in Job 28:24-27, it says, ‘...to made the weight for the winds; and he weighs the waters by measure. He made a decree for the rain and a way for the lightning of the thunder.’ Global weights of air and water must be in critical relationship to each other, and to the earth as a whole, to maintain life on earth..

Planet earth is uniquely designed for life, and its atmosphere and hydrosphere are the most important components of that design. This passage understands that air and wind have weight. The study of air flows and their relation to the weight of the air has been developed into the science of aerodynamics. This parallel study of water flows and forces is called hydrodynamics, the basis of ship design, hydroelectric plants, and a multitude of other hydraulic systems. The weight of the winds controls the worldwide air mass movements that transport the waters evaporated from the oceans inland over the continents. 'He makes small drops of water: they pour down rain according to the vapour thereof: which the clouds do drop and distil upon man abundantly.' And then in Job 37:16, 'Do you know the balancing of the clouds? He binds up the waters in thick clouds; and the cloud is not rent under them.' Water droplets coalesce to form larger and larger drops, which finally become so large that their weight is greater than the drag forces of the up-rushing atmospheric turbulence, causing them to fall to the ground as rain or snow. 'He made a decree for the rain, and a way for the lightning of the thunder.' These violent electrical currents, in some complex energy exchange not yet fully understood, caused the small water droplets to bind together with others to form larger drops. After the flood, God had to devise a new system for watering the earth by activating an engine known today as the hydrologic cycle. Before the flood, there was no rain as the ground was watered by a daily mist or dew and by a system of rivers fed by artesian springs emerging from the 'great deep'. These were underground pressurized reservoirs. As for the creation of the earth, Job 26:7 says that 'He stretch the north out over the empty place and hung the earth upon nothing.' The word for empty place refers to 'without form' in Genesis 1:2. This refers to the formless condition of the original matter of the earth when God called it into existence, the space/time/mass universe in Genesis 1:1. The earth did not rest on the shoulders of Atlas or on the back of a cosmic elephant for God hung the earth in space upon nothing.

The Processes that determine the topography of the earth's surface are studied in the science of geomorphology and the most important aspect of this involves the effects of water in its work of eroding, transporting, and depositing sediments. In Job 14:18-19, it says, 'and surely the mountain falling comes to noughts, and the rock is removed out of his place. The waters wear the stones: you wash away the things which grow out of the dust of the earth; and you destroy the hope of man. In Chapter 28, Job mentions a number of metals and minerals like the gold of Ophir, Onyx or sapphire and silver and the crystal, rubies and topaz, even the coral and pearl from the sea are mentioned. God also ask, 'have you entered into the

springs of the sea? Or have you walked in the search of the depth?’ This mentioned the ocean floor and channels and pathways in the ocean’s depths and these have been surprising discoveries of modern oceanography. God mentioned these facts in his message to Job over four thousand years ago. The water of the oceans now contains the waters of the great flood, which once were in ‘the waters above the ‘firmament’ and ‘the deep’, which was below the antediluvian crust. These waters stood above the mountains (Ps 104:6) which created tremendous crustal movements and opened up great ocean basins into which the flood waters drained (Ps 104:8). In Job 26:10, the word ‘compassed’ was used, ‘He has compassed the waters with bounds, until the day and night come to an end.’ The Hebrew word ‘khug’ (compassed) means to be made spherical, refers to the shape of the earth, especially to its sea level, the basic datum for earth’s geometry, see also proverbs 8:27 and Isaiah 40:22.

It is significant that Job contains more specific references to the constellations than any other book, suggesting that God-fearing men of that age were very much aware of the divine significance of these God-ordained star groups. Job also mentions the heavens in Job 11:7-8, ‘Can you by searching find out God? Can you find out eh almighty unto perfection? It is as high as heaven; what can you do? In this simile, the height of heaven is compared to the infinitude of God. The heavens are unbounded, exactly as modern astronomy indicates, and also Job 22:12, ‘Is not God in the height of heaven? And behold the height of the stars, how high they are!’ In Job 9:8, it even refers to the expanding universe concept of astrophysics in saying that God ‘spreads out the heavens.’ And further in Job 38:33, referring to the uniformity of stellar positions and movements, ‘do you know the ordinances of heaven? Can you set the dominion there of in the earth?’ The primeval matrix of waters that originally sustained and suspended all earthly materials (Gen1:2; 2 Peter 3:5) the ‘waters above the firmament’ had been separated from the ‘waters below the firmament. ‘So as Ps 19:1 says, ‘the heavens declare the glory of God.’ But unlike other ancient books, Job gives no hints of magical acts or any occult practices. There are no divine miracles except for Job’s healing and restoration but Job and Elihu mention faith in a future resurrection of the body (Job 19:26; 33:28). In addition, even Christians often fall into the trap of trying to explain the flood by some naturalistic geophysical cause such as asteroid impacts, earth’s axis shifting, and slipping crust. 2 Peter 3:3-6 Peter charges uniformitarians with wilful ignorance and states that the world that then was, overflowed with water, perished.’ (2 Peter 3:6)

Modern science’s main dealings are in regards to energy. Everything that exists in the physical universe is energy, in one form or another. Even matter is essentially a form of

energy and everything that happens involves an energy conversion process. And the most fundamental form of energy is light. All the electro-magnetic force systems except for gravity and nuclear forces are essentially different forms of light energy operating at different wave lengths. Yet, even, nuclear forces involve the velocity of light. God's first words in Gen 1:3 was, 'let there be light.' God ask Job in 38:19, 'where is the way where light dwells?' For light is not located in a certain place or situation and neither does it simply appear or disappear. Light is traveling. It swells in a 'way' always on the way to someplace else. Usually it travels in waves but sometimes it seems to move as a stream of particles. Light is dynamic, dwelling in a way, bound up in these energies of light, the electromagnetic spectrum and the relation between matter and energy are all the phenomena of the physical cosmos. God asked in Job 38:24, 'by what way is the light parted?' This could refer also refer to both the visible spectrum and other physical systems.

Job's faith was affirmed by verses 19:25-27, 'For I know that my redeemer lives, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.' And then 13:15-16, 'Though he slay me, yet will I trust him: but I will maintain mine own ways before him. He also shall be my salvation, for an hypocrite shall not come before him.'

Job still spoke of God as 'the God that is above' and 'the Almighty.' In Job 31:28, 35. Now, Elihu ignored Job's acknowledgement of innate sin, the possibility that he may have sinned unknowingly. Unlike other prophets, Elihu is boastful and inordinately insistent that his counsel be accepted as from God. One needs to question the spirit within him. Elihu's message was both arrogant, purporting falsely to be from God, and grossly misleading. The four-chapter message direct from God that climaxes the Book of Job is unparalleled by anything else in the Bible. Even unbelieving scholars acknowledge it as one of the world's greatest masterpieces of literature. He didn't say anything about Job's suffering. Is this because we have become self-centred instead of God-centred? We can count about 77 questions of which many are rhetorical. Where were you when I laid the foundations of the earth? When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4-7). How could you possibly know what happened? Were you there? God's questions deal with proper domain of science and its commission to subdue the earth. God further ask Job about the rotation of the earth, the springs and pathways of the sea, the breadth of the earth, the travel-way of light, etc.

To think or say that we shouldn't be concerned with creation but only with winning souls for Christ, they don't realize that this is a contradiction. The purpose underlying the Book of Job seems to be twofold – one directed heaven ward, the other earthward.

The ancient pantheistic evolutionism still dominates such ethnic religions as Hinduism, Confucianism, Buddhism, Taoism, Shintoism, and animism. Most alarming of all, perhaps, is that even those Christian institutions still giving nominal allegiance to Christ and to Biblical authority have largely allowed it to be undermined by such unbiblical and unscientific compromises as theistic evolutionism and progressive creationism. In addition, every such naturalistic or pantheistic process that has ever been imagined by human beings contradicts the basic scientific laws of the present (e.g. causality, conservation, entropy), so how could such processes possibly work?

God placed mankind in dominion over the plant and animal kingdom, but sin has marred this. The questions ask by God deal a lot with the biological world than with the physical and with animals. Extinct animals are also mentioned, the Unicorn in Job 39:9-12 or the Aurochs, or wild ox. So this lengthy zoology lesson in Job is a rebuke to those who lack knowledge. So eight of the verses deal with the early history of earth, twenty-seven deal with the physical world as it functions today, and thirty three verses deal with the nature and needs of the animals (not including the behemoth and the leviathan). There are forty four verses devoted to describe the behemoth and the leviathan. These two are obviously dinosaurs. The evolutionary myth that dinosaurs became extinct about seventy million years before man evolved is fallacious, both biblically and scientifically. Even today, there are cultures with stories of fire-breathing dragons from all parts of the world. In Genesis 1:21, the word translated whales in the King James is often translated sea monsters in other versions. The leviathan is specifically identified as a dragon in one biblical text, where is called, 'leviathan.' This was a real animal.

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