

Job

God's Incomprehensibility Explains Righteous Suffering

Righteous Suffering			Unsuccessful Dialogue				Restoration	
Chapters 1–2			Chapters 3–41				Chapter 42	
Dilemma			Debate				Deliverance	
Ruin			Reasons				Repentance	
Prose			Poetry				Prose	
Heaven and Earth			Land of Uz (North Arabia)				Heaven and Earth	
Job's Character 1:1-5	Satan's Assaults 1:6–2:10	Job's Friends 2:11-13	Cycles 3–26	Job 27–31	Elihu 32–37	God 38–41	Obedience 42:1-9	Blessings 42:10-17
Patriarchal Times (c. 2000 BC)								

Key Word: Incomprehensibility

Key Verse: (Elihu speaking) “The Almighty is beyond our reach and exalted in power; in his justice and great righteousness, he does not oppress. Therefore, men revere him, for does he not have regard for all the wise in heart?” (Job 37:23-24)

Summary Statement:

The proper response to righteous suffering is submission to God rather than questioning his incomprehensibility and sovereignty.

Applications:

During righteous suffering we should not question the reason for our plight.

During righteous suffering we should submit to God by trusting in God's wisdom.

Job

Introduction

- I. **Title** The name Job (אִיּוֹב *'iyyob*) has been thought to mean, "Where is (my) Father?" by W. F. Albright and finds attestation in the Amarna Letters (ca. 1350 BC) and the Egyptian Execration texts (ca. 2000), both of which apply it to tribal leaders in Palestine and the environs (Pope, 5f.).

II. Authorship

- A. **External Evidence:** The Syriac Bible places the book between the Pentateuch and Joshua due to the belief that Moses was the author, but the actual author remains unknown. That Job was a real person is evident outside the book in Ezekiel 14:14, 20 and James 5:11.
- B. **Internal Evidence:** Because of the authentic empathy sensed within the book, it is likely that the author experienced something of Job's suffering himself. He was also obviously a Hebrew who had intimate knowledge of divine sovereignty and was steeped in the wisdom techniques and tradition, evident in the theme and literary devices employed. Job himself may well have been the author, although this cannot be determined with certainty.

III. Circumstances

- A. **Date:** Ancient rabbis and modern scholars lack consensus, but several factors argue for a very early setting during patriarchal times, especially in the prose prologue (1:1–2:13) and epilogue (42:7-17). No mention is made of the Law or Exodus and Job acted in a priestly role (1:5). His wealth was measured in animals rather than gold (1:2-3; 42:12; cf. Abraham in Gen. 12:16; 13:2) and Job lived to a patriarchal life span (lived 140 years after his restoration, dying perhaps at 180-210 years old; 42:16; cf. Terah was 205, Abraham 175, Isaac 180, Jacob 147). Job also uses pre-Law names for God: *Shaddai* ("the Almighty"; 5:17), and *Yahweh* ("the LORD"; 1:21).

Since Job may have been written long after the patriarchal times when the story took place, most scholars date it as exilic or postexilic (but LaSor, 562, advocates a pre-exilic time of 700 to 600 BC). Yet even this does not explain how so much dialogue was accurately transmitted orally for 1000+ years. In conclusion, there remains no reason why the book could not have been also written around 2000 BC when the story took place.

- B. **Recipients:** The specific Jews to whom the account was originally penned are not known.
- C. **Occasion:** Some have proposed an exilic or post-exilic date, thinking the book purposed to answer why Israel went into captivity. However, this makes little sense since Job concerns why the righteous suffer—not the unrepentant nation that received the due penalty for its sins. The real reason for this masterpiece must be shrouded in mystery until more information comes forth.

IV. Characteristics

- A. Job switches from narrative (chs. 1–2) to poetry (3:1–42:6) and back to narrative (42:7-17).

(BKC [OT] p. 716)

Parallels in the Structure of the Book of Job

- a. Opening narrative (Chaps. 1-2)
 - a. Job's opening soliloquy (chap. 3)
 - c. The friends' disputation with Job (chaps. 4-28)
 - b. Job's closing soliloquy (chaps. 29-31)
 - c¹ Elihu's disputation with Job (chaps. 32-37)
 - c² God's disputation with Job (38:1-42:6)
- a. Closing narrative (42:7-17)

- B. Whether the book of Job is actual history is debated. Did the man Job really exist?
1. Tremper Longman says Job is not historical (19 Aug 2019 seminar, Singapore Bible College):
 - a. The book is only a “thought experiment,” meaning that it is not an account of real events.
 - b. It is written in stylistic poetry.
 - c. Job had seven sons and three daughters—the perfect numbers as sons worked the fields and didn’t require a dowry.
 - d. Job is one of the final books of the OT—at least in its final form.
 - e. *Ha Satan* (“The Accuser”) in Hebrew is not a proper name as it has the article (but see NLT rendering as “the Accuser, Satan” in 1:6), so this is not really Satan but actually another member of the heavenly court.
 2. My Response (correlate point-by-point with above):
 - a. What is a “thought experiment”? Why could the book not be a *real* experiment? God noted that Job, Noah and Daniel could not appeal to him (Ezek 14:14, 20). He surely would not list a fictional character Job with these real men.
 - b. Why is this an either/or issue? Why can’t Job be both a real dialogue in poetry? Why must we choose between them? It is true that most of Job records men dialoguing in poetic form. This may seem strange to Western ears today, but poetic discussion is not unusual in even some cultures today. The Bible has other texts of historical poetry (
 - c. The seven sons and three daughters being only stylistic argues without support that Job could not have actually had the ideal number of children.
 - d. How do we know that Job is late in its “final form”? No “earlier versions” of Job support this contention. It shows great unity throughout (compare Job 1 and Job 42).
 - e. Portuguese uses the definite article in proper names, as does other languages. We should not impose our western values on this. Zechariah 3:1 refers to Satan as the Accuser and if Job 1:6 is not Satan, then who is it? Satan is the Accuser (Rev 12:10).
- C. The major question addressed in the book, “Why do the righteous suffer?” is never specifically answered (except because God is God)!

Argument

The Book of Job begins in a narrative in which Job suffers at the hand of Satan (Job 1–2), wrestles in prose with four friends and God over the cause of his suffering (Job 3–41), and concludes again in a narrative with God vindicating him for his righteous response (Job 42). Most of the book revolves around three cycles of accusation by his three friends (Job 3–31), Elihu (Job 32–37), and finally God, who states that the reason for his suffering should not be asked because of the incomprehensibility and sovereignty of His ways (Job 38–41).

Synthesis

God’s incomprehensibility explains righteous suffering

1–2	Righteous suffering
1:1-5	Job’s character
1:6–2:10	Satan’s assaults
1:6-22	Possessions and children
2:1-10	Health
2:11-13	Job’s friends
3–41	Unsuccessful dialogue
3–26	Debate: Does suffering always indicate sin?
3–14	Cycle #1: Recommendations
3–7	Eliphaz: the experiential theologian
8–10	Bildad: the historical traditionalist
11–14	Zophar: the religious dogmatist
15–21	Cycle #2: Insinuations
15–17	Eliphaz
18–19	Bildad
20–21	Zophar
22–26	Cycle #3: Accusations
22–24	Eliphaz
25–26	Bildad

27–31	Job
27–28	Reply #1: God alone is wise
29–31	Reply #2: I am innocent
32–37	Elihu
32:1–33:7	Introduction
33:8–37:24	Four speeches
38–41	God
38:1–40:5	Exam #1: Unanswerable questions
40:6–41:34	Exam #2: Unlimited power
40:6-14	Divine attributes
40:15-24	Behemoth
41	Leviathan
42	Restoration
42:1-9	Obedience
42:1-6	Submission
42:7-9	Friendly advice
42:10-17	Blessings
42:10-12	Comfort/doubled livestock
42:13-15	Sons replaced/daughters added
42:16-17	Health/long life (140 years)

Outline

Summary Statement for the Book

The proper response to righteous suffering is submission to God rather than questioning his incomprehensibility and sovereignty.

- I. **The setting regarding God's sovereignty over righteous suffering was where Job, unaware of Satan's plot, innocently suffered great losses (Job 1–2).**
 - A. God blessed Job's character of righteousness with great possessions to show his sovereign blessing on his life (1:1-5).
 1. Scene 1 (Uz): Job was shown to be a righteous man in Uz (in Edom of northern Arabia; cf. Lam 4:21) to eliminate personal sin as a cause for his calamities (1:1).
 2. Job is the wealthiest man of northern Arabia with many animals and ten children (1:2-3).
 3. Job's fear of God is demonstrated in his regular sacrifices for his children (1:4-5).
 - B. Satan assaulted Job twice but he remained true to God as background for his friends' accusations against his character (1:6–2:10).
 1. Satan's first assault against Job under God's sovereign limitations takes all his possessions and children, but Job responds righteously (1:6-22).
 - a) Scene 2 (Heaven): Satan's limitations are contrasted with God's sovereignty as he tests Job, attributing his righteousness to material blessing (1:6-12).
 - b) Scene 3 (Uz): Satan responds to God's permission by taking all of Job's possessions and children, but is rebuked by Job's righteous response (1:13-22).
 2. Satan's second assault against Job under God's sovereign limitations takes his health, but again Job responds righteously (2:1-10).
 - a) Scene 4 (Heaven): Satan attributes Job's righteous response to God's gift of health, so God lets Satan test Job to contrast Satan's limits with God's sovereignty (2:1-6).
 - b) Scene 5 (Uz): Satan responds to God's permission by hurting Job with sores and a merciless wife, yet Job again responds righteously (2:7-10).

COMPARISONS OF JOB'S TWO TRIALS

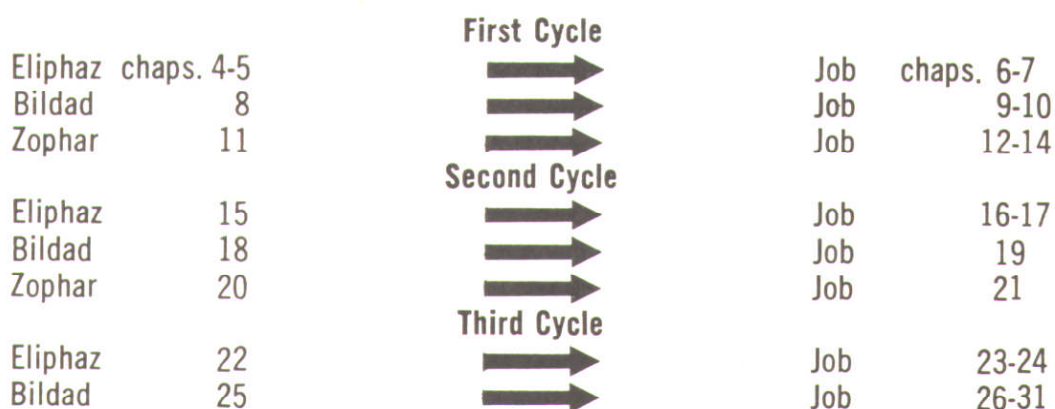
Chart G

Chapter 1	Chapter 2
FIRST TRIALS	FURTHER TRIALS
BANKRUPTCY & BEREAVEMENT	PHYSICAL PAIN
TOUCH HIS . . . "all that he hath" 1:12 POSSESSIONS OF JOB	TOUCH HIM "his bone and flesh" 2:5 PERSON OF JOB

Irving L. Jensen, *Job: A Self-Study Guide*, 28

- C. Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, sat in silence with Job for a week in the custom of the day so Job could first express his grief (2:11-13).
- II. **The answer to discussion of the reason for Job's suffering is for God to say that this question should not be asked due to his incomprehensibility and sovereignty (Job 3–41).**
- A. Job and his three friends debated in three cycles the reason for his suffering, each time getting more heated and specific, but not knowing why he suffered (Job 3–26).

The following outline of 4:1—31:40 shows the pattern of the three cycles of controversy in the Book of Job. (Observe that Eliphaz is the opening speaker of each series, and that Zophar does not speak in the last series.)

Irving L. Jensen, *Job: A Self-Study Guide*, 28

Repeated Themes in Job's Responses

First round of speeches			
	First speech	Second speech	Third speech
1. Disappointment in his friends	6:14-30	—	12:1-3; 13:1-12
2. Declaration of God's greatness	—	9:1-12	12:7-25
3. Disillusionment with God's ways	7:11-19	9:13-10:17	12:4-6
4. Despair with life (or desire for death)	6:8-13; 7:1-10	10:18-22	chapter 14
5. Desire for vindication with God	7:20-21	—	13:13-19
Second round of speeches			
	First speech	Second speech	Third speech
1. Disappointment in his friends	16:1-5; 17:3-5	19:1-4	21:1-6
2. Declaration of God's greatness	—	19:28-29	21:19-22
3. Disillusionment with God's ways	16:6-17	19:5-22	21:7-18, 23-34
4. Despair with life (or desire for death)	17:6-16	—	—
5. Desire for vindication with God	16:18-17:2	19:23-27	—
Third round of speeches			
	First speech	Second speech	
1. Disappointment in his friends	—	26:1-4	
2. Declaration of God's greatness	23:8-17	26:5-27:12; chapter 28	
3. Disillusionment with God's ways	24:1-17	—	
4. Despair with life (or desire for death)	(24:18-25)*	(27:13-23)*; chapters 29-30	
5. Desire for vindication with God	23:1-7	chapter 31	

*The wicked die.

- Bible Knowledge Commentary

1. Debate 1: Job's friends subtly advised him to repent, but Job despaired of life and asked God for vindication, as he found no reason for his suffering (Job 3-14).
 - a) Job breaks the silence with his first speech, in which he wishes he had never been born or could now die rather than continue suffering (Job 3).
 - (1) Job breaks the silence with his first speech in which he wishes he had never been born rather than continue suffering (3:1-19).
 - (2) Job then wishes he could die rather than continue suffering (3:20-26).
 - b) Eliphaz, an experiential theologian believing that suffering results only from sin, subtly corrects Job in his first speech, implying that he has sinned and must repent (Job 4-5).
 - (1) Eliphaz claims that Job's piety should be his confidence, implying that his discouragement stems from sin (4:1-6).
 - (2) Eliphaz identifies him as an experiential theologian who maintains that suffering only results from sin (4:7-21).
 - (3) Eliphaz subtly calls Job a fool by citing times when fools were judged (5:1-7).
 - (4) Eliphaz exhorts Job to repent since God knows what his sin is anyway (5:8-16).

- (5) Eliphaz encourages Job to submit to God by assuming that God will never let calamity strike those who fear Him (5:17-27).
- c) Job's response to Eliphaz expresses deep anguish, desire for sympathy and accurate rebuke, and then he complains to God (Job 6-7).
- (1) Job complains to Eliphaz his desire for sympathy and accurate rebuke (Job 6).
- (a) Job expresses deep anguish over God's heavy hand upon him (6:1-13).
- (b) Job seeks Eliphaz's sympathy (6:14-23).
- (c) Job requests Eliphaz to point out his sin (6:24-30).
- (2) Job complains to God about his months of misery (Job 7).

Job's Laments			
	Self-laments	Laments against God	Laments against "Enemies"
Job's opening soliloquy (chap. 3)	3:11-19, 24-26	3:20-23	3:3-10
Job's first speech (chaps. 6-7)	6:1-12 7:1-10	7:12-21	6:13-20
Job's second speech (chaps. 9-10)	9:25-31	9:17-23; 10:8-17	
Job's third speech (chaps. 12-14)	14:1-6, 7-15	13:3, 14-16, 23-27	
Job's fourth speech (chaps. 16-17)	17:4-10	16:9-14	
Job's fifth speech (chap. 19)		19:7-12	19:13-19
Job's sixth speech (chap. 21)			
Job's seventh speech (chaps. 23-24)	23:3-12		
Job's eighth speech (chaps. 26-31)	29:2-6, 12-20; 30:16-19, 24-31	30:20-23	30:1-15

- Bible Knowledge Commentary

- d) Bildad, a historical traditionalist, encourages Job to repent because God's justice punishes the wicked and blesses the righteous, thus blaming his children's deaths on their sin (Job 8).
- (1) Bildad defends God's justice (8:1-3).
- (2) Bildad affirms that Job's children died as punishment for their sins (8:4).
- (3) Bildad declares that if Job repents then God will forgive him (8:5-7).
- (4) Bildad, a historical traditionalist, argues that historical observations from wise ancestors show God punishes only the wicked and blesses the righteous (8:8-22).
- e) Job responds to Bildad, insisting that no one can prove innocence before God, but still requesting the reason for his oppression, and joy before he dies (Job 9-10).
- (1) Job answers Bildad that since no one can successfully prove his righteousness before God, neither can he (Job 9).
- (a) Job insists that no one can prove his righteousness before God (9:1-13).
- (b) Job admits that he cannot convince God of his own innocence and so wishes someone else could act as his defense attorney (9:14-35).

- (2) Job appeals to God Himself by requesting both the reason for his oppression and some joy before he dies (Job 10).
 - (a) Since a mediator could not arbitrate Job's defense, he challenges God Himself whether He is pleased to oppress him (10:1-7).
 - (b) Job asks God why He has turned against him (10:8-17).
 - (c) Job wishes he hadn't existed and asks for some joy before he dies (10:18-22).
- f) Zophar, a religious dogmatist, rebukes Job for claiming innocence and knowledge of God's ways and lists benefits of repentance (Job 11).
 - (1) Zophar identifies himself as a religious dogmatist who repudiates Job's claim to be innocent since God is not even punishing him for all his sin (11:1-6).
 - (2) Zophar bluntly rebukes Job for trying to fathom God and His ways by saying Job's "foolish" words can never become wise (11:7-12).
 - (3) Zophar delineates some potential positive results if Job repents (11:13-20).
- g) Job sarcastically rebukes all three for counseling falsely with inferior wisdom, asking God in vain to reveal his sins, mourning the brevity of life (Job 12–14).
 - (1) Job sarcastically rebukes his friends who counsel falsely while at ease when even the animals know more than them (12:1–13:19).
 - (a) Job sarcastically challenges his 'wise' friends, claiming that if they died then wisdom would disappear from the earth (12:1-3).
 - (b) Job asks why idolaters and his three friends at ease prosper while he becomes a laughingstock (12:4-6).
 - (c) Job states that animals know more about God's control over nature than his friends showing their limited power and knowledge (12:7-25).
 - (d) Job accuses his friends of being false and worthless advisors and requests that they shut up (13:1-19).
 - (2) Job asks God in vain to show his sins and mourns life's brevity (13:20–14:22).
 - (a) Job asks God to reveal his sins but receives no answer (13:20-28).
 - (b) Job describes the brevity of life to move God to answer him quickly (14:1-6).
 - (c) Job mourns man's one life while trees sprout again after calamity (14:7-22).

2. Debate 2: General proposals of Job's sin become specific, vicious insinuations that Job is wicked yet he trusts God to defend him as righteous (Job 15–21).
 - a) Eliphaz's second speech pressures Job to confess his sinfulness with the same experiential theory as before—that suffering always results from sin (Job 15).
 - (1) Eliphaz seeks to pressure Job that his own mouth condemns him as guilty before God (15:1-13).
 - (2) Eliphaz insists that experience shows how only wicked people experience suffering, insinuating more forcibly Job's sinfulness (15:14-35).
 - b) Job's responds with disgust at hearing the same pious platitudes, distress at God's rejection yet desiring His vindication, and despairing of life (Job 16–17).
 - (1) Job expresses disgust for hearing the same clichés from his friends whom he terms "miserable comforters" (16:1-5).
 - (2) Job expresses distress of God turning against him though he is innocent (16:6-17).
 - (3) Job expresses desire for God to vindicate him for his innocence (16:18–17:9).
 - (4) Job expresses disdain for his friends and despair for his life (17:10-16).
 - c) Bildad's second speech angrily rebukes Job for expecting special favors from God when he is only undergoing the fate of all wicked people (Job 18).
 - (1) Bildad angrily rebukes Job for expecting God to alter the reality of sin's results for his sake (18:1-4).
 - (2) Bildad assails Job in his description of the fate of the wicked (18:5-21).
 - d) Job, in his lowest state due to animosity from people and God, responds to Bildad with his highest hope—vindication by the same living God (Job 19).
 - (1) Job bemoans animosity from his accusers, God, and friends and relatives in his lowest state emotionally and spiritually (19:1-22).
 - (2) Job exults in his highest expression of hope that he will see the living God who will vindicate him (19:23-29).
 - e) Zophar's second speech argues from history that the wicked are always punished with a short life and loss of wealth, blasting Job for a personal insult (Job 20).
 - (1) Zophar angrily blasts Job for being personally dishonored by his words (20:1-3).
 - (2) Zophar maintains from history that the prosperity of the wicked is always short-lived (20:4-11).
 - (3) Zophar affirms that God always judges the wicked in this life (20:12-29).
 - f) Job responds to Zophar also from historical observations that the wicked often live rich, godless lives, dying at the same time as poor, righteous men (Job 21).
 - (1) Job argues from historical observations that the wicked are often not punished but live long, satiated, godless lives (21:1-21).
 - (2) Job calls Zophar's statements nonsense since rich, wicked men and poor, righteous men often die at the same age (21:22-34).
3. Debate 3: Job's friends even more openly accuse him of specific sins that they believe caused his troubles but Job finds no reason for his suffering (Job 22–26).

- a) Eliphaz's third speech openly accuses Job of specific social sins that caused his troubles but promises God's blessing if he repents (Job 22).
 - (1) Eliphaz maintains that God is not interested in Job because of his sins (22:1-4).
 - (2) Eliphaz accuses Job of guilt in sins of defrauding debtors, the poor, the hungry, widows, and orphans (22:5-9).
 - (3) Eliphaz warns Job that his troubles have come because God knows he has committed these social sins (22:10-20).
 - (4) Eliphaz promises Job that if he repents then God will bless him (22:21-30).
- b) Job admits he doesn't know why he suffers righteously from a sovereign God and shows that wickedness is not immediately judged (Job 23–24).
 - (1) Job anguishes at not being able to find God to present to Him his case because he still does not know the cause of his suffering (23:1-9).
 - (2) Job declares his innocence and confidence of God's vindication as evidence that his heart is right before God (23:10-12).
 - (3) Job expresses fear at God's sovereignty in light of his questions on the purpose of his suffering (23:13-17).
 - (4) Job cites many ways in which God does not intervene in the actions of the wicked to prove his point that not all sin is immediately judged (24:1-17).
 - (5) Job upholds the certain eventual punishment of the wicked to convince Eliphaz that he still believes in the justice of God (24:18-25).
- c) Bildad's third speech briefly states that Job or any other sinner cannot schedule a hearing with a majestic God (Job 25).
 - (1) Bildad recounts God's majesty (25:1-3).
 - (2) Bildad compares man's puniness and sinfulness to God to convince Job of the absurdity of getting a hearing from Him (25:4-6).
- d) Job sarcastically praises Bildad's compassion and wisdom and also describes God's majesty, showing that neither can fathom God's purpose for his suffering (Job 26).
 - (1) Job sarcastically praises Bildad's "great compassion" and "great wisdom" to rebuke him for his ignorance of the real reason for his suffering (26:1-4).
 - (2) Job describes God's majesty over nature himself to show that he also cannot fathom God's purpose for his suffering (26:5-14).

Note: A third speech from Zophar, along with Job's reply, is absent—probably because he realized that he had nothing valuable to contribute!

- B. Job replied that all three friends' simple arguments about suffering always resulting from sin were unfounded (Job 27–31).
 - 1. Job's first monologue shows that God assures the ultimate destruction of the wicked but God alone has the wisdom to know the reason for his suffering (Job 27–28).
 - a) Job affirms his righteousness and the ultimate destruction of the wicked (Job 27).
 - (1) Job affirms his righteousness once again so that he would not be placed among those in his following comments (27:1-6).
 - (2) Job affirms the ultimate destruction of the wicked (27:7-23).

- b) Job extols heavenly wisdom which man cannot find, to prove that he nor his counselors knew the reason for his suffering (Job 28).
 - (1) Job praises man for being able to find metals in the recesses of the earth (28:1-11).
 - (2) Job states that wisdom, in contrast to metals, can be found by God alone to prove that no one knew the reason for his suffering (28:12-28).
 - (a) Job states that while man can find metals, he can't find wisdom (28:12-22).
 - (b) Job states that God alone knows true wisdom to prove that neither he nor his counselors knew the reason for his suffering (28:23-28).
- 2. Job's second monologue describes his past prosperity, present misery and innocence as a final appeal before God and man (Job 29–31).
 - a) Job remembers his past prosperity when he enjoyed God's blessing, man's respect, and expectation of continued health (Job 29).
 - (1) Job remembers enjoying God's blessing (29:1-6).
 - (2) Job recalls the respect from man and privilege of helping others (29:7-17).
 - (3) Job recalls how he expected continued health (29:18-20).
 - (4) Job again recalls the respect he received from others (29:21-25).
 - b) Job describes his present misery socially, physically, spiritually, and emotionally (Job 30).
 - (1) Job cites his disrespect socially in mocking from the scum of society—young men who considered him scum (30:1-15).
 - (2) Job cites his pain physically (30:16-19).
 - (3) Job cites his abandonment spiritually (30:20-23).
 - (4) Job cites his opposition socially (30:24-26).
 - (5) Job cites his exhaustion physically and emotionally (30:27-31).
 - c) Job defends his innocence from sin in his personal life, societal relationships, and spiritual integrity (Job 31).
 - (1) Job defends his innocence from sin in his personal life (31:1-12).
 - (2) Job defends his innocence from sin in his societal relationships (31:13-23).
 - (3) Job defends his innocence from sin in his spiritual integrity (31:24-40).
- C. Elihu angrily denounced the others' inadequate advice and rebuked Job that God need not reveal the purpose for Job's suffering although He is speaking to Job through his pain (Job 32–37).

Overview of Elihu's Speeches		Addressees in Elihu's Speeches
Job's Complaints	Elihu's Answers	First speech
1. God is silent; He does not respond to me (13:22; cf. 33:13).	<i>First speech: God does speak—through dreams and pain (chap. 33).</i>	To all four (32:6-9) To the three (32:10-14) To Job (32:15-33:33)
2. God is unjust; He does not relieve me of my suffering (19:6-7; 27:2; cf. 34:5-6).	<i>Second speech: God is just (chap. 34).</i>	Second speech
3. God is unconcerned; He does not reward me for my innocence (10:7; cf. 35:3).	<i>Third speech: God is sovereign (chap. 35).</i>	To the three (34:1-15) To Job (34:16-37)
		Third speech
		To Job (chap. 35) of four
		Fourth speech
		To Job (36:1-37:1) To the three (37:2-13) To Job (37:14-24)

- Bible Knowledge Commentary

1. Introduction: Elihu angrily rebukes the friends for accusing Job with inadequate arguments and rebukes Job for justifying himself (32:1-33:7).
 - a) Elihu the son of Barakel the Buzite is introduced as angry at Job for justifying himself and at the friends for accusing Job when they had no answer for his suffering (32:1-3).
 - b) Elihu announces that he has spoken only now because of his younger age, then rebukes the friends for their inadequate arguments (32:4-14).
 - (1) Elihu addresses all four men, hesitant to speak because of his younger age than them (32:4-9).
 - (2) Elihu answers the friends that they have failed to prove Job wrong and assures that he will not repeat their arguments (32:10-14).
 - c) Elihu tells Job the friends have no answer but in sincerity he challenges Job to debate the reason for his suffering (32:15-33:7).
 - (1) Elihu says the others finished speaking yet he knows why Job suffers (32:15-22).
 - (2) Elihu speaks to Job of his sincerity and challenges him to debate (33:1-7).
2. Elihu's four speeches affirm that God's justice and sovereignty do not obligate Him to reveal the purpose for suffering although He is speaking to Job through his pain (33:8-37:24).
 - a) Elihu's first speech affirms God speaking to Job through dreams and pain (33:8-33).
 - (1) Elihu quotes Job's complaint as, "God is punishing me with silence despite my innocence" (33:8-11).
 - (2) Elihu answers that God does speak as he speaks via dreams and pain (33:12-33).

Elihu's Quotations of Job

In Elihu's First Speech

- 33:9a "I am pure" (cf. 6:10; 9:21; 10:7; 12:4; 16:17; 31:6).
- 33:9b "Without sin" (cf. 13:23; 23:11).
- 33:9c "I am clean and free from guilt" (cf. 9:20-21; 10:7; 27:6).
- 33:10a "God has found fault with me" (cf. 10:6).
- 33:10b "He considers me His enemy" (cf. 13:24; 19:11).
- 33:11a "He fastens my feet in shackles" (cf. 13:27).
- 33:11b "He keeps close watch on all my paths" (cf. 7:17-20; 10:14; 13:27).

In Elihu's Second Speech

- 34:5a "I am innocent [righteous]" (cf. 9:15, 20; 27:6).
- 34:5b "God denies me justice" (cf. 19:6-7; 27:2).
- 34:6a "I am right" (cf. 27:5-6).
- 34:6b "I am guiltless" (cf. 10:7; chap. 31).
- 34:6d "His arrow inflicts an incurable wound" (cf. 6:4; 16:13).
- 34:9 "It profits a man nothing when he tries to please God" (cf. 21:15).

In Elihu's Third Speech

- 35:2 "I will be cleared by God" (cf. 13:18; 23:7).
- 35:3 "What profit is it to me, and what do I gain by not sinning?" (cf. 21:15)

In Elihu's Fourth Speech

- 36:23 "You [God] have done wrong" (cf. 19:6-7).

ZucK, BKC, 1:758

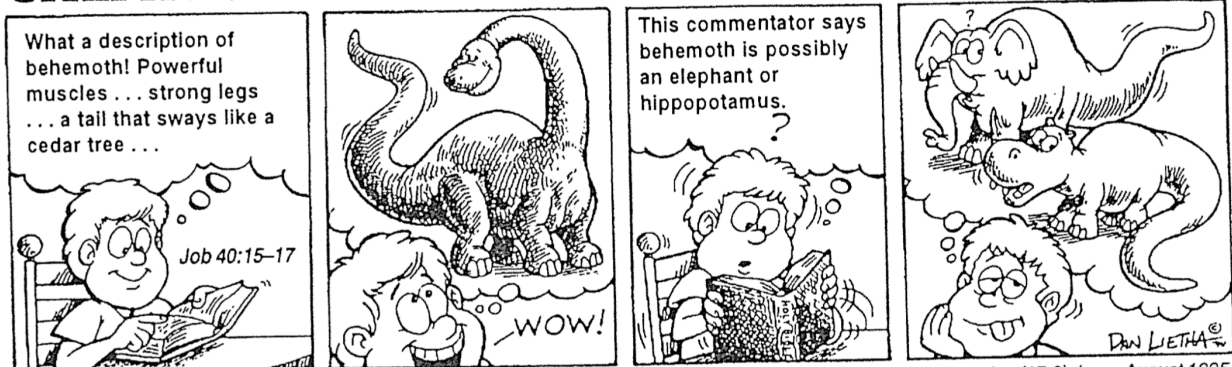
- b) Elihu's second speech affirms to all four men that despite Job's declaring God unjust, He is just and He hasn't given Job his full due (Job 34).
- (1) Elihu exhorts the three friends to use true wisdom in discerning the cause of Job's suffering (34:1-4).
 - (2) Elihu quotes Job's complaint as, "God denies me justice despite my innocence so it's useless to serve Him" (34:5-9).
 - (3) Elihu answers that God is just—and Job should get even harsher treatment (34:10-37).

- c) Elihu's third speech affirms to all four men that God's sovereignty places no obligations on Him to do anything for Job (Job 35).
 - (1) Elihu quotes Job's complaint as, "God does not reward me for my innocence so I gain nothing by not sinning" (35:1-3).
 - (2) Elihu answers that God is sovereign, unaffected by man's innocence or guilt and not answering Job's cries due to his pride (35:4-16).
 - d) Elihu's final speech affirms God's justice in dealing with man and sovereignty in nature, showing He has no obligation to reveal the purpose of Job's suffering (Job 36-37).
 - (1) Elihu affirms God's justice in dealing with man (36:1-21).
 - (2) Elihu affirms God's sovereignty shown in nature (36:22-37:24).
- D. The LORD tested Job with unanswerable questions to affirm His incomprehensibility, sovereignty, and omnipotence (Job 38-41).
1. The LORD's first speech asks numerous questions about nature which Job admits he cannot answer, to prove His incomprehensibility and sovereignty (38:1-40:5).
 2. The LORD's second speech to Job questions whether he is stronger than two dinosaurs to prove His omnipotence and sovereignty (40:6-41:34).
 - a) The LORD challenges Job to clothe himself with divine attributes so he can discredit God's justice (40:6-14).
 - b) The LORD compares Job's strength with that of Behemoth (Apatosaurus or Brachiosaurus?) to demonstrate His omnipotence and sovereignty (40:15-24).
 - c) The LORD compares puny Job with Leviathan (probably Parasaurolophus, maybe Allosaurus or Tyrannosaurus Rex) to show His omnipotence and sovereignty (Job 41).

Note: For support of this dinosaur interpretation see this illustrated book written at a lay level (for reading to children?): Duane T. Gish, *Dinosaurs: Those Terrible Lizards* (P.O. Box 1606, El Cajon, CA 92022: Master Book Pub. [a division of CLP, Inc.], 1977), pp. 16-17, 30, 50-55). He supports the existence of dinosaurs and humans living at the same time (so does Genesis 1:24-26) and explains how the earth originally had a warm, tropical climate throughout (meaning much vegetation); however, the release of water for the Flood changed the climate so drastically that plant life diminished, leading to a reduction in plant-eating dinosaurs which cut off the food supply for meat-eating dinosaurs so that all dinosaurs are now extinct. (See this book in the SBC library: call number 268.18 GIS.) See also the dinosaur supplement to these Job notes (pp. 378-79) and OT Survey, 1:80-82.

CREATIONWISE

Dan Lietha



Creation (17:3) June-August 1995

III. The proper response to righteous suffering was Job's submission to God rather than questioning his incomprehensibility and sovereignty (Job 42).

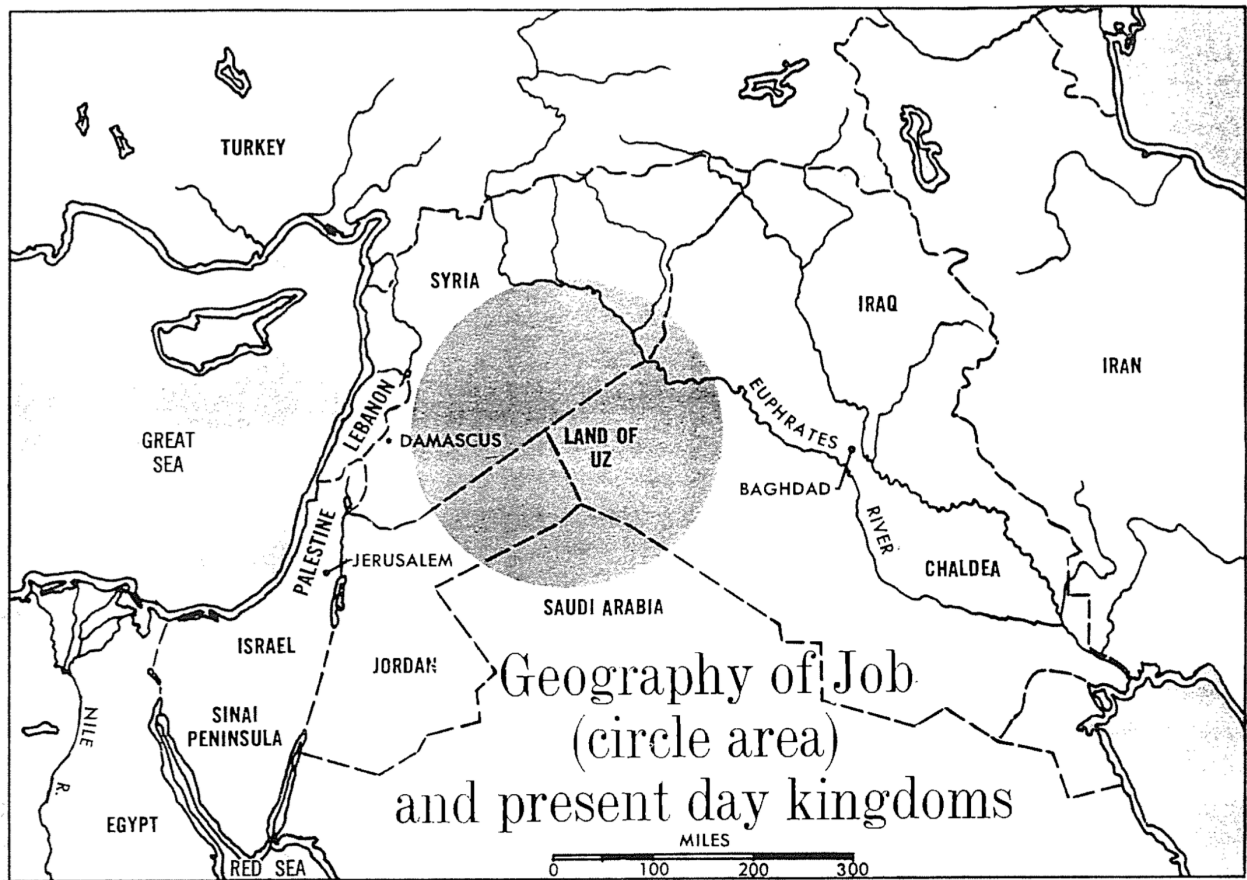
- A. Job submitted to God's incomprehensibility and sovereignty and prayed for his friends, showing God's pleasure with Job but displeasure at the friends' accusations (42:1-9).
1. Job obeyed God by submitting to His sovereignty and incomprehensibility (42:1-6).
 - a) Job recognized God's omnipotence and sovereignty and repents from his questioning God (42:1-3).
 - (1) Job recognized God's omnipotence (42:1-2a).
 - (2) Job recognized God's sovereignty (42:2b).
 - (3) Job repented from his questioning God (42:3).
 - b) Job submitted to God's incomprehensibility and repented again (42:4-6).
 2. God condemns Job's three friends for their accusations, commanding Job to pray for them and encourage them to offer sacrifices (Notice that God does not rebuke Elihu) (42:7-9).
- B. God blessed Job's obedience with long life, doubling his former wealth, giving him more children and restoring his health, blessing the latter part of his life more than the first (42:10-17)
1. Job was comforted by his friends and siblings and received twice the livestock he had before the calamities (42:10-12).
 2. Job's ten children who died were replaced with ten more, including three beautiful daughters (42:13-15).
 3. Job's health was restored so that he lived 140 years after this time, dying at perhaps 180-210 years old (42:16-17).

Contrasts Between Job 1 and Job 42

	Job 1	Job 42
Description	Blameless and upright, feared God and shunned evil	Blameless yet repentant, feared God and prayed for friends
Sons	7	7
Daughters	3 (ate with brothers at feasts)	3 (more beautiful, got inheritance)
Sheep	7,000	14,000
Camels	3,000	6,000
Yoke of Oxen	500	1,000
Donkeys	500	1,000
Servants	"Large number"	Assumed large
Age	Unstated	Lived another 140 years

Map of Uz

Irving L. Jensen, *Job: A Self-Study Guide*, 4



The Cycles of Debate in Job

Cycle	1	2	3
Tone	Implication	Insinuation	Indictment
Content	General Recommendations	Specific Advice	Vicious Accusations
Speakers	Eliphaz Bildad Zophar	Eliphaz Bildad Zophar	Eliphaz Bildad
Length	12 chapters	7 chapters	5 chapters
Chapters	3–14	15–21	22–26



The Perspectives of Job's Friends



	Eliphaz	Bildad	Zophar	Elihu
Philosophical Title	Experiential Theologian	Historical Traditionalist	Religious Dogmatist	Young Intellectual Theologian
Paraphrase	Here's what my observations have taught me	Here's what we learn from past experiences	Here's what God reveals that happens always	Here's what is logical and makes best sense (32:14)
View of God	Punishes the wicked and blesses the righteous (4:8-9)	Judges all people consistent with what he has always done	Consistent in his unbending will and merciless ways	Disciplines us for our good and his mercy restrains his power (37:23)
View of Suffering	Results only from sin (4:7); Universal (5:7)	Results only from sin (25:4)	Results only from sin (11:2)	Purifies us (33:19)
View of Job	You suffer from your own sin (5:8)	Your children were judged for sin (8:4)	You <i>definitely</i> are sinning (11:13-14)	You need my wisdom (33:33)
Counsel to Job	Pray (5:8) and submit to God's discipline (5:17)	See history and you will see where you sinned (8:8-10)	You deserve even more punishment than you got (11:6)	Humble yourself by considering God's miracles (37:14)
Basic Flaw in Thinking	Bases truth on experience rather than experience on truth	Everyone's view of history is flawed but we don't know it is wrong	Not all of life is black and white	Not all difficulties stem from God's discipline (as it is absent in Job 1-2)
Attitude	Concerned comfort	Argumentative	Blunt rebuke	Fluent but prideful
Other Traits	First to speak (oldest?)	History lessons	No tact, no heart	Youngest so last to speak
Speech References	3-7 15-17 22-24	8-10 18-19 25-26	11-14 20-21	32-37

Five Responses to Suffering

Huang Sabin, SBC, adapted

PERSON	RESPONSE	SOLUTION	MODERN EQUIVALENT	ANSWER
1 Job's wife	Curse God & die 2:9	Suicide	Young people	Unacceptable
2 Three 'friends'	Suffering is due to sin 4:7-8	Repentance	'Name it, claim it'	Not always applicable
3 Job	God's not fair & doesn't care 19:7	Complain	Most mourners	Unbiblical
4 Elihu	Trials are for teaching 33:14-19	Endure	Most preachers	Inadequate
5 GOD	Not 'Why?' but 'Who?' 38-42	Worship	None	Unpopular

Mythology in Job

Introduction

For centuries several strange creatures in the book of Job have puzzled biblical scholars. These include Leviathan (3:8; 40:35f.), Behemoth (40:15), *Tannin* (the Dragon, 7:12), Rahab (9:13) and the *repha'im* (the "shades," 26:5). However, recent discoveries in Ancient Near East studies claim to give evidence that these creatures are mythological.

This paper will seek to answer three important questions: (1) Are these creatures indeed mythological? (2) Why would Job refer to mythology? (3) What attitude does the author express towards the existence or non-existence of these creatures?

Are These Creatures Mythological?

The weight of the evidence suggests that nearly all of the above creatures are indeed mythological creatures known during the time of the writing of the book of Job.

Leviathan (the Serpent)

Job twice mentions a creature called "Leviathan" (3:8; 41:1). The first time (3:8) alludes to the practice of "arousing Leviathan." This mythical sea monster of Ugarit (named "Lotan") had seven heads and lived in the sea. When aroused, it would stretch so high in the sky it eclipsed the light to the earth by "swallowing the moon or sun" (Smick, 215). Ugaritic enchanters pronounced curses upon people by raising Leviathan, so Job, in this moment of despair over his sufferings, is inviting the enchanters to raise Leviathan and thus remove the light (i.e., existence) of the day of his birth. Job, in effect, employs mythological terms to express his wish that he never existed at all.

The belief that a large creature (especially a sea creature) could swallow the sun or moon is common among mythologies of several ancient peoples. Some of them include the people of India, China, Burma, Scandinavia, the Tartar tribe of the Chuwashes, Mongolia, Iraq, Israel (folklore), the Negritos of Borneo, and the Canaanites. Even the Romans and Greeks had similar mythologies (Gastor, 787-78). Gastor writes of Leviathan, "The name Leviathan is a fanciful invention of popular lore. It means properly "Coiling" or "Wrigley," and the monster is also called, both [in Isaiah] and in the Canaanite text from Ugarit, 'Aqaltan, 'the Tortuous" (p. 577).

The second mention of Leviathan in the book of Job comes from the mouth of God Himself (41:1-34). Here we see, in contrast with the usage in Job 3:8, a detailed description of the animal; in fact, this passage contains the most explicit details of any of the fourteen animals the LORD mentions in his talks with Job (38:39-39:30; 40:15-41:34). That the Leviathan mentioned here is *not* a mythical creature is supported by the following evidence: (1) Man attempted to capture and tame it to no avail (41:1-11, 26-34), and (2) It is spoken of in conjunction with behemoth (the hippopotamus) of which it shares many common characteristics (cf. Job 40:15-24). Most feel that Leviathan is a crocodile due to its tough skin (41:13-17, 23), ferocious jaw (41:14), difficulty to capture (41:6) and hideous movements of its eyes, nose and mouth (41:18-21). However, since the crocodile has weak limbs in contrast to 41:12, probably some marine dinosaur was in view (cf. notes, 379).

Behemoth

The Behemoth appears only once in Job (40:15-24). This is a real animal since Job could "behold" this creature that the LORD made (40:15a). God would not have asked Job to view a mythical creature, nor would He have claimed to create such an animal if it was not real. That it is real is also supported by the association with the preceding twelve real animals, which the LORD spoke earlier (38:39-39:30). Gastor does not mention the behemoth in his treatment of the mythical creatures.

The description of the beast ("Behemoth" is the intensive plural form of "beast" in Hebrew) further supports its existence as an actual animal. Most feel that the behemoth, due to its strength (40:16-19), herbivorous eating habits (40:15b, 20), life in the marshes (40:20-23) and fierceness (40:24) best describes the hippopotamus. However, this does not explain the large tail (40:17), so probably some plant-eating dinosaur is in view (cf. notes, 378).

Rahab (the Boisterous)

Job mentions Rahab twice (9:13; 26:12-13). The first reference (9:13) cites God conquering the helpers of Rahab (a sea god) in His anger. This cites the cohorts of Rahab (or Tiamat) who were captured by the Babylonian high god Marduk in the Babylonian creation myth, *Enuma Elish*.

The second occurrence of Rahab in Job demonstrates God's power over the mythical creature in His shattering of this sea monster (26:12-13). Rahab is synonymous with Leviathan based upon Job 7:12 (cf. *BKC*, 1:731) and the fact that both are associated with the sea (Rahab is used in parallel structure with the sea in Job 26:12) and are defeated by God when He establishes His sovereignty (Wakefield, 79). Rahab eventually become a nickname for Egypt (Pss 87:4; 89:10; Is 30:7), referring to the country's great power that God held in check.

Tannin (the Dragon)

Wakefield notes, "Whereas Rahab and Leviathan are never mentioned together in the same context, *tannin* appears once parallel to Rahab (Is 51:9) and twice parallel to Leviathan (Ps 74:12; Is 27:1)" (p. 72). Since it appears with the article (i.e., "the monster"; Is 27:1; Ezek 29:3) and also in the plural form (Gen. 1:21; Deut 32:33) these uses imply that *tannin* without the article in poetic passages actually is a weaker term than Leviathan or Rahab, i.e., a generic term for "the monster." In this sense we can observe its only appearance in the book of Job (7:12). Here Job asks whether God guards him as Marduk guards the sea monster from his freedom.

Repha'im (the "Shades")

Job also mentions *repha'im* as an allusion to myth: "The Shades (Rephaim) tremble beneath the waters; so do they who dwell therein" (Job 26:5). Gastor, 794-95 notes that many primitive peoples believed that the abode of the dead lay beneath the sea. Here we see the "dead" or "departed spirits" (NASB), a term sometimes used of the giant-like Rephaites (cf. Deut 2:20-21). "In Ugaritic, the Rephaites were the chief gods or aristocratic warriors... the 'elite among the dead'" (*BKC*, 1:749). Job mentions them here in his support that God is so sovereign that the largest and most elite of the departed beings tremble and writhe because God sees them completely.

Why Would Job Refer to Mythology?

The weight of the evidence suggests that many of the above creatures are indeed mythological creatures, but why would Job make these kinds of non-historical references?

Explanation #1

Several authors opt for the explanation that Israel originally believed in a mythical concept of God that later evolved into the transcendent view of Yahweh during the kingdom period. B. S. Childs' *Myth and Reality in the Old Testament* (SCM, 1962) and Mary K. Wakeman's *God's Battle with the Monster* (Brill, 1973) advocate this position that Hebrew thought arose from earlier mythical beliefs. This is also the view of Gastor (p. xxv), who writes,

The folklore of the Old Testament consists of stories, songs, customs, institutions, and idioms. It is the residue of what Israel inherited from her pagan ancestors or adopted and adapted from her neighbors.

This is tantamount to saying that Job did not know any better when he referred to these mythical creatures. This view totally misses the point of the LORD's entire discourse in Job 38-41 where He states that He is God. Job was left dumbfounded because he knew better than to believe these silly superstitions (cf. Job 40:4, 5; 42:6). Similarly, that Job did not believe in the Leviathan sun swallowing myth is evident in his monotheistic rejections of the mythological understanding of the sun (Job 31:26-28). Job also acknowledges that it is God alone who commands the sun not to shine (Job 9:7a).

Explanation #2

A second, opposite, view is advocated by Yehezkel Kaufmann in his *Religion of Israel* (Chicago, 1960). "He maintains that the Hebrews were so far from being myth-makers in any period of their history that they did not even understand the nature of myth" (Oswalt, 167). His "evidence" lies in the prohibitions to pray to idols (Isaiah 44:9-20), but herein is the demise of his view. If the Hebrews were completely unfamiliar with

myth, this passage would lose all its force. This explanation also does not explain the existence of the allusions to myth as well which have already been pointed out in Job.

Explanation #3

The third and best view is that Job used these mythical allusions merely to heighten the effect in his writing. In reference to the usage of Leviathan in Job 41:1-6, Oswalt remarks,

"There seems, then, to be a *double entendre* in the writer's mind. He wants to make use of all the emotional connotations of the name Leviathan. He specifically uses it in order to convey on a feeling level all the overtones of God's sovereignty over nature" (p. 165).

Job never once questions the power or sovereignty of YHWH in his discourses. He names God as the One exercises sovereignty and creative power (Job 9:1-19). He also notes that Sheol, the realm of Mot in Ugaritic mythology where Baal enters powerless, is naked before God (Job 26:6). These and other references firmly support Job's monotheistic viewpoint. However, the author simultaneously employs the Canaanite Baal imagery and other Ancient Near East mythological terms.

What is Job's Attitude About the Existence of These Creatures?

In line with the third view proposed above it is evident that Job does not view these mythical creatures as actually existing. The fact that Job employs mythological language is not unusual or unique, for in every language from every age myth is alluded to even in religions that are strictly monotheistic (Smick, 214). However, allusions do not imply belief. Job only refers to the commonly understood myths of his day, often in poetic language.

We do the same today. Often people will refer to Santa Claus as if he really existed, yet few would accuse the person who mentions the benevolent saint as being an ardent follower or even one naive enough to suppose that one man could make worldwide deliveries in a single night!

Conclusion

Some confusion regarding the purpose of the book of Job may clear up any final doubts as to the nature of mythology within the book. The theme of the book of Job has often been interpreted, as "suffering," but a better understanding may be "the sovereignty of God." This is especially emphasized in the last chapters where God never gives a reason for Job's suffering. He only proves His right to rule the universe, including Job's life and health.

The issue of mythology in Job is clarified well in Smick's final comment (p. 228) in his article in which he accurately defines the term mythology:

In conclusion let me say that the distinguishing mark of mythology is not references to gods or the use of anthropomorphism and various metaphors which describe deity in concrete terminology but rather the narration of the interactions of numerous gods including such characteristics as their pettiness, their wild acts of violence, and sexual exploits. The OT authors do not show such concrete mythological commitment.

I wholeheartedly agree.

Dinosaurs in the Book of Job?

To prove His great strength and wisdom to Job, God notes how He created the Behemoth and Leviathan in Job 40–41. The identity of these animals has long perplexed scholars. The following lists some views held on these curious beasts.

Behemoth (Job 40:15-24)

	Strengths	Weaknesses
Mythical Monster	<ul style="list-style-type: none"> Behemoth is the "ferocious bullock of El" which the Ugaritic goddess Anat conquers with Leviathan. Job refers to other mythical monsters (see preceding study) 	<ul style="list-style-type: none"> Job can "look at the Behemoth" (40:15a) Behemoth was made along with Job (40:15b) God had just described other real animals Behemoth is translated "wild beasts" in Joel 1:20 which is a non-mythological usage
Elephant	<ul style="list-style-type: none"> Harris, Aquinas, NIV margin Eats plants (40:15a, 20) Habitat includes both land (40:15b, 29a) and water (40:21-23) 	<ul style="list-style-type: none"> The tail "sways like a cedar" (40:17a) so it's not a trunk or cedar "branch." The tail "bends down" (not "sways") or "penis stiffens" also mistranslate The behemoth belly has powerful muscles (40:16b), but the elephant's strength is in its legs
Buffalo	<ul style="list-style-type: none"> Hartley and Couroyer In Palestine in 2000 BC buffaloes roamed about in Israel Habitat includes both land (40:15b, 29a) and water (40:21-23) 	<ul style="list-style-type: none"> Tail "sways like a cedar" (40:17a) Hartley equates the tail with male genitals and thighs to the testicles, but he admits that these meaning were characteristic only in later Hebrew and in the Targum, respectively.
Rhinoceros	<ul style="list-style-type: none"> Northrup identifies as giant hornless rhinoceros called Baluchitherium Texts in Job indicate that he lived in an ice age, making it extinct 	<ul style="list-style-type: none"> Tail "sways like a cedar" (40:17a) Northrup does not comment on the size of the rhinoceros' tail, so one must assume it resembles the small tail of a modern rhino.
"Ox"	<ul style="list-style-type: none"> Kinnier Wilson says it is "ox-like" and equates it with Leviathan Behemoth means 'beasts', 'cattle'. 'He eats grass like an ox' (40:15b) Cattle laugh at him—"who should laugh louder than the animals of his own kind and species?" (40:20) 	<ul style="list-style-type: none"> Tail "sways like a cedar" (40:17a) "Behemoth" (plural intensification) puts it in a different category than a regular ox. Verse 20 means "all the animals play nearby." He supposes an elliptical "to lift up" here based upon the "same ellipsis" in 41:25, which he translates "lifting up of his voice" rather than "he rises [his entire body] up."
Hippopotamus	<ul style="list-style-type: none"> Zuck, Driver, NASB/NIV margins Strength (40:16-19), herbivorous eating habits (40:15b, 20), life in the marshes (40:20-23) Fierceness evident when trying to catch it 'by the eyes' or nose when only those parts of the head show above water (40:24) 	<ul style="list-style-type: none"> Tail "sways like a cedar" (40:17a) Zuck (a hippopotamus advocate) admits that the hippo's tail stiffens when he is afraid (<i>BKC</i>, 771-772). In contrast, Behemoth is fearless (40:23). The animal could not be captured or killed (40:24), but hippopotami were harpooned with barbed hooks in Egypt.
Plant-eating Dinosaur	<ul style="list-style-type: none"> Campbell and Whitcomb specify the Brontosaurus (now Apatosaurus; others say Diplodocus or Brachiosaurus) Only this view explains the huge tail that "sways like a cedar" (40:17). The massive strength of dinosaurs befits Behemoth more than any animal (40:18) in its loins and belly (40:16) that certainly could not be fought by man (40:24). The name "Behemoth" (40:15a) itself is an intensified plural for strength unsurpassed, so why settle for a weaker animal than a dinosaur such as an elephant, rhinoceros, buffalo, "ox," or hippopotamus? All of these creatures fail in comparison to Brontosaurus, which weighed thirty-five tons and measured one hundred twenty feet, or Diplodocus, which also measured one hundred twenty feet, or Brachiosaurus, which was eighty-five feet but was heavier, weighing in at fifty tons! The habitat of Behemoth best describes that of a plant-eating dinosaur. This kind of dinosaur lived both on land (40:20a) and in the water (40:20b-23). Despite Behemoth's huge size, other animals could play near it (40:20b) because it was herbivorous (40:15b). Each of the three dinosaurs mentioned above were plant-eaters. Dinosaurs best describe animals large enough not to be afraid of a raging river (40:23) yet still able to hide their bodies underwater, concealed even under a lotus tree (40:22). The only possible weakness of this view is if one argues that the book of Job is poetic in form and thus not to be taken literally. Yet God's other questions and descriptions of other animals in the context (Job 38–39) are taken at face value, so why not here too? As for problems with man and dinosaurs living at the same time, see these notes, 76-82. 	

Leviathan (Job 41:1-34)

Strengths	Weaknesses
<p>Mythical Sea Monster</p> <ul style="list-style-type: none"> Rowold, Harris, Smick, Pope, Tur-Sinai, Martens, and Mackenzie Possibly the seven-headed monster Lotan found in Ugaritic poetry Other texts refer to Leviathan as a seven-headed mythological monster (Job 3:8; Ps. 74:14) 	<ul style="list-style-type: none"> Leviathan in Job 41 refers to an actual animal in the detailed description of its body (41:1-3, 12-17, 22-25, 30, 33), ferocity (41:1-34), and aquatic habitat (41:1, 7, 30-32). The preceding context describes literal animals (esp. "which I made along with you," v. 15a) What would God prove to Job about His power over a fanciful creature?
<p>Whale</p> <ul style="list-style-type: none"> Driver, Aquinas, NEB Aquatic nature (41:1, 7) Parallel in Psalm 104:26 which refers to the sea where "ships go to and fro, and the leviathan, which you formed to frolic there." 	<ul style="list-style-type: none"> "I will not fail to speak of his limbs" (41:12) Jagged undersides leave a trail in the mud (41:30), which cannot be true of a whale Driver excludes the ferocity of Job 41:9-11 from his discussion (whales are not as ferocious as the description of Leviathan)
<p>Dolphin</p> <ul style="list-style-type: none"> Eerdmans (<i>Studies in Job</i>, 27f.) Same support as for whale above 	<ul style="list-style-type: none"> Each deficiency of the whale view above has even greater weight when applied to a dolphin
<p>Crocodile</p> <ul style="list-style-type: none"> Most interpreters: Archer, Zuck, Smick, Dhorme, Freehof, Delitzsch, Payne, Ellison, Bodenheimer Ferocious jaw (41:2, 5, 14) Difficulty to capture (41:6) Tough skin (41:13-17, 23) Scales (41:15-17) Hideous movements of its eyes, nose and mouth (41:18-21) Jagged undersides (41:30) Wake in the water (41:32) Leviathan is parallel to the monster <i>tannin</i> (Ps. 74:13b-14a), which refers to the crocodile of Egypt in Ezekiel 29:3-5 (Delitzsch, 365) 	<ul style="list-style-type: none"> Crocodiles do not have strong limbs (41:12) Zuck admits crocodiles can be harpooned (<i>BKC</i>, 771), but not Leviathan (41:7, 26-29) Leviathan is too large for a single merchant to sell (41:6); crocodile hides are sold even today All animals in God's speech before Behemoth and Leviathan (38:39–39:30) are Palestinian, but the crocodile is found mostly in Egypt and probably would be unfamiliar to Job. Meanings for <i>tannin</i> include "serpent, dragon, and sea-monster," but never the crocodile. It generally refers to a mythological dragon (cf. Job 7:12). Also, parallelism does not equate the two beasts anyway, but only compares their common, fierce characteristics. This <i>tannin</i> (Ezek. 29:3-5) is probably not mythological but figurative for Pharaoh, who boasts of the creating the Nile.
<p>Marine Dinosaur</p>	<ul style="list-style-type: none"> A meat-eating marine dinosaur (e.g., Tyrannosaurus Rex, Allosaurus, and Ankylosaurus) While a crocodile can be and has been harpooned (cf. 41:7, 26), who would dare try to harpoon or club (41:29) a Tyrannosaurus Rex or other marine dinosaur? Leviathan has great significance attached to his limbs (41:12). He "rises up" and terrifies (41:25), which a Tyrannosaurus Rex or similar dinosaur could do by standing on hind legs (not true of crocodiles which cannot "look down" on others) His huge size "looks down on the haughty [since] he is king over all that are proud" (41:33-34) but a crocodile is no king of beasts compared to Tyrannosaurus Rex. Tyrannosaurus Rex may have been the fiercest animal which ever lived. His head was nearly four feet long and his teeth sharp and serrated. His stood from 18 to 20 feet at 50 feet long; his weight may have been eight tons. His massive hind feet were able to carry this tremendous weight, and the long tail served to balance him. No predator of today, including the lion and tiger, is so large, so powerful, and so fierce. Breathing fire and smoke (41:18-21) has often been deemed figurative, yet may be literal. We can't tell from dinosaur bones if they could breathe like this. Some beetles and fish do it, so it is not impossible that some dinosaurs may have issued forth smoke and fire. Nine-foot Indonesian Komodo dragons eat dead carcasses of other animals (e.g., goats). The technique of an adult Komodo lizard at mealtime is like that of a power shovel... With its saw-edged teeth set in massive jaws it rips loose whole sections of carcasses and bolts them down—bones, hair, maggots and all (<i>National Geographic</i>, Dec. '68, 976-77). Whitcomb believes the time has come to redefine the meaning of "dinosaur": "Although they are now 99% extinct and seldom exceed 12 feet in length, the American alligator... attains lengths of nearly 20 feet as recently as the turn of the century (see <i>National Geographic</i>, Jan. '67, p. 137). Only about 500 years ago the <i>aepyornis</i>, a dinosaur bird over 10 feet tall and weighing half a ton, still lived on the island of Madagascar (see <i>National Geographic</i>, Oct. '67, p. 493)" (John Whitcomb, <i>The World That Perished</i>, 28).