WHO JOB WAS AND WHY HE SUFFERED

HOW ONE MAN'S SUFFERING ENABLED HIS BROTHERS TO ENDURE AND CONQUER

Is anything too hard for the Lord?

Genesis 18:14, King James Version

Is any word too wonderful for the Lord (to perform)?

Genesis 18:14, translated by Layton Talbert in
The Trustworthiness of God's Words, page154.

For my thoughts are not your thoughts,
neither are your ways my ways, saith the Lord.
For as the heavens are higher than the earth,
so are my ways higher than your ways,
and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven,
and returneth not thither, but watereth the earth,
and maketh it bring forth and bud,
that it may give seed to the sower, and bread to the eater:

So shall my word be that goeth forth out of my mouth:
it shall not return unto me void,
but it shall accomplish that which I please,
and it shall prosper in the thing whereto I sent it.

Isaiah 55:8-11

It is the glory of God to conceal a thing:
but the honour of kings is to search out a matter.

Proverbs 25:2

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Version 2.1 – Septemer 2026

Benjamin Leonard

150SONGS.COM

To Bill Wall

Do you not know that in a race all the runners run,
but only one receives the prize? So run that you may obtain it.

I Corinthians 9:24

I pray that I finish my race with the speed, endurance, joy,
and overflowing life with which you are running yours.

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Table of Contents

Preface 1
So What? 3
Says Who? 5
Chapter 1 Introduction 7
The purpose of this book and importance of Job 7
The shape of the argument 10
The Thesis 10
Major Sources 11
Chapter 2 Dr. Floyd Nolan Jones' Theory 13
Chapter 3 The Puzzle Piece of Job 17
Background 17
The Cast and Setting 19
Eliphaz 19
Bildad 21
Zophar 21
Elihu 22
The Prologue 22
God's Assessment of Job 23
Job's Trial 24
The Divine Council 27
Dialogue 31
The Monologues 34
Elihu 35
God 37
Epilogue 41
The Big Picture 42

Chapter 4 The Post Flood Puzzle 45
Background 45
A Bird's Eye View of the Post-Flood World 46
The Golden Years: From the Flood to Babel 51
The Tower of Babel: A Physical and Spiritual Division 54
The Crumbling World after Babel and Abraham's New Nation 56
The Household of Abraham and Jesus 62
Jacob's House from the Weddings to Egypt 63
Israel's Identity as the Hyksos 68
Joseph the Governor of Egypt 73
The Hebrews in Egypt before Slavery 78
The Elephant in the Room 82
What's going on with the Pyramids? 86
Dynastic Egyptian Origin for all Pyramids 86
Pre-Dynastic Egyptian Origin for some Pyramids 87
High-Technology Dynastic Egypt 89
Low-Technology Dynastic Egypt 92
Summary 94
Summary of Egyptian Investigators 94
Job's Trials Provide a Warning 97
The Hyksos Wars and the Subjugation of Israel 99
The Hebrew Midwives: An Indictment of the Hebrew Leadership 102
Understanding the 18th Dynasty 105
The Royal Moses: The First 40 Years 108
Moses' Play for Salvation 112
Moses in Exile: The Second 40 Years 117
The Walking Dead: Israel During the Second 40 Years 118
Moses Versus Pharaoh 121
The Battle of the Elohim 124
The Clash of Arms 130
The Ten Plagues 132

First Plague: Water Turned to Blood 132
Second Plague: Frogs 133
Third Plague: Lice 133
Fourth Plague: Flies 133
Fifth Plague: Murrain/Plague 134
Sixth Plague: Boils 134
Seventh Plague: Hail and Fire 135
Eighth Plague: Locust 135
Ninth Plague: Darkness 136
Tenth Plague: Death of the firstborn 136
Writing in the Wilderness 138
Chapter 5 Conclusions 141
Why Job Fits 141
Commonalities between Job and the Hebrews 142
Becoming a Paul when you find yourself a Job 144
Bibliography 149
Appendix A: Chronology of the Post-Flood World 157
Appendix B: The Names of Key People Across Different Cultures 161
Appendix C: Chronology of the Ten Plagues of Egypt 163
Appendix D: The Royal Pyramids of Egypt 165
Appendix E: Generations Following the Flood 169
Appendix F: The Pharaohs of the Hebrew Enslavement 172
About the Author 175

Preface

This book was initially intended to be a roughly 3000 word essay explaining the proposed relationship between Job, the Exodus and Moses. However, the several loose ends that needed to be run down grew into rabbit holes swelling the paper into this book. The journey was exciting, but it turned a straightforward theory into an epic adventure bordering on conspiracy theory.

I've heard that salesmen are trained to stop talking once they've made the sale. The reason is that once they've convinced the customer to buy further talking can only dissuade him from making the purchase. I did not receive that training. This story will be too "out there" for some people. If that is you, you can still learn the critical part of the theory without the cool stuff in order to examine the main idea.

First, take several minutes to put yourself into the mindset of a Hebrew enslaved in Egypt. Consider how you would understand your situation if you had access to three different sets of religious texts:

1. The information in the book of Genesis.
2. The information in the book of Genesis and the speeches in the book of Job. In this case your father or grandfather would have known Job and have told you stories about him.
3. The information in the book of Genesis and the complete book of Job.

Second, watch the conference on *Beyond Suffering* given by Layton Talbert at Abundant Life Baptist Church in Troy, Missouri while reflecting on those mindsets.[1] There are four videos totaling just under five hours. The channel is titled, "ALBC-Troy (Abundant Life Baptist Church Troy, MO)."

I think you will find that scenario two fits the situation perfectly. I think that Job's trial happened while the Hebrews were in Egypt before they were

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[1] Talbert, "Session 1 - Beyond Suffering - Dr. Layton Talbert"; Talbert, "Session 2 - Beyond Suffering - Dr. Layton Talbert"; Talbert, "Session 3/Session 4 - Beyond Suffering - Dr. Layton Talbert"; Talbert, "Session 5 - Beyond Suffering - Dr. Layton Talbert."

enslaved in order to enable the Hebrews to endure. Moses compiled the book afterward.

Benjamin Leonard
July 2026

So What?

This book proposes a theory about who Job was and why he suffered. There are many theories about Job and his identity, so why should you pay attention to this one? If true, it means the following are likely true:

- Job was the son of Issachar and grandson of Jacob.
- Job's trial took place after the Hebrews entered Egypt and while Joseph was second under Pharaoh.
- Job lived in the lands east of Egypt during his trials.
- An immediate purpose for Job's suffering was to provide an example to the Hebrews during their Egyptian slavery.
- The Hebrews had the dialogues in the book of Job and knew about Job's life during their Egyptian slavery.
- The book of Job was written by Moses after the Exodus.
- There are numerous parallels between the story of Job's trial and the Hebrews' Egyptian enslavement.
- Joseph, Moses, Moses's parents, and the Pharaohs of the Exodus can be identified in Egyptian history.
- Joseph created the modern phonetic alphabet from Egyptian hieroglyphs while serving as the head of Potiphar's household and supervising an Egyptian jail. This new alphabet was used to record the dialogues in Job, so they could be circulated among the Hebrews. Joseph's alphabet evolved into the modern Hebrew alphabet.
- Before enslavement in Egypt, the Hebrews were so strong they defeated the Pharaoh in open battle.
- The swift reduction in lifespan in the generations following the flood led to a drop-off in literacy during Jacob and Joseph's era. The shortened lifespans and probably parallel drop in intellectual ability made widespread literacy impossible with a hieroglyphic

alphabet. Joseph's alphabet was required for widespread literacy by the Hebrews.

- The patriarchs (Abraham, Issac, Jacob, Jacob's sons and their siblings) led large households. The households of Jacob and his sons were known as the Hyksos by the Egyptians. These households became the nation of Israel.

- The era of Egyptian history associated with construction of royal pyramids corresponds to the time the Hebrews were free in Egypt.

- The Egyptians tried and failed to conquer the Hebrews militarily. They were forced to subjugate them through trickery.

- The Exodus ended the post-flood era during which God formed His people, Israel. The Hebrews appear to have been a mixture of people from assorted nations who had joined the households of Abraham, Isaac and Jacob and were led by Abraham's physical descendants. They fused together during their suffering in Egypt transforming from Israel's servants into his sons.

- The false gods of the nations were rebellious angels attempting to stop God's redemptive plan by destroying His people in Egypt. They were as sure of victory before Moses returned to Egypt as they were many years later when Christ died upon the cross.

- The Divine Council interview at the beginning of Job not only provides an understanding for why Job suffered, it helps us interpret the Hebrews' suffering in Egypt and the Exodus.

- The mythologies of Egypt and the other nations may not be imaginary. They may be telling history from Satan's point of view. Christ may be represented in Egyptian mythology as Set, the primary God of the Hyksos.

Says Who?

This theory pieced together from the work of several scholars. The primary building blocks are listed here:

- Dr. Floyd Nolan Jones calculated the date of almost every event in the Old Testament using scripture as the basis for his reasoning. He provides the dates and explains his logic in T*he Chronology of the Old Testament*.

- Dr. Floyd Nolan Jones identified the historical Job in this book but did not provide much supporting information or spell out the theory's implications.

- Dr. Layton Talbert explained the meaning and flow of Job in *Beyond Suffering*. The book of Job is difficult to understand. Talbert's commentary makes it clear that Jones correctly identified Job.

- Tim Mahoney's *Patterns of Evidence* DVD series summarizes the archaeological evidence for the Biblical Exodus account and provides an overview of proposed theories.

- Mary Nell Wyatt and her late husband, Ron Wyatt, aligned the people and events in Egyptian history with the Biblical narrative of the Hebrews' Egyptian sojourn. She documents their work in *The Battle of the Firstborn*. She primarily discusses the Exodus narrative but also identifies Joseph.

- Christopher Eames wrote several articles for the Armstrong Institute identifying the Hyksos as the Hebrews and highlighting the common features in their stories.

- The late Dr. Michael Heiser and Douglas Van Dorn argued for the Divine Council worldview and explained the supernatural side of the Old Testament. Without their insights about the spiritual realm, it would have been difficult to follow this historical narrative.

- Christopher Dunn is a retired manufacturing engineer and craftsman. He became interested in ancient Egypt and found significant evidence that many ancient Egyptian monuments and artifacts were likely created by technologically advanced methods. His work has inspired other engineers to pursue these ideas further.

Chapter 1
Introduction

The purpose of this book and importance of Job

I started writing this book to provide more detail about Dr. Floyd Nolan Jones' theory of Job's identity. As I wrote, my narrative became so entwined with the story of the post-flood world that Job faded to a secondary focus. The historical narrative explains how Job fit into world history and how his story foreshadowed Israel's Egyptian slavery. I always assumed that the Biblical stories took place in obscure corners of the world, unnoticed by most of mankind. However, it now appears that that God's story happened on center stage, watched intently by the entire world.

Scholars are unsure about Job's identity. In *Beyond Suffering,* Layton Talbert writes:

> No one knows who wrote Job. The text contains no definitive clue. No consensus of scholarly opinion or rabbinic tradition exists on the question of authorship. Suggestions are as diverse as they are speculative. Guesses include Moses, Solomon, Hezekiah, Isaiah, Jeremiah, Ezra, Elihu and an unknown intertestamental author.[2]

I believe that Job is identified in the Bible, and his time and circumstances can be inferred from the Biblical narrative. Job was the third son of Issachar and grandson of Jacob. I learned about this theory from Dr. Floyd Nolan Jones,[3] but presumably others have advocated for it in the past. After concluding this research, it appears that if Job was a different man who lived at the same time, and if his story and dialogues were available to the ancient Hebrews in Egypt, then most of my findings still hold true.

Knowing who Job is, when he lived, and where his trials took place provides the key to understanding the rest of the Old Testament. Joseph, Job's uncle, had recently invented the phonetic alphabet (making widespread literacy possible with the shortened post-flood lifespans) and was serving as the prime minister of Egypt. The Hebrews recorded Job's dialogues in Joseph's new script. Job's character, wealth, and life story would have been well

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[2] Talbert, *Beyond Suffering*., pg 6
[3] Jones, *The Chronology of the Old Testament*, 20.

known to the Hebrews of subsequent generations because of his initial prominence, extraordinary trial, and receiving a public address by God.

According to this timeline, the Hebrews were enslaved by Egypt around the time of Job's death. They would have strengthened themselves by reading Job's dialogs and remembering his life. Their suffering in Egypt mirrored Job's trial. When Moses fled Egypt after killing the overseer, the Hebrew's circumstances were just as bleak as Job's had been when the dialogue commenced. After God liberated the Hebrews, and they had spent some time in the wilderness, Moses probably asked God the question that God had not answered in his response to Job: "Why?" This time, instead of refusing to answer, God would have instructed Moses to write the book of Job. He would have told Moses about the Divine Counsel's deliberations, provided commentary on the speeches, and identified the events in Job's life worth including in the manuscript.

A full understanding of Job requires identifying its intended audience. Job's trial would have been a lesson for the Hebrews during their bondage. Israel would have had the transcripts but not the commentary. Based on Elihu's and God's monologues they would know what Job had done well and where he had stumbled. They would not understand why Job suffered, only that God had expected him to remain faithful. This would have made clear to the Hebrews what was expected of them in their trials. They would not have understood why they suffered under Pharaoh, only that God required them to remain faithful.

After Moses died, Israel had Job and the Pentateuch. They understood that God ruled the world as he sat among the Sons of God in his Divine Counsel. They knew that there was an accuser on the Divine Council who pointed out their weaknesses and questioned their faith. The accuser was attacking God's followers to get at God. The Hebrews didn't know the Divine Counsel's current subject of debate, but they knew that it would affect their lives and that there was a purpose for all their suffering.

God's decrees from the midst of the Divine Council unfolded history leading to Christ's incarnation. After Jesus Christ was crucified, resurrected, and ascended into heaven, His kingdom began to grow. Jesus was no longer content to let the nations follow other gods.[4] He asked for the nations from

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[4] Acts 17:26-27, 30-31: And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far

His Father and was given them.[5] Jesus then sent his church made of his adopted brothers and sisters into the nations to reclaim them. The True Israel[6] faced the full fury of the Jews and the Romans attempting to vanquish them.

The church is still fighting this battle today. The evil kingdom's back was broken when Christ rose, but the rebellious spirits are still fighting. The church faces persecution today, but it can now look back at how Job suffered during the early stages of this war with a fuller understanding. Job is meant to be a lesson to us: knowing Job's circumstances helps us understand our own. Satan and his forces are examining the church for weaknesses today, like they did Job. They accuse us before God and ask to have the opportunity to try and make us stumble in order to discredit God. However, in seeking to make the Church fall, Satan is cast down himself.[7]

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from every one of us…And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

[5] In Acts 4 the apostles quote Psalm 2 which prophesied how all the nations would be given into Christ's hands.

Acts 4:24-26: And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

Psalm 2:6-8:[Father] Yet have I set my king upon my holy hill of Zion. [Son] I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

[6] Romans 2:28-29 -- For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

[7] Revelations 12:7-10 -- And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the

Even if we suffer to the point of wishing we had never existed, as Job did, we can know that our suffering is serving a purpose worth the cost and that God has set limits on our trials.

The shape of the argument

All the other theories about Job cannot be disproved, but this theory by Dr. Floyd Nolan Jones allows the several historical puzzle pieces to fit together perfectly.[8] In this scenario God concealed a matter so that his children could search it out and proclaim his greatness:

It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.[9]

In the first section, Job is identified as the third son of Issachar. The Biblical evidence is cited from Dr. Floyd Nolan Jones' book and website. This chapter identifies the missing puzzle piece.

In the second section, the book of Job is outlined. The strongest evidence for this theory is the book of Job. It is a difficult book to understand, so I didn't grasp Job's structure until I read *Beyond Suffering* by Layton Talbert. Job is not about suffering: it is about God. God's dealings with Job are discussed, not Job's pain. The crucible of suffering forces Job and his friends to wrestle with God and their attitude toward him. This chapter traces the spiritual journey in Job using *Beyond Suffering*.

The third and longest section begins with Noah leaving the ark and ends with Israel in the wilderness. Seeing Job in the context of this narrative shows how he fits perfectly into this time slot. The details of the narrative fit with this period, and the lessons of his life needed to be in the Hebrew's short-term memory during their parallel enslavement.

The Thesis

Job was the third son of Issachar and grandson of Jacob. The trial he underwent taught him about God and His character—it showed him how to relate to God while suffering. The Hebrews could learn from (1) the

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power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

[8] There is another compelling theory that Job was a descendant of Esau and the fifth generation from Abraham based on the Septuagint. If this theory is true, I think the lessons would be similar to the current theory. Jordan, "No 130: Was Job an Edomite King? (Part 1)."

[9] Proverbs 25:2 *The Bible (KJV)*.

suffering of Job; (2) the arguments of Eliaphaz, Bildad and Zophar; and (3) Elihu and God's critique of the four friends, while they suffered under hard bondage in Egypt. Both Job's and Israel's endurance are meant to be lessons to us today when we suffer while serving God's kingdom. They also give us a framework for taking joy from our suffering.

Major Sources

Aspects of this story will be different from how most people imagine Genesis and Exodus. So, before beginning, I will describe the major sources which were woven together into this narrative. These references explain in more depth subjects which can only be discussed superficially in this text.

- *Beyond Suffering* by Dr. Layton Talbert: Job changes from complex to straight forward after reading this book. It makes no hypothesis about the date or authorship of Job but focuses on its meaning. It divides Job into four sections and shows the reader how the narrative flows between and within the sections. This book clearly spells out the message of Job, so it can be used in further analysis.
- *Chronology of the Old Testament* by Dr. Floyd Nolan Jones: This book lays out a detailed timeline from creation to the crucifixion of Christ using scripture and logic. His dates generally align with those of Bishop Ussher. He uses a lot of deductive reasoning to determine the dates events which I would not have otherwise thought possible, such as the birth of Jacob's children. The book and timeline files are available as free downloads from Jones' website.
- *Patterns of Evidence* DVDs by Tim Mahoney: Mainstream Egyptology denies the historicity of Exodus because it says there is no evidence. Mahoney talks to scholars who show that there is a pattern of evidence supporting the Exodus story, but that it happened at a much earlier date than believed by conventional historians. These documentaries show the plausibility of the Exodus story, support the Hebrew-Hyksos link, and show that Joseph could have invented the modern alphabet.
- *Battle of the Firstborn* by Mary Nell Wyatt: Mary Nell Wyatt is the widow of the amateur archaeologist Ron Wyatt. This book explains their theory of the Exodus story. She develops a timeline for Israel's enslavement by re-interpreting the Egyptian political landscape and connecting the identity of Biblical figures to those of ancient Egyptians. Wyatt and Jones dated the Exodus a few years differently, but the relative dating of events within the story is

consistent. I shifted Wyatt's dates 45 years align the timelines using the life of Moses.

- *The Unseen Realm* by Michael S. Heiser and *Giants: Sons of the Gods* by Douglas van Dorn: Michael Heiser first promoted and popularized the Deuteronomy 32 or Divine Council World View. He points out unrecognized spiritual aspects of the Old Testament and helps the reader interpret difficult Old Testament passages in light of this knowledge. Douglas van Dorn further explains the Divine Council with a special focus on giants such as Goliath who appear in scripture. God meets with the Sons of God which is known as the Divine Council at the beginning of Job. These authors help clarify the importance of this scene to both Job and world history.
- Christopher Eames articles for the Armstrong Institute: he wrote several articles showing the connections between the Hyksos and Hebrews. Identifying the Hyksos as the Hebrews bridges the gap between Jacob's family entering Egypt and the birth of Moses. Egypt's historical records discuss the Hyksos in a way to justify the Egyptians' actions towards them. This was discovered by archaeological investigations. The Hyksos were enslaved in Egypt, not expelled from it. The Hyksos also did not oppress the Egyptians, as the Egyptians claimed.
- R. J. Rushdoony's lectures and commentaries on the Pentateuch: Rushdoony was polarizing but extremely well read. He read a substantial book every day which showed clearly when he wrote and spoke.[10] His lectures are peppered with anecdotes that could only have been discovered by a strong mind operating out of a well-worn library. Although he did not contribute a turning point in this story, he provided a baseline understanding and insight into many events.

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[10]Over his lifetime R.J. Rushdoony read nearly a book every day, taking notes in them and indexing them. Ortiz, "Blessed Are They Who Read."

Chapter 2
Dr. Floyd Nolan Jones' Theory

Dr. Floyd Nolan Jones postulates that Job was the third son of Issachar in *The Chronology of the Old Testament: A Return to Basics*. Two additional documents on Jones' website provide additional support.

Jones believes that Job is the third son of Issachar, Jacob's son. The section on Job is a single page of Jones' book which stands on its own.[11] It lists Job's age at key events but does not discuss the implications of the theory. Issachar's sons are listed three times in the Bible:

> Genesis 46:13 -- And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.
>
> Numbers 26:23-24 -- Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites: Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.
>
> 1 Chronicles 7:1 -- Now the sons of Issachar were, Tola, and Puah, Jashub, and Shimron, four.

The four sons are listed with their names in the order of appearance in the Bible (Genesis – Numbers – 1 Chronicles):

1. Tola – Tola - Tola
2. Phuvah – Pua – Puah
3. Job – Jashub - Jashub
4. Shimron – Shimron – Shimron

The first and fourth sons have the same spelling in all three references. The second and third sons are listed with name variations, but the variants are similar enough to indicate they refer to the same person.

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[11] Jones, *The Chronology of the Old Testament*, 20.

Jones believes that Job lived to be 140 years old.[12] The relevant passage is Job 42:10-17[13]. This is commonly interpreted as indicating that Job lived to be 210 years (70 + 2x70), but Jones disagrees. God doubled Job's children, giving him 10 more instead of 20 more. It would have been the same with his age. Neither his previous years nor children disappeared.

Identifying Job as a son of Issachar places him at a specific time. As a son of Issachar, he would have lived from the time when the Hebrews lived in Canaan until some period during their sojourn in Egypt. There are several indicators that Job did not live later than this:[14]

- Job served as the high priest for his family (Job 1:5). After the Hebrews left Egypt, these duties would have been handled by the Levitical Priests.[15]
- The Law, Tabernacle and Temple are not mentioned. Any follower of God would have known about them, and they certainly would have come up in any argument about whether Job's suffering was a consequence of his sin.

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[12] Jones, *The Chronology of the Old Testament*, 20.
[13] Job 42:10-17 *The Bible (KJV)*.: And the Lord turned the captivity of Job, when he prayed for his friends: **also the Lord gave Job twice as much as he had before**. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.
[14] Jones, "Job's Trial Year and Lineage Chart."
[15] And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. (Job 1:5 *The Bible (KJV)*.)

- The lifespan of Job, either 140 or 210 years, is too long for this time. Job died "old and full of days" not after a supernaturally long life.

Jones believes that Job lived after the flood due to two passages which appear to reference it:[16]

- Job 12:15: *Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.*
- Job 22:15-17: *Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood: Which said unto God, Depart from us: and what can the Almighty do for them?*

Jones does not list reasons why Job could not have lived between the flood and Jacob's time. However, a lifespan of 140 years would have been short compared to his potential contemporaries (Jacob, 147; Isaac, 180; Abraham, 175; Terah, 205; Nahor, 148; and Serug, 230). A lifespan of 210 years could have been long compared to those of the generations immediately preceding Jacob, but short compared with the early pre-flood generations who were still alive. It is unlikely that Job would have been considered "full of days" at 140 years unless he lived after Jacob or at 210 years unless he lived at the time of Abraham or later.

Jones says that his calculation of the date of Job's trial is accurate within 1-3 years. Key dates for Job are as follows:[17]

- 1750 BC: Issachar's birth
- 1720 BC: Job's birth. Issachar is 30 and Joseph is 25.
- 1706 BC: Jacob's family moves to Egypt. Job is 14, Joseph is 39 and Issachar is 44.
- 1650 BC: Job's trial. Joseph is 95 and Issachar is 100.
- 1635 BC: Joseph's death at 110. Job is 85 and Issachar is 115, if living.
- 1580 BC: Job's death. Moses will be born in nine years.

Jones makes several other observations or deductions about the book. He points out that the text indicates that Job's father is alive at the time of the

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[16] Jones, *The Chronology of the Old Testament*, 20.
[17] Jones, *The Chronology of the Old Testament*, 20.

trial.[18] Job's family arrives after his trial,[19] so most assume they abandoned him during the trial. Jones believes this is due to them living in Egypt and the time required for news of the disaster of reach them and for them to pack and travel to meet him.

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[18] Job 15: 10 *The Bible (KJV)*.--With us are both the grayheaded and very aged men, much elder than thy father.

[19] Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold. (Job 42:11 *The Bible (KJV)*.)

Chapter 3
The Puzzle Piece of Job

A thorough understanding of Job is needed to recognize how his experience was a lesson for the soon to be enslaved Hebrews. In *Beyond Suffering,* Layton Talbert explains the flow and meaning of Job in an easily understood manner, allowing its purpose to be fully grasped.

This chapter will outline Job following the structure of *Beyond Suffering*. It will begin with Job's background, identify the key characters, summarize the four sections of Job (prologue, dialogue, monologue, and epilogue), and conclude by describing the big picture.

Almost all information in this chapter except for insights drawn from its historical context are taken from *Beyond Suffering*. Talbert drew the key lessons from the book's dialogues. A few additional conclusions can be drawn after understanding the book was written about a Hebrew living east of Egypt while Joseph ruled Egypt.

My thinking on this subject has been built upon Talbert's work, so I have a difficult time separating where his writing and speaking ended and my thoughts began. This makes it impossible to cite everything that was taken from *Beyond Suffering*. For this reason, consider the correct and insightful ideas in this chapter to have been taken or derived from his work, but the unconventional and mistaken ideas to be my own.

Background

Dr. Layton Talbert does not take a position on the identity of the historical Job. Instead, he summarized current scholarship by saying that no one knows who wrote Job. Although there are many theories, they vary widely and are highly speculative.[20] However, scholars are confident that Job lived in the pre-Mosaic patriarchal period because there is no reference to Moses or Israel, wealth is measured in livestock, there is a family-priest social structure, and Job's lifespan is consistent with that period. Job's high level of detail points to it being written close to the event.

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[20] Talbert, *Beyond Suffering*, 6.

Talbert explains the categories of suffering to help us understand the nature of Job's trial:[21]

1. Persecution – suffering at the hand of others for doing good,
2. Punishment – deserved suffering at the hand of others,
3. Chastisement or discipline – deserved suffering at the hand of God, though he often uses people or circumstances,
4. Affliction – un-understood suffering at the hand of God through people or circumstances. Humans perceive it as irrational, but God permits it and claims responsibility for it.

Job's trial is an affliction, so it is not understood. He and his friends experience anguish and debate the reason for Job's suffering. If God had provided the information in the first three chapters, Job's suffering would have been more bearable. If Job had known that his experience would be written down and used to encourage billions of suffering people over the next several thousand years, he probably would have welcomed it. Instead, his anguish made him intellectually wrestle with God's character.

This leads to Talbert's most important point: Job is primarily about understanding God, not suffering. The book discusses God's character and relationship to man. Job's suffering precipitates the conversation, but the dialog is about God not suffering. The characters discuss Job's relationship with God and God's character to understand why God allowed this calamity.

As he wrestles with God, Job seeks an answer to the question, "Why?" Why is he suffering? Why did this happen to him? Unlike almost every other sufferer, God responds to Job verbally. However, God does not answer his question. The book gives no indication that Job ever learned the reason for his trial. Instead, God interrogates Job about how he dares to pass judgement on him.

The book teaches the suffering reader to trust that his all-powerful, all-knowing, and always-present God is caring for him and protecting him even when circumstances seem to demonstrate the opposite. Our faith must be maintained even when the pain is too intense for any conceivable good to outweigh it. Our faith in God must be maintained by knowing his character not by analyzing our circumstances.

In retrospect, the positive results of Job's trial clearly outweigh his suffering. His suffering has helped millions and probably billions of people hold fast

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[21] Talbert, *Beyond Suffering*, 14.

to God during their trials. One person's pain for a few months is clearly outweighed by helping billions of people over thousands of years. Today, we can safely conclude that his suffering was "light and momentary affliction."

The hypothesis of this book is that Job's suffering enabled his fellow Hebrews to survive their bondage in Egypt. Without Job's suffering, the Hebrews may have dissolved under the pressure. However, their survival was necessary for Moses to give the law, Israel to conquer Canaan and become a nation, the Bible to be written, and Christ to be incarnated. I don't believe Job had an inkling of this while undergoing his trial, but I think he suspected it by the end of his life.

The Cast and Setting

The identity of Job is a toehold allowing us to identify other locations and characters. Job lives in the land of Uz[22] which is probably named after Uz[23], the son of Aram and grandson of Shem. Uz is thought to be located north or south of the Dead Sea. The prologue describes Job as the greatest of all the men of the East.[24] If the bulk of the Hebrews were multiplying rapidly in Egypt according to my theory of Job's identity, many of the men with the most servants and largest herds would have moved to the surrounding lands for pasturing. The Dead Sea area is East of Egypt, and Job could have been the wealthiest man or Hebrew living east of Egypt.

Eliphaz

Eliphaz is the first speaker of Job's three friends during the Dialogue (Chapters 3-31). He is referred to as a "Temanite"[25] suggesting two possible identities:

1. Being a Temanite could indicate Eliphaz is a descendant of Esau. Esau's first son was named Eliphaz[26] and Eliphaz's son was named

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[22] Job 1:1 *The Bible (KJV)*.-- There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

[23] Genesis 10:22-23 *The Bible (KJV)*. -- The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash.

[24] Job 1:3 *The Bible (KJV)*. -- His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

[25] Job 4:1 *The Bible (KJV)*. Then Eliphaz the Temanite answered and said…

Teman.[27] However, Job was Jacob's grandson, which complicates matters. If Eliphaz was Esau's son, he would be the same generation as Job's uncle. Although the descendants of Esau were later called Teman,[28] it seems unlikely that Eliphaz would be called a Temanite after his son. If Eliphaz was a son of Teman, he would have been the equivalent to Job's nephew and that would not fit with his status in the dialogue.

2. Being a Temanite could refer to Eliphaz being a descendant of Ishmael. One of Ishmael's sons was named Tema.[29] Tema would have been of the same generation as Jacob, so there would have been plenty of time for his descendants to grow into a clan. This is the most likely possibility.

Either option would make Eliphaz a member of a non-chosen line of Abraham's descendants. These portions of the family were products of mixed marriages to Egyptians and Canaanites. The mixed families were probably syncretic.

Whether Eliphaz descended from Esau or Ishmael, he may have felt that his ancestor's birthright was stolen by an upstart younger sibling. Ishmael and Esau were older than Isaac and Jacob respectively. Both Ishmael and Esau's families got off to faster start with more children than Issac and Jacob's families. Although in the present day we view Jacob as more successful than Esau and Isaac as more successful than Ishmael, this was probably not clear at the time.

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[26] Genesis 36:2,4 *The Bible (KJV)*. -- Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite… And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

[27] Genesis 36:11 *The Bible (KJV)*. -- And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

[28] Jeremiah 49:7 *The Bible (KJV)*. -- Concerning Edom, thus saith the Lord of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

[29] Genesis 25:13-15 *The Bible (KJV)*. -- And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah:

In his first speech Eliphaz refers to his spiritual vision[30]. This indicates he was a religious leader, and someone would have been sought for advice. He was similar in this respect to Joseph.

Bildad

Bildad is called a Shuhite.[31] This means he is probably a descendant of Shuah, a son of Abraham and Keturah.[32] Shuah would be of the same generation as Issac, making him the equivalent of Job's great-grandfather. If true, this means Bildad was a descendant of Abraham, but not of the promised line.

Another possibility is that Shuah refers to the Canaanite whose daughter Judah's children married.[33] However, it seems unlikely that his descendants would be referred to as a clan only a few years after the story of Judah and Tamar.

Zophar

Zophar is referred to as a Naamathite.[34] Wikipedia says that Naamathite is a gentile name and that there is a city in Arabia called Naamah, which is his likely place of origin.[35] If true, he would have been the only member of the dialogue who was not a relation of Abraham.

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[30] Job 42:12-17 *The Bible (KJV)*. -- Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his maker?

[31] Job 8:1 *The Bible (KJV)*. -- Then answered Bildad the Shuhite, and said…

[32] Genesis 25:1-2 *The Bible (KJV)*. -- Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

[33] Genesis 38:22 *The Bible (KJV)*. -- And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

[34] Job 11:1 *The Bible (KJV)*. -- Then answered Zophar the Naamathite, and said…

[35]Wikipedia, "Zophar."

Zophar is the only friend who does not speak in the third round. If he was not a blood relation, he would have had less motivation to try to press through for a resolution with Job.

Elihu

Elihu is called a Buzite.[36] He is said to be related to Barachel and Ram. Buz was a son of Nahor, Abraham's brother.[37] This makes Buz of the same generation as Issac, equivalent to Job's great-grandfather. Bethuel, Rebekah's father, was Buz's youngest brother. This family still resided back in Haran, although some of them could have come to the promised land as members of Jacob's household.

When Abraham and Issac sought wives for their sons, they looked among their relatives in Haran. They did not consider descendants of Ishmael, Kenturah or Esau. This indicates that their relations in Haran were looked on more favorably than those in Canaan. This could be due to more faithful religious practices.

The Prologue

The Prologue of Job, chapters 1-3, sets the stage for the book. However, the people in the book could not have read it and would not have known much of its contents. The prologue explains that God's evaluation of Job (righteous) and why he is suffering (a confrontation between God and Satan). The reader is meant to interpret everything following in light of the prologue.

The prologue contains information on three important things:

1. God's assessment of Job
2. Job's trial
3. The deliberation of the Divine Council

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[36] Job 32:2 *The Bible (KJV)*. -- Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.
[37] Genesis 22:20-24 *The Bible (KJV)*. -- And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

God's Assessment of Job

The word used to describe Job in Hebrew is frequently translated as "perfect" and indicates wholeness and integrity.[38] It means that Job was all that he should have been or could have been expected of him, not that he had never sinned. This is God's assessment of Job, not the evaluation of his neighbors. Moses was a great man in God's eyes and made many wise decisions; however, the Israelites he led did not like him and always complained about him. Righteous men are frequently only respected by posterity, so Job may not have been viewed favorably by society before the trial.

Job is repeatedly declared to be righteous during the prologue. In the opening description of him, he is referred to as righteous. God calls him righteous in the first Divine Council scene. The narrator again calls Job righteous after the first trial. God calls him righteous again during the second Divine Council scene. The narrator calls him righteous after the second trial. The author wants us to be entirely clear about what God thinks of Job.

The author of Job wants the reader to know that Job did nothing wrong before the dialogue. He also wants us to understand that the suffering is not a result of Job's sin but of his good character. Missing this point makes the subsequent debate impossible to understand. The friends repeatedly claim that Job must have done something wrong to deserve his fate. Because of this prologue, we know that the friends are wrong. God does call on Job to repent for his sin, but this sin occurs in his dialogue with his friends, not before.

Bear in mind that the people appearing in this book would not have known God's assessment. Job had to examine himself; he couldn't read the prologue. Similarly, the Hebrews would not have had the prologue while enslaved in Egypt. They could have evaluated Job's life, actions, and subsequent events based on their historical records and God's statements at the end of Job, but they would not have had God's assessment in the prologue. This would have been important as they observed the parallels between Job and themselves. The Hebrews would have been forced to evaluate themselves to determine if their suffering was a punishment for sin.

My theory is that the prologue was given to Moses after the Exodus while Israel was in the wilderness. Once the trials were completed, God's

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[38]Talbert, *Beyond Suffering*, 28.

assessment of Job could be unveiled. In the same way that Job could not have known the meaning of his suffering while undergoing it, Israel could not have known the reason for their suffering. If the parallel suggested by my theory is true, the Israelites slavery in Egypt was not punishment for their sins but a lesson for the nation of Israel and the Church. God and Israel both would have suffered in accordance with God's will for a purpose they could barely have imagined. Seen from the present day, being chosen for those important missions was a great honor.

Job's Trial

The attack on Job came in three phases:

1. Losing his wealth and community
2. Illness and poor health
3. Suffering with no foreseeable end

The text does not say how long the trial lasted, but Talbert believes that Job 7:3 indicates it was several months.[39]

In the initial attack Job lost his wealth and status, his livestock and servants. He then lost his family. His children were dead, and his wife encouraged him to give up. People who had formerly been far below him socially now considered him a pariah.[40]

The second phase of the attack is on Job's health. While the first attack hit both Job and his wife, this hit only Job. Talbert says that when thinking about those who are suffering, we must remember their helpers who also

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[39] Job 7:3 *The Bible (KJV)*. -- So am I made to possess months of vanity, and wearisome nights are appointed to me.
[40] Job 30:1-10 *The Bible (KJV)*. -- But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. Yea, whereto might the strength of their hands profit me, in whom old age was perished? For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste. Who cut up mallows by the bushes, and juniper roots for their meat. They were driven forth from among men, (they cried after them as after a thief;) To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. Among the bushes they brayed; under the nettles they were gathered together. They were children of fools, yea, children of base men: they were viler than the earth. And now am I their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face.

suffer. This includes Job's wife and friends.[41] The families of Job's dead servants were also grieving, if they had not been carried away captive.

In the third phase Job must soak in his physical and emotional misery. He has not been given any explanation by God; he does not expect to survive the trial.[42] While Job held up successfully earlier in the trial, it is now more difficult. Job is now hanging on with gritted teeth, but Satan is sitting in an easy chair with all the time in the world. Endurance became even more difficult when his friends started talking with him and he had to defend his position instead of reflecting silently.

Job's identity as the son of Issachar provides more details about Job's trial. Job had "very many servants" according to the ESV or a "great household" according to the KJV.[43] The combination of livestock and household made Job the "greatest of all the men of the east." Job's servants would have been his household. I think it was what we consider a tribe or a clan today, not a master running a plantation. My investigation indicates that Jacob's descendants were the Hyksos, a nomadic people that later Egyptians claimed invaded Egypt.[44] The great swarms of Hyksos the Egyptians described would have been the patriarchs and their servants. The Bible also depicts the patriarchs each leading a tribe made of servants although this is typically mentioned in passing:

- When Lot was captured, Abram chased down and rescued him.[45] Abram had 318 warriors born in his household. Presumably at this time all men would have been trained for war. Rushdoony[46] estimates that there would have been both an equal number of men too old to fight and boys too young to fight. There would have been an equal number of men and women. This puts Abram's household at around 2000 people. Abraham would have been more

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[41]Talbert, *Beyond Suffering*, 65.
[42]Talbert, *Beyond Suffering*, 100.
[43]Job 1:3 *The Bible (KJV)*. -- His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.
[44] Eames, "The Hyksos."
[45] Genesis 14:14 *The Bible (KJV)*. -- And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.
[46] Rushdoony, *Genesis*, vol. 1., pg. 119

like a Germanic or Native American tribal chieftain than an American pioneer father leading his nuclear family into the woods.

- When Jacob leaves Laban and returns to Canaan, Esau comes to meet him with 400 men.[47] Jacob's reaction confirms that these men were warriors. If Esau could pull together 400 men on short notice while leaving men to guard his family and livestock, his household was significantly larger than that of Abraham.
- Simeon and Levi put the city of Shechem to the sword in revenge for the rape of Dinah.[48] It seems unlikely that two men could kill all the men of city, even if the men were sore from circumcision. However, if both sons (24 and 25 at the time according to Jones)[49] already had small warbands, it would have been possible to wipe out the city who would have been too weak to fight in military formation with swords and shields. This slaughter would not have been possible if the men of Shechem had been at full strength.

My impression had always been that Abraham and the other patriarchs lived in a couple tents with their wives, children, and a few servants. It was just the nuclear family and a few friends. Instead, it appears like they were closer to a tribe. Job, Jacob's grandson, would have been the same.

Job was the leader of a great band of men and their families. The Sabeans and Chaldeans attacked and killed many of his men. Fire fell from heaven and took out more of his servants. Job lost all his livestock. If most men were with the livestock, he would have lost most of his servants.

It appears that Job's household, at least all the men, was wiped out in a short period of time by enemy attacks and natural disasters. The raiders, like Simeon and Levi at Shechem, probably took with them the women and children. Job would have been left with only the elderly men and women who ate but couldn't labor, so they weren't worth hauling off.

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[47] Genesis 32:6-7 *The Bible (KJV)*. -- And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands.

[48] Genesis 34:25 *The Bible (KJV)*. -- And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

[49] See Appendix A

The Divine Council

During the dialogue, Job and his friends try to determine why he is suffering. The answer to "why" is never provided to Job but is given in the prologue. In his monologue, God responds to Job but doesn't answer his questions. The Divine Council scenes provide us a "why," but leave us with even more questions.

The Bible tells us that both God[50] and Satan[51] roam the earth observing mankind. On some days the Sons of God present themselves before God. The Sons of God appear to be angels or a subcategory or angels, and their meeting is the Divine Council. A similar gathering is mentioned when God consulted with his heavenly host about the death of King Ahab.[52]

Job's trials resulted from a couple of dialogues between God and Satan. Layton Talbert[53] identifies several critical aspects of the dialogue. First, God starts the confrontation, not Satan. Most people think Satan started the attack, but God started questioning Satan in front of the Sons of God. God talks about Job in a way that forces Satan to condemn him. During the second meeting of the Divine Council, God takes responsibility for the

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[50] 2 Chronicles 16:9 *The Bible (KJV)*. -- For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.
[51] Job 1:7 *The Bible (KJV)*. -- And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.
[52] 1 Kings 22:19-23 *The Bible (KJV)*. -- And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.
[53] Talbert, *Beyond Suffering*., Chapters 4 and 6

attacks upon Job, saying that Satan had moved him to attack Job without cause.[54]

Talbert observes that Satan's attack is really against God not Job.[55] Satan's attack on Job maligns God. Satan says that Job is a fraud and must be bribed into obeying God. This impugns the integrity of Job but primarily undermines the character of God. Satan implies that God is forced to purchase his praise. Nobody loves or praises God for who he is, only what he does for them. He needs to purchase his followers.

Satan is describing a common phenomenon. Rich and powerful men typically have beautiful wives. Onlookers sometimes assume the wives only love their husband's wealth not him as a person. They think she will leave if he loses it.

In the same way, the Sons of God could only guess about Job's motivation. God is omniscient and omnipresent, angels are not. Talbert believes that Job's trial demonstrated God's character to the angels.[56] He cites two passages which support this:

> Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into.[57]
>
> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: ***To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God***, According to the eternal purpose which he purposed in Christ Jesus

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[54] Job 2:3 *The Bible (KJV)*. -- And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, **although thou movedst me against him**, to destroy him without cause.
[55] Talbert, *Beyond Suffering*, 41.
[56] Talbert, *Beyond Suffering*, 42.
[57] 1 Peter 1:12 *The Bible (KJV)*.

> our Lord: In whom we have boldness and access with confidence by the faith of him.[58]

God is educating the Sons of God about himself and what it means to be a servant of God through the life of Job.

Talbert points out that God mocks Satan in front of the Divine Council.[59] In their first exchange, Satan tells God that Job will "curse thee to thy face" (1:11). After Job suffers in the first trial, he says "blessed be the name of the Lord" (1:21). The same word, "barak," is translated as "curse" and "bless" in these verses. The word can have two opposite meanings depending on the context. Job did indeed use the word "curse" towards God but meant it as a blessing.

The Divine Council scene is not only inward looking (educating the Sons of God), but also outward facing: mankind has been educated by Job's trial. Job and his friends did not even consider the idea that God would allow bad things to happen to his followers because He loved them and was pleased with them. Their only explanation was God's displeasure. The events in the epilogue would have shattered this belief for the participants in the story.

The Divine Council is not primarily an educational institution. When the Bible mentions the Divine Council, it is typically governing the world:

- 1 Kings 22:19-23, God at the head of the Divine Council pronounces judgment on King Ahab.
- Daniel 4, King Nebudchadnezzar's fate is decreed by the Divine Council.[60]
- Isaiah 6, Isaiah is brought into the Divine Council and commissioned as an emissary of God.[61]

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[58] Ephesians 3:8-12 *The Bible (KJV)*.
[59]Talbert, *Beyond Suffering*, 52.
[60] Daniel 4:13 *The Bible (KJV)*. -- I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven.
Daniel 4:17 *The Bible (KJV)*. -- This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.
[61] Isaiah 6:1-2 *The Bible (KJV)*. -- In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he

This institution appears to be a means through which God directs the flow of history. After deliberating upon a matter with His Divine Council, God issues a decree, and a council member is dispatched to carry it out.

God governs the nations using the Divine Council. Moses's farewell address illustrates this:

> When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God. But the Lord's portion is his people, Jacob his allotted heritage.[62]

Heiser[63] argues that this refers to God dividing the nations at the Tower of Babel. He chose the descendants of Abraham and Jacob as his own nation and allotted them the land of Canaan. The rebellious nations were assigned to fallen angels who exulted themselves as their false gods. That is why when Gabriel comes to Daniel in response to his prayer, he talks about his battles with the Prince of Persia and Prince of Greece.[64] Those were the Sons of God ruling over Persia and Greece. The false gods of the nations were rebellious spiritual beings, probably fallen angels, who the people worshiped using idols.

Just because the rebellious angels were fighting against God, does not mean that they worked together smoothly as a team. The pagan nations often fought each other. The winning nation would capture the loser's idols and bring them back to its temple. The winner's god had beaten the loser's god.

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covered his face, and with twain he covered his feet, and with twain he did fly.
Isaiah 6:8-9 *The Bible (KJV)*. -- Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
[62] Deuteronomy 32:7-9, *The Bible (ESV)*.
[63] Heiser, *The Unseen Realm*, 113.
[64] Daniel 10:13 *The Bible (KJV)*. -- But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.
Daniel 10:20 *The Bible (KJV)*.-- Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

The Philistines assumed this had taken place when they defeated Israel and captured the Ark of the Covenant.[65] After defeating the Hebrews, they brought the Ark back to the Temple of Dagon: their god was clearly more powerful. They were shocked to learn that their god was subject to the God of Israel, not the reverse, when they found the idol of Dagon fallen on his face before the Ark of the Covenant in the morning.

As a result of the Divine Council meetings in Job, Satan went on a mission to persecute Job. God rules the world using the Divine Council and in doing so educates the Sons of God. If Dr. Floyd Nolan Jones' theory about the identity of Job is correct, then the Divine Council meetings in Job were the opening salvos in a war between God and the gods of Egypt. Ancient Egypt is known today for having had a great number of gods. The Exodus would have been a series of conflicts originating in the Divine Council.

Dialogue

The second section of Job is a dialogue between Job and his friends covering chapters 4-31. This is the largest portion of the book and the most difficult to understand. Job debates why he is suffering with Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. The dialogue consists of three rounds. Job speaks first, then each of the friends responds in order. Job responds to each discourse from his friends. The conversation goes through three cycles except that Zophar does not speak in the final round.

The conversation becomes acrimonious, but it begins with the best of intentions. The narrator clearly states that the three friends came because they "heard of all this evil that was come upon him" and that their intention was to "mourn with him and comfort him."[66] The friends sat on the ground with Job in silence for seven days before he begins the conversation. These friends have demonstrated their patience and desire to commiserate.

When Job begins the dialogue, we discover his mindset. His troubles are so bad that he wishes he had never been born. His suffering is both physical and emotional. Job had had premonitions that this suffering would befall

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[65] I Samuel 4-6 *The Bible (KJV)*.
[66]Job 2:11 *The Bible (KJV)*. -- Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

him,[67] but the devastation has blown through all his stored physical and emotional reserves. His children and his servants are dead. He expects to die next, a ruined man.

We know that Job survives. Possibly his premonition indicated that he would survive, but if so, that optimism is gone. Job expects to die soon. When he discusses the questions he would like to ask God, and the legal case he would like to make, he is planning to literally ask those questions to God and make that case against God when he dies shortly.

Eliphaz, Bildad, and Zophar decided upon the cause for and solution to Job's problems based on their preconceived notions before the conversation began: sin. It had been self-evident to them from the moment when they first heard of the disaster. They knew that God hates and punishes sin. In the first round of the dialogue, the friends are shocked to find that Job will not admit his guilt. They believe that Job needs to repent and possibly perform some acts of penance for God's punishment to be removed. The friends have diagnosed this case of affliction as chastisement. Talbert says that Job's friends' advice would have been good, if this had been chastisement, but it was not.

Now Job must respond to his friends' argument, but he does not know why he is suffering. Job knows that God is loving, kind, all-powerful, all-knowing and ever present. Job also knows that he has done nothing to deserve this tribulation. Yet here he is in this situation, and he has no idea why.

One of the most agonizing aspects of his suffering is God's apparent abandonment of him. He had probably known God and served him all his life. He had probably lived in close communion with God, and possibly even spoke to him as had Abraham, Issac and Jacob. According to Jones' chronology, Job was about fourteen years old when he discovered that his uncle Joseph was still alive and ruling Egypt by God's miraculous preservation.[68] It is likely that this made a large impact on Job and inspired him to begin or continue seeking God in earnest.

Job is in a difficult situation He has been apparently abandoned by God, but he doesn't know why. He had been ruminating silently in his head. Now his

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[67] Job 3:25 *The Bible (KJV).* -- For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.
[68] This age comes from the chronological work of Floyd Nolan Jones in *The Chronology of the Old Testament.* A list of these dates is provided in Appendix A.

friends are here and want to discuss the matter. He is forced to respond, voice his thoughts, and then defend them.

In the dialogue Job's friends insist that Job has sinned and must repent. Job proclaims his innocence in response. As the three rounds of dialogue progress, the friends continually push harder for a confession. In response, Job clings more strongly to his righteousness. Job gets angry with his friends because they do not consider his counterarguments. They doubel down on their original claims without dealing with the problems Job has found in their arguments. An example of how it unfolds is that the friends claim that God punishes the wicked.[69]

- The friends first claim that God punishes the wicked.
- Job responds by pointing out that many wicked men are doing just great.
- The friends respond by saying that God just hasn't punished those wicked men yet. Their day is coming and it will strike them suddenly—this is a dig against Job. They're implying he is a wicked man who thought he could evade God's wrath which has now found him out.
- Job responds that he knows many wicked people who have gone down to the grave in peace.

The friends believe that Job is suffering for his sin, but they are unable to point out a sin which is responsible for this calamity. I believe this is a critical point. If Job was suffering for a sin, God would have made clear what he had done. His friends investigating the situation would also have been able to uncover it. Job is open to being corrected—as will be seen in the monologues—but the friends are unable to identify a specific sin.

The friends' theological system had some true aspects but also major flaws. In this case it is being applied to a problem which it is completely unequipped to address. Job's friends say that he is crazy for thinking that God would allow something bad to happen to him if he had not done evil. The friends rhetorically ask Job if he thinks God is tormenting him because he is good.[70] The prologue proves the friends are in completely wrong.

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[69]Talbert, *Beyond Suffering*, chaps. 10–12.
[70]Job 22:2-4 *The Bible (KJV)*. -- Can a man be profitable unto God, as he that is wise may be profitable unto himself? 3 Is it any pleasure to the Almighty,

Eventually the friends give up. Job is too hardheaded and won't listen to their counsel. They believe he is too self-righteous to admit his guilt. It appears Eliphaz was the closest and most caring friend, Zophar, the least. Eliphaz makes the first discourse and has the longest most impassioned speeches. His care for Job makes him push harder than the others to secure Job's repentance which he believes will lead to restoration. Zophar only speaks in the first two rounds. He speaks last and has the shortest speeches.

Both Elihu[71] and the narrator[72] say that the friends were unable to answer Job's contentions. They could not prove that Job had brought his suffering upon himself by sinning, because he hadn't. However, they did end up pushing him into sin. As Job struggled to prove his innocence without knowledge of the Divine Council deliberations, he faced a false dilemma: God's punishment was either just or unjust. He ended up declaring that he was innocent and after dying shortly would make his case before God. He was claiming that God's punishment of himself was unjust, even if just by implication. His claims of his own righteousness put God in the wrong. Note that God did not shift responsibility for the Job's trial onto Satan in the prologue, God took responsibility for it himself. Job's error came in believing that his suffering was a punishment instead of a sign of God's favor on him.

The Monologues

Job contains three monologues: the first by Job as a continuation of his last response, the second by Elihu and the third by God. In this section the second two will be discussed since Job's point of view was covered in the dialogue section.

Elihu is probably from Abraham's extended family which remained in Haran. This is where Sarah, Rebekah, Rachel and Leah were born and raised. The two monologues are made following the conversation between Job, Eliphaz, Bildad and Zophar. The monologues can only be understood as a response to that exchange. First, Elihu criticizes Job for what he has

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that thou art righteous? or is it gain to him, that thou makest thy ways perfect? 4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

[71] Job 32:5 *The Bible (KJV)*. -- When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

[72] Job 32:12 *The Bible (KJV)*. -- Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words:

said. Next, God appears in the whirlwind to endorse Elihu's message and question Job.

Elihu

After the four friends conclude their contentious debate, Elihu speaks uninterrupted for six chapters (32-37). Two keys to interpreting his speech can be easily overlooked:

- The narrator—who adds the editorial comments—is divinely inspired. When he says something, we can be sure of it. Neither God nor the narrator rebuke Elihu. By contrast, God rebuked the other major speakers: Job, Eliphaz, Bildad, and Zophar.

- Job hears and accepts Elihu's criticism. Elihu invites Job to respond after the first portion of his speech,[73] but Job remains silent. Job rushed to respond to every other speaker with his discourses being longer than the original statements. Now Elihu asks him for a response, but he does not say a word.

When Elihu begins speaking, the story has ground to an uncomfortable halt. Job's life had been destroyed, and he was in emotional and physical pain, so his friends came to comfort him. Job's initial speech stunned them by proclaiming his innocence—how could he be innocent if God sent this punishment? The friends do their best to get Job to confess, but he only becomes more defiant. Eventually the friends give up and fall quiet. Job takes advantage of the silence to make a long speech summarizing his arguments and proclaiming his innocence. Now talking has ceased, once again. Job is just as sick, poor, and miserable as before, and none of the issues have been resolved. God is still silent.

Now Elihu, who was younger and less respected than the others,[74] makes an entirely different case. In contrast to the earlier three men who held to their initial line of reasoning while ignoring Job's protests, Elihu responds to Job's arguments. Talbert characterizes the first three friends as saying "Job,

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[73]Job 33:31-33 *The Bible (KJV)*. -- Mark well, O Job, hearken unto me: hold thy peace, and I will speak. If thou hast anything to say, answer me: speak, for I desire to justify thee. If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

[74] Job 32: 6-7 *The Bible (KJV)*. -- And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom.

you're suffering because you've sinned." Elihu, in contrast, says, "Job, you're sinning because of your suffering." Talbert points out that Elihu responds to Job's four main complaints.[75] He summarizes the charges and responses as follows:

1. Job: I do not deserve this.
Elihu: God is the Sovereign.

2. Job: God is treating me unjustly.
Elihu: Impossible. God is always just.

3. Job: I know that I am righteous.
Elihu: God is the righteous one.

4. Job: God has become inexplicably cruel to me.
Elihu: God is great and always good.

The heated argument with his friends had pushed Job's thoughts to their logical conclusion. This trial and temptation brought to maturity and exposed what was already dormant in Job's heart. James' discussion of temptation is applicable:

> Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.[76]

Talbert also shows that God backs up the main points of Elihu's speech by reiterating his key points. Elihu and God's monologues share common themes:[77]

• Emphasize Job's words during the trial not his actions before the trial,

• Condemn Job's claim to righteousness coming at the expense of God's righteousness,

• Stress the glory and incomprehensibility of God,

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[75]Talbert, *Beyond Suffering*, 171.
[76] James 1:12-15 *The Bible (KJV)*.
[77]Talbert, *Beyond Suffering*, 174.

- Dispute Job's knowledge and understanding of God,
- Emphasize that God is kind towards and aware of his creation.

Talbert's analysis points toward Elihu following the pattern of a conventional Old Testament prophet. He observed God's people sinning and spoke against the sin, calling the person or people to repentance.

Elihu's monologue is more direct than God's speech. He evaluates the situation and determines how the word of God applies to it. His words were meant to lead the audience to repent and turn back to God. God entered the conversation after him and echoed his points giving his message more instant credibility than most prophets.

There are few time references for the events in Job, but some exist in God's and Elihu's monologues. As Elihu wraps up his speech, Talbert observes that Elihu is seeing and describing a gathering whirlwind.[78] It appears that as Elihu is speaking, a whirlwind forms, and he describes it in his speech. Elihu then falls silent when God begins to speak. This one-two punch would have emphasized to the original audience in a physical and terrifying way that God was endorsing Eliaphaz's message.

God

God's speech is the high point of the book. It lasts from Job 38 to 41 with Job making a small interjection at the halfway mark.

God appears in and speaks out of a whirlwind which has symbolic meaning.[79] A whirlwind is chaotic, tumultuous and dangerous. It is scary and unpredictable. The chaos in Job's life is a sign of God's presence, not absence. Just because everything seems complicated and out of control to us, does not mean that it is to God. The prologue confirms that the pain in Job's life was under God's tight control, although it seemed random and inexplicable to Job.

In the first half of the speech, God quizzes Job about the natural world. Job's arguments had challenged God's wisdom. Job felt that he knew how to orchestrate his life better than God, so God put his wisdom to the test. In chapter 38 God covers the inanimate world and in 39 he goes over the animal world. This is not a dispassionate scientific treatise but a craftsman's description of his works. God's speech demonstrates his care and affection for all his creation. The underlying messages is similar to Jesus's analogy

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[78] Job 36:24-37:24 *The Bible (KJV)*., Talbert, *Beyond Suffering*, 193.
[79]Talbert, *Beyond Suffering*, 198.

about the sparrows.[80] If God cares so deeply about the intricate details of how the world operates and individual wild animals within it, how much more does he care for Job, a human being made in his image. If he cares so much about a young bird neglected by its mother or the emotional state of a warhorse, how much more will he care for a person. God is not describing a parts list that needs to be inventoried but a collection of his creations which fill him with pride and joy. He takes glory in the world that he has created. It is clear God also gloried in Job's faithfulness. God was completely attentive to and sympathized with Job's every ache but knew the trial was necessary. Job was demonstrating that God's children followed and loved him not because of bribes but because of who he was. Job was not a fair-weather follower.

God calls for Job to respond. Job had not responded to Elihu but did here. He only says that he does not have anything to say. Before Elihu's speech, Job called God his prosecutor, claimed unjust persecution, and filed a counter suit. Now he says that he has spoken rashly and will be quiet. He withdraws his lawsuit against God.[81]

The first half of God's speech demonstrated that Job didn't know enough to question God. Now, God continues and deals with Job's questioning of his goodness and righteousness. While the first part of the monologue was wide angled, the second is highly focused. In chapter forty God discusses Behemoth and in forty-one He discussed Leviathan. Both animals are, like Job, God's creation. They are more physically powerful than Job but not made in God's image. If Job can't subdue these animals, he could not begin to discipline powerful rebellious human and spiritual beings. In fact, Job cannot keep the lowest members of human society from laughing at him in his sickened state.[82] Job cannot do a better job than God at punishing the wicked and rewarding the righteous.

Of all the people in the book, Job is the most righteous. God states this clearly at the beginning of the book and reiterates it at the end. Nevertheless, God spends four chapters publicly rebuking Job. The other characters are ignored or treated briefly. God's rebuke is delivered after Job

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[80]Matthew 10:29-31 *The Bible (KJV)*. -- Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.
[81] Talbert, *Beyond Suffering*, chap. 18.
[82] Job 30:1-10 *The Bible (KJV)*.

has probably been suffering faithfully for months.[83] Even then he only stumbled after being goaded by his few remaining friends. From a man-centered perspective this critique is unreasonable. The fallen human mind naturally thinks that God should have been thankful for Job and overlooked his mistakes. However, God's ways are not our ways. He is acting consistently with how He revealed himself in scripture:

1. God chastens those he loves. In fact, if you are not chastened, you are not a son.[84]

2. If you are not disciplined, it means that you are a bastard. You are not a true son of God.[85]

3. God judges His own household before dealing with those outside it.[86]

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[83] Job 7:3 *The Bible (KJV)*. -- So am I made to possess months of vanity, and wearisome nights are appointed to me.
[84] Hebrews 12:6-11 *The Bible (KJV)*. -- or whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
[85] Hebrews 12:6-11 *The Bible (KJV)*. -- or whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

These verses make God's actions understandable and consistent, but they can still be hard to accept.

Job had a question, "Why?" We have the same question today when reading the book. Why did God allow the Satan to hurt Job so badly? God spoke to Job for four chapters, but he never explained Himself. We know that God knew "why," but he didn't tell Job. God is making it clear that he does not owe us an explanation and will only provide it on his own terms.

It would have defeated the purpose of the trial if Job had been informed about the Divine Council scene while undergoing the trial. It would have been "cheating" on God's part. The suffering would have been easier for Job, if he knew that God had singled him out as a faithful follower, and that this trial was defending God by proving that he was not just following God for the rewards.

If Job is the son of Issachar, there was another reason for God not explaining "why." The Hebrews, Job's people, were going to be enslaved in Egypt, and they could not be told the reason for it. The trial of Job would have shown them how God expected them to behave. We now know (with several thousand years of hindsight) that Job and the Hebrews suffered to serve as an example for us. Both Israel in the Old Testament and the Church in the New Testament are meant to be lessons for the Church.

If God had asked Job whether he wanted this role beforehand, Job, like Isaiah,[87] would probably have leaped at the opportunity. Job had a sense of foreboding before the trial. Maybe God asked Job a question, like the one he asked Isaiah. "I have an important mission for you, but it will involve suffering. You are specially qualified to carry out this mission. Do you want it, or should I give it to someone else? I promise you that it will be worth it but harder than you can imagine." Job almost certainly would have leaped at the opportunity.

I think an exchange along these lines occurred around the time Joseph delivered his family from the famine. According to Jones' chronology, Job was fourteen years old, and he could easily have asked God for the opportunity to do something similar to his uncle Joseph.

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[86] 1 Peter 4:17 *The Bible (KJV)*. -- For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?
[87] Isaiah 6:8 *The Bible (KJV)*. -- Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

In the ancient world people related to gods in a transactional manner.[88] The person gave something to the god, and the god gave him something in return. If the god didn't provide, then there was no reason to worship him. Christianity is different because it is based on love. In contrast, Jesus told his followers to take up their cross and follow him.

God is showing the Divine Council his superiority to the false gods. His people don't just worship him because he is useful to them. They worship him because of who he is. They will stay faithful through bad times because they know his character. They trust that he is faithful, loving and true, even when their lives make this belief difficult.

Epilogue

The epilogue in Chapter 42 provides the "happily ever after" for Job. It would have been known by the participants and anyone observing Job's trial. The closing has three parts:

1. Job's response to God's monologue
2. God's rebuke of Job's friends
3. Job's restoration.

Job in his final speech retracts and repents of his charges against God. He understands that God is all-powerful and unknowable: he knows where he stands in relation to God. Job first makes a statement and then responds to two of God's questions. He closes by repenting in dust and ashes. Job accepts God's response, even though God has not answered his questions or explained himself. Job accepts the response because he has changed and better understands God.

God then addresses the three friends. Interestingly, God speaks to Eliphaz. I believe Eliphaz cared the most for Job because he argued harder and longer with Job than the two other friends. His dialogue may have caused the most pain, but he was the most earnest to do good. This parallels God who loved Job the most and yet brought the suffering on him. This idea was echoed by Solomon.[89] The friends were certainly changed by Job's trial. We know at a minimum that their theology improved because they learned that God allows terrible things to befall those with whom he is pleased.

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[88] Nelson, "Preserving Sacred Traditions."

[89]Proverbs 27:6 *The Bible (KJV)*. -- Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

It is counterintuitive that God gives more chastisement to his closest followers. God spends four chapters correcting Job—the man he singled out from all the earth for his faithfulness—for his folly. He gave a light rebuke to Job's three friends—they came to help but ended up harming.

God doesn't address Elihu. It appears that he had not kindled God's wrath, the reason God gave for rebuking the three other friends. Presumably this is because Elihu's speech pleased God.

The friends had argued for what they believed was God's position, but they were mistaken. They were too arrogant to listen to Job's counterarguments. They considered themselves above Job, now they had to rely on his prayers for them. This parallels the parable of the banquet where the people who sat at the head of the table were forced to give up their seats for the people who voluntarily sat at the foot of the table.

Job reconciled with his friends and his fortunes were restored. Job was meant to be a symbol for us, so God granted him a full earthly restoration—after a hard trial. However, there is no guarantee that we will have happy endings in this life. For every Shadrach, Meshach and Abednego, there are many martyrs who go to their death without God snatching them out of danger. Job did not expect to survive his trial. For many of us, restoration will only happen in the next life.

Job's household is restored to its previous condition, but it is not the same. First, Job is not the same person anymore. He is wiser with a better understanding of God. Second, Job has different children and servants. The first children and servants were still in the grave. We don't know what others said about Job, but the average person may have still considered him to have been cursed by God.

The Big Picture

Looking at Job as a whole, it teaches several key lessons. These are important today but would have been especially important to the enslaved Hebrews. It teaches us that whatever happens to us and no matter how we feel, we have not been abandoned. God is there even if he appears to be silent. Everything and everyone are operating within boundaries set by him.

We also know that God is not ashamed of what he allows to happen to us. He doesn't explain himself to Job or blame Satan for Job's trials. God took responsibility for Job's sufferings in the second Divine Council meeting. God allows things to happen for a reason, so no suffering is meaningless. Although Job didn't recognize it in his own trial, he must have realized it

after the fact. He had undoubtedly heard what his Uncle Joseph had said to his father and uncles: "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Genesis 50:19-20)

God has high standards for His children. He rebuked Job for errors that were mild and understandable from the human point of view because of his circumstances. Talbert outlines the stages of Job's "theological drift."[90]

1. The temporary setback was easy to withstand, but as time went on, he was less able to make sense of the suffering.
2. His friend's arguments pushed him to conclusions and statements he would not otherwise have reached.
3. His thinking started to waver between what he "knew" and what he "saw."
4. The vacillation led to terrible implications, which God and Elihu rebuked
5. Job returned to his original state stronger and humbler

Job slipped where many people fail: questioning God's goodness. Some atheists say that they would never worship a God who allowed the Holocaust or other wicked acts. They see the evil as too great for there to be any possible justification. These atheists uses the evil act done in opposition to God but permitted by him as a reason not to follow God.

Faith is trusting God's words over our own perception. God tells us what we should know not what we desire to know. God will allow us to be in situations where everything points against God being good to test us. Do we still believe His word? Do we call him a liar? Do we deny his existence, power or love?

We generally think of the book of Job as being about suffering, but Layton Talbert demonstrates that suffering is a peripheral theme. The book of Job is about God. His character, thoughts and actions are the subject of the conversations. Job's story shows us how we are to think about God during our trials. We don't have enough information to critique God because we can only know him truly, not completely.

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[90]Talbert, *Beyond Suffering*, 266.

Chapter 4
The Post Flood Puzzle

Background

This chapter sets Job in his context. His story is part of chain of events that began when Noah and his family exited the ark and culminated when the new nation of Israel marched out of Egypt. The history of this period flows as a single stream guided by the hand of God. It began with God resetting humanity back to one family. It ended when he reset Israel's calendar as they left Egypt.[91] Everything in-between was working together for a purpose.

The two common year numbering conventions are AD (or CE) beginning at the birth of Christ and counting forward and BC (or BCE) beginning at the same time and counting backward. Dr. Floyd Nolan Jones uses a third convention, AM, which starts at the creation of the world—4004 BC by his calculation. This book will use an additional numbering system named AF which begins with the flood (1656 AM or 2348 BC). This year number indicates the time since the flood.

Several tables at the back of the book have been compiled to help the reader keep track of events:

- Major Events Timeline: Occurrences in this era are listed along with the source of chronological information. The year of each event is listed in all numbering conventions (BC, AM, AF).
- Post-Flood Generations: The years of birth, death, generational number and age are recorded for key persons.
- Alternative Names: Part of the historian's challenge is identifying Biblical characters in the historical records of non-Hebrew peoples. This table lists common identities.

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[91] Exodus 12:2 *The Bible (KJV)*. -- This month shall be unto you the beginning of months: it shall be the first month of the year to you.

- Pharaohs: A list of the Egyptian rulers during the Hebrews slavery compiled from *Battle of the Firstbo*m by Mary Nell Wyatt.

- Ten Plagues Timeline: The sequence of events during the ten plagues of Egypt compiled from information in *The Chronology of the Old Testament* by Dr. Floyd Nolan Jones.

- The Royal Pyramids: The first Royal Pyramid is believed to have been built by Imhotep who is associated with Joseph. The last one is attributed to the Pharaoh who enslaved the Hebrews. This table lists all the royal pyramids along with their pharaoh, dynasty, and location.

A Bird's Eye View of the Post-Flood World

This section will briefly overview the time from Noah's Flood until the Exodus. The following sections will provide a more detailed look at each stage in this sequence and show some supporting evidence for my interpretation. This section is meant to give a bird's eye view of the era and show how everything fits together, not argue for my viewpoint. Understanding the big picture will allow the details presented in subsequent sections to be appreciated.

When Noah left the ark, the world was empty, and civilization had to be rebuilt. Everything expanded rapidly because there was plenty of free land and available resources. The growth along with no one dying of old age must have led to incredible optimism. It would be 340 years after the flood before the first of Abraham's ancestors passed away.

Peleg died in 340, the year of the Tower of Babel.[92] The nations were now divided, and people began to die of old age. This forced people to acknowledge that lifespans were now far shorter than before the flood and shrinking rapidly. People's mindsets must have changed from optimism to pessimism. This era ends with the death of Abraham. All but one of Abraham's ancestors died before him. The last, Eber, died four years after Abraham.

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[92] This is the opinion of Dr. Floyd Nolan Jones and appears to be referenced in Genesis 10:25 *The Bible (KJV)*.--And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

Abraham was the first member of the promised line who was born after the Tower of Babel. God called him out of his homeland to start a new nation. This nation was to follow the true God in contrast to all the other nations formed after Babel who were following false gods. Although Abraham and Sarah had difficulty conceiving, they eventually had a son Isaac. The household they led was probably around 2,000 people. These people and later additions developed into the nation of Israel.

The next phase begins with Jacob. Dr. Jones calculates that Jacob fled to Laban 58 years after Abraham died. The population was now composed of people with lifespans of 100 to 200 years. (After the flood up until this time the population consisted of people with lifespans between 200 and 950 years.) The loss of the long-lived segment of the population would have led to a competency crisis. The people were probably also weaker and less intelligent.

Jacob was the first of the patriarchs to have many children. He was born in Canaan; moved to Haran where he married and had most of his children; returned to Canaan; and at the end of his life took his household into Egypt. The Hebrews were known as the Hyksos to the Egyptians.

Joseph preceded his family in Egypt. He first successfully ran Potiphar's household, then he managed a prison, and finally reorganized the kingdom. He appears to be recorded with several different names in Egyptian history. The most famous is Imhotep who was the prime minister of Pharaoh Djoser. He can also be identified with Salatis the leader of the Hyksos. Joseph appears to have invented the phonetic alphabet which would have been required for widespread literacy with the shorter-lived population. Joseph must have realized that an easily learned form of writing was necessary to efficiently manage the servants in Potiphar's house. The alphabet was probably further developed while administering the prison. Later it would have been refined when Joseph was administrator over the already hieroglyphic literate Egyptian bureaucracy.

Job's trial happened while Joseph was Prime Minister of Egypt and the dialogues in the book were almost certainly recorded in Joseph's new script. The speeches of Job, Eliphaz, Bildad, Zophar, Elihu and God then would have been available for the average Hebrew to read and study.

The Hebrews settled in Northern Egypt and were known as the Hyksos. Their rulers were eventually either appointed or recognized as the Pharaohs of Lower Egypt (The Hyksos dynasties). The Hyksos were the Household

of Jacob. Their population was composed of Jacob, his descendants, and their servants. The servants would have come from several sources:

- Descendants of the men and women who left Haran with Abraham.
- Descendants of servants who had joined Abraham, Isaac, and Jacob on their sojourn.
- Servants purchased with money.
- Freemen who had seen God working through Jacob and voluntarily joined his household.

The Hebrews now began growing both naturally through procreation and by conversions from the Egyptian population. As they multiplied, they expanded from Goshen to the east, west, and south because of their swelling numbers and herds. The Egyptian populace and government probably started off neutral but came to resent, fear, and envy the Hebrews as their strength grew.

The Hebrews became powerful militarily and economically. Conventional archaeologists believe that the Hyksos introduced many technologies to Egypt and were superior militarily. The royal pyramids are conventionally dated to the time that Mary Nell Wyatt believes the Hebrews were free in Egypt.[93]

The Hebrews were then conquered by the Egyptians. They appear to have defeated the attempt at military conquest and killed the two pharaohs in battle who attempted to subjugate them. However, a third pharaoh arose who subjugated them using guile, but this was recorded it as a military victory in the annals. In the past historians thought that the Hyksos were defeated and driven out of Egypt based on Egyptian writings. However, modern archaeology has discovered that the Hyksos were subjugated and remained in Egypt in a lower social position.

The conquest of the Israelites marked the beginning of the Egyptian 18th Dynasty. Mary Nell Wyatt's work shows how the archaeological data of this period can be reinterpreted to fit the Biblical story. Two Pharaohs served concurrently as the junior and senior leader. Each Pharaoh took on a royal

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[93] Wyatt, *Battle for the Firstborn*.

name when he became the junior Pharaoh and got a second royal name when he became the senior. Moses was born shortly after the beginning of this dynasty and was adopted by the daughter of the Junior Pharaoh. Moses rose to become the Junior Pharaoh of Egypt. About a year before the Senior Pharaoh died making him the senior ruler, Moses killed the overseer trying to lead the Hebrews in a war of liberation. He failed and had to flee Egypt.

The Hebrews would have been strong at the beginning of captivity but were gradually ground to nothing. The Hebrews would have started strong with confidence, like Job. God had rescued Abraham, Isaac, Jacob, and Joseph so many times in the past, surely, he would rescue them again. They had his promise. They also had the prophetic experience of Job which gave them a clue that things would be tough, but Job had made it through in the end.

Shortly after enslavement, the Hebrews would have found out about Moses being rescued and adopted by Pharaoh's daughter. Surely, he was God's appointed deliverer who would rescue them when he came of age. Moses grew to be 20 and nothing happened. Then 30, still nothing. Then Moses turned 40 and tried to lead them to freedom, but bondage had broken the Hebrews down so far that they betrayed Moses instead of rising in support of him. They had accepted their slavery.

The exiled Moses must have seen himself as having failed in his primary purpose in life. During his time in exile the Pharaoh who replaced Moses took Egypt to possibly its greatest heights in its history. Moses probably wanted to forget his failure and live out his days in peace. He probably had a big question to ask God after he died: where were you when I tried to liberate your people? Shepherding was a step down from the palace, but at least he could grieve alone by himself while learning how to be a shepherd in the backside of the desert.

After Moses's failed rebellion, the last Hebrew holdouts must have given up their final hope. Everyone under 40 had been born in slavery. Those under were 60 not adults when enslaved. The Hebrews would have come to accept that they would live under grinding slavery until they eventually assimilated into the bottom rungs of Egyptian society. They would have felt exactly like Job when beginning the dialogue. They would have been angry and in pain. They hadn't done anything to deserve this from God.

This pause provided the time for Hebrews to give up hope while the Egyptians who enslaved them went down to the grave without a thought of repentance. In his suffering Job had noticed how the wicked "spend their

days in wealth, and in a moment go down to the grave." This delay also gave time for all the wicked people who enslaved the Hebrews to go down to the grave in peace without tribulation which might have caused them to repent and seek God.

When all hope had been lost and there was no possible path to freedom remaining, God moved to intervene. Moses was no longer interested in saving the Hebrews. The Hebrews were no longer interested in being saved. The rebellious Sons of God in the Divine Council were now probably mocking God and thinking that they were about to achieve the final victory over God that they had been seeking since Eden. The faithful Sons of God probably had their tails between their legs. The table was set for God to teach a lesson to everyone, man and angel.

God then crushed the false Gods of Egypt, and the people followed them, in the 10 Plagues. This brought this era of history to a close. God made this point clear by resetting the calendar when the Hebrews left Egypt.

In the wilderness God began to teach the Sons of Israel to be a free people again. They had been fiercely independent before being enslaved by Egypt, but now they looked back fondly on slavery when the going got tough. A free man is responsible for himself and his actions, but a slave does not carry the burden of responsibility. Mankind wants the honor of being free but tries to avoid the responsibilities of freedom.

As he was leading Israel in the wilderness, Moses must have thought about Job. Job had been the faithful Hebrews' inspiration and guide during the time of bondage. Job had demanded a hearing so that God would have to explain the reason for his suffering. God had responded and chastened Job but had not given a reason. The Hebrews had suffered under slavery in Egypt for years without any discernible reason. Moses himself had undergone tremendous suffering and anguish, and he now would have understood that it was to prepare him to fight Pharaoh and lead the Hebrews.

At some point Moses probably connected the suffering of Job with the suffering of the Hebrews and understood why Job had to suffer. While talking with God, Moses probably asked "why" again. This time, instead of remaining silent, God would have instructed Moses to write the book of Job and given him the information required to write the book in its final form.

A key aspect of the upcoming age was to be God's written word, written in the alphabet developed by Joseph. It appears Moses wrote the first books (the Pentateuch and Job) while in the desert with Israel. The final books of the Bible were written by the apostles in the years after Jesus returned to heaven.

The Golden Years: From the Flood to Babel

The first phase of this story lasts until 340 AF. It begins with Noah exiting the ark and concludes until God destroyed the Tower of Babel. Dr. Floyd Nolan Jones places the Tower of Babel at 340 AF time using the Seder Olam, a second century AD Jewish chronology. Peleg also died in 340 AF, the first recorded death following the flood.[94] The Bible says that in his days the earth was divided and Jones' analysis points toward God breaking humans into nations at this time.

The Golden Era began with eight people, Noah's family, walking off the Ark. The land around them was devastated by the flood, but it must have sprung forth with life as the waters receded. There were few people, but they would have multiplied quickly. Many people were born, but the only deaths were from accidents, murder, and disease. In areas with godly people, these would probably have been negligible. However, in areas with ungodly people, they could have been substantial. In parallel circumstances, Cain built a walled city to keep himself safe. Rushdoony observed that he had already moved away by himself, so he must have been afraid of his own ungodly children.[95]

Pre-flood lifespans were around 900 years[96] but shrank rapidly following the flood.[97] Because no one knows their lifespan while they are still living, and people tend to procrastinate when facing difficult issues, it is likely that there was no public debate about this. No one in the Genesis 11 genealogy died during this period. It must have been inconceivable to this population that someone would die of old age at 400, let alone 70. It had never happened

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[94] Genesis 10:25 *The Bible (KJV)*. -- And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

[95] I remember Rushdoony making this point, but I cannot find the reference. His commentary on Genesis, chapters 11 and 12 have a lot of information on this event but do not mention this point.

[96] Genesis 5

[97] Genesis 11

before in the history of the world. However, there would have been signs such as the younger generations aging more rapidly. A human body with the vigor to live for close to 1000 years should be stronger and appear different than one capable of only 100. A person who will live to 900 will look differently at age 80 than one who is living to 90.

The Messianic genealogy in Genesis 11 provides an idea for how this progressed. Noah and his son Shem (born before the flood) lived 950 and 600 years respectively. Generations 3 to 5 (born in the first 70 years after the flood) lived 430-460 years. Generations 6-10 (born 100-222 years after the flood) lived 205-239 years, except for Nahor who only reached 148. Nahor died in 341, the year after the tower of Babel, so he may not have died a natural death. From Abraham (the 11th generation, born 352 AF) to Moses (the 17th generation, born 777 AF) the lifespan decreased from 200 to 100 years. Moses refers to lifespans of 70 or 80 years in Psalm 90. Some people (including Moses) were living much longer, so the 70 to 80 year lifespan could have been artificially lower from the strain of Egyptian slavery and wilderness wandering. From Noah to Moses the human lifespan decreased to less than ten percent of its original value.

During the post-flood period, the population would have been exploding, but each new generation would have had shorter natural lifespans than the earlier ones. Presumably, this would have been reflected in their physical and mental capabilities. However, the more gifted earlier generations would have still been around to handle intellectually demanding tasks. Their superiority over their offspring would most likely have increased the rulers' arrogance. This may be one reason the builders of the Tower of Babel were so prideful.[98]

It is likely that this time resembled post-World War II America in some ways.

- After World War II, a man with a high school education could buy a home, have a big family, and support a stay-at-home wife. Now, a college degree and frequently a graduate degree is required for a job, the cost of children and homes are astronomical, and typically both parents need to work.

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[98] Genesis 11:10 *The Bible (KJV)*. -- And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

- After World War II, almost everyone effortlessly kept a healthy weight. Obesity rates have climbed until now almost everyone is overweight or carefully watches their health.

- Cancer rates have skyrocketed. Now even children are getting cancer.

- Literacy rates and academic standards are dropping. College professors note that the incoming students are not as prepared as those in the past, sometimes lacking basic reading and math skills.

In the post-flood world, the price of real estate must have risen along with the population, and health must have declined along with the natural lifespan. Reduced mental capabilities would have made learning to write in the complex traditional hieroglyphic style more difficult. By the time of Dynastic Egypt, only professional scribes were writing in hieroglyphs.

If the parallels between post-World War II America and the post-flood world are true, then there were obvious problems. People would have felt some pain, but the official sources would have pretended it was not happening. The post-World War II era has been a golden age, and the post-food world would also have been. In both cases, though, there were problems underneath the surface.

There may also have been generational conflict similar to the Baby Boomer-Millennial conflict. The Baby Boomers received a lot of power and wealth at a young age and held the high levels of society for a large portion of their lives. In general, they characterize the millennial generation as soft and underachieving. The Millennials have not had the accomplishments, power or wealth of the Baby Boomers. They are less healthy and capable than the Baby Boomers were at their age. They characterize the Baby Boomers as being self-centered and keeping the good things for themselves. The first generations born after the flood would be like the Baby Boomers and the later ones like the Millennials.

Although I may have misinterpreted or misread recent American history to some extent, there is certainly a significant intergenerational conflict today. It is very likely that this also existed in the post-war world.

The Tower of Babel: A Physical and Spiritual Division

The Tower of Babel was a turning point in world history. Death by aging now entered the post-flood world, and humanity was divided into nations. Shortly afterwards God formed a special nation for himself.

Following the flood, 340 years earlier, God had commanded mankind to "be fruitful, and multiply, and replenish the earth."[99] This required dividing into families and spreading over the earth. Instead, mankind remained together, journeying as one people.[100] As a sign of their defiance they built a tower, in response to which God declared:

> Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

God scattered mankind geographically and linguistically. Moses refers to this in his farewell address:

> Remember the days of old; consider the years of many generations; ask your father, and he will show you, your elders, and they will tell you. When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God. But the Lord's portion is his people, Jacob his allotted heritage.[101]

Moses was writing about five hundred years after the division of the earth. The information he was referring to was common historical knowledge passed down from their ancestors. Moses says that the humans were divided up into a number corresponding to the Sonds of God and assigned to geographical areas. Michael Heiser's analysis points to these rebellious Sons of God being the false gods of the nations who were worshiped through

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[99]Genesis 9:1 *The Bible (KJV)*.

[100]Genesis 11:1-2 *The Bible (KJV)*. -- And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

[101]Deuteronomy 32:7-9 *The Bible (ESV)*.

idols.[102] The Sons of God also meet in counsel in the prologue to the book of Job.

Moses states that God chose a people and land for himself. This refers to Jacob's household and the land of Canaan. In the same manner that the rebellious nations followed the rebellious Sons of God, Abraham, Isaac and Jacob followed Jesus, the only begotten Son of God. A careful reading of the text shows strong evidence that Jesus appeared in physical form many times to Abraham, Isaac, Jacob, and their descendants.[103] Melchizedek, to whom Abraham offered sacrifices, is thought to be either Shem or Jesus. If the false gods of the nations were rebellious spiritual beings usurping God's rightful role, then Melchizedek seems more likely to be the only begotten Son of God.

The Tower of Babel also sets the stage for the trial of Job and the Exodus. Both stories are confrontations between God and rebellious Sons of God. Job's trial is initiated when the Sons of God present themselves before God. The Exodus is a battle between God and the gods of Egypt. The rebellious Sons of God are always trying to break free of God's order:

> Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.[104]

In history the great empires of the world (Egypt, Assyria, Babylon, Greece, Rome) tried to subject all the nations to their rule. These wars were spiritual and physical: the idols of the defeated nation were placed as subjects in the temples of the victorious gods. The Philistines attempted to do this in I Samuel 5. However, God made it clear that even though he had allowed the Philistines to defeat Israel, he still ruled Dagon. During the Hebrews' enslavement, Egypt ruled Canaan.[105] Egypt had subjugated the Hebrews and took the land God had apportioned to them. Egypt's gods must have thought their victory over God was complete until Moses returned from exile.

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[102]Michael Heiser is the one who popularized this insight and discusses it in The Unseen Realm., pg. 113
[103]Heiser, *The Unseen Realm*, chap. 17.
[104]Psalm 2:1-3 *The Bible (KJV)*.
[105] Wyatt, *Battle for the Firstborn*, 67.

The earthly powers still seem to be rebelling against God today. The EU parliament building was made to resemble the famous painting of the Tower of Babel by Pieter Bruegel the Elder. The aim of the main intergovernmental organizations such as the League of Nations and United Nations is to unify the world's nations into a peaceful community. Although many things have changed over the years, the goal of the world elites still seem to be the same.

Common mythologies are held by people all over the earth, the flood story being the most famous. Mythological gods seem to be common across many cultures. It seems that these common mythologies are memories of the pre-Babel era when mankind was united. The world of both gods and men was now divided.

The Crumbling World after Babel and Abraham's New Nation

Abraham is the key figure in the Bible's account of the post-Babel era which lasts until Jacob forms his household. The attitude and circumstances of this era must be understood in order to make sense of the world in which Job and Joseph lived. It seems that Abraham served as a ray of light to the men of that day who sought after God.

What could have been deduced before Babel was now undeniable: lifespans were shrinking. Based upon the Biblical genealogies, the people alive at the time of Babel (340 AF) all died in about 191 years after the dividing of the nations (340-531 AF). The older generations lived to see several generations of their descendants pass away due to declining lifespans. What would this have felt like?

If the declining natural lifespan was caused by a decrease in the health of the population due to some uncontrollable factor, then Francis Pottenger's cat experiments will provide insight into what took place.[106] Doctor Pottenger raised cats for use in his lab and become curious about the effect of diet on their health. He divided the cats into two groups: one ate raw meat and raw milk while the other ate cooked meat and pasteurized milk. The group eating raw food continued unchanged through the experiment. Each generation eating cooked food became progressively less healthy until by the fourth generation the cats were sterile and unable to reproduce. The

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[106] Pottenger, Jr., M.D., *Pottenger's Cats*.

deteriorating cats increasingly experienced poor health towards the end of life, degenerative diseases, and cancers. Pottenger switched the last fertile generation of cats to a raw diet, and they returned to full health over several generations.

Pottenger's experiment showed a reduction in quality of some factor necessary for life, in this case food, can lead to a wide variety of negative effects. The cats' lifespan was shortened, but this was not all. There were a wide variety of health and social problems due to the reduction in overall health. This was most likely the case after Babel.

If the situations are parallel, then this era saw increasing levels of degenerative disease and cancers. This is taking place in America today, so we know what it is like to have these ailments affect family and friends. Furthermore, it is possible that additional diseases that we see today became common: obesity, autism, autoimmune disorders, crowded teeth, heart attacks. The difficulty of learning hieroglyphic writing probably also changed society from being universally literate to having only a caste of professional scribes.

The division of the nations must have separated friends. People would have mourned their lost neighbors who now spoke a different language and lived in different regions of the world. God decided to create a people for himself in this environment. He called Terah and Abraham out of "Ur of the Chaldees" where the Tower of Babel had been built[107]:

> And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees...And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.[108]

Terah had been born in 222 AF, before the Tower of Babel. He set out to go to Canaan, but when he came to a place with the name of Haran, his dead son, he stopped and stayed there until his death. The grief of the era

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[107]The Babylonians are referred to as Chaldean. The family began in Ur of the Chaldees before the Tower of Babel when all people were dwelling in one location.
[108]Genesis 11:28, 31-32 *The Bible (KJV)*.

combined with the death of his son must have been too much for him to continue the mission. The task passed on to his son Abraham, born in 352 AF, the first generation of the Messianic line born after Babel. By the end of Abraham's life all his ancestors except Eber had passed away.

After Terah died, Abraham was called to leave his family in Haran and go to Canaan, the land to which his father had started to move.[109] He was promised that he would be turned into a great nation. Although Abraham and Sarah's family were left behind in Haran, they were not forgotten. Isaac and Jacob married wives from Haran, and Job's companion Elihu was one of their descendants.

Abraham's departure from Haran was different from how I used to imagine it. I thought Abraham and Sarah slept in a tent next to that of Lot and his wife. There were probably two or three servants who slept in their tents with them, or maybe in a third adjacent tent. A small number of livestock grazed beside the tents. I imagined the group resembling a pair of Conestoga Wagons rolling through the American prairie. This was not the case.

Besides Sarah and Lot, Abraham took their substantial property and servants:

> And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.[110]

Abraham was leaving his father's household. When he separated from it, he created his own household. As discussed earlier in the first bullet point of the section of the Third Chapter entitled *Job's Trial*, Abraham's household probably had more than 2000 people. There would be many more if the household contained male servants who were not trained to fight.

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[109]Genesis 12:1-2 *The Bible (KJV)*. -- Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
[110]Genesis 12:5 *The Bible (KJV)*.

Abraham is first called a Hebrew when he rescued Lot and tithed to Melchizedek.[111] The name Hebrew refers to children of Eber, Abraham's great-great-great-great grandfather.[112] This makes it seem like the initial core of Abraham's household were descendants of Eber, although it later grew and incorporated many others.

Abraham's household was not only large but also growing. Hagar, the Egyptian who bore Abraham's first son, is a clear addition.[113] Hagar was most likely obtained while Abraham was in Egypt. Abimelech, King of Gerar, also gave Abraham male and female servants.[114] The covenant of circumcision given by God makes it clear that Abraham's household contains both servants acquired by Abraham and servants who were the descendants of other servants:

> And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.[115]

The last part of the passage indicates that membership in the household was, to some extent, a matter of choice. It was apparently possible for a servant to refuse being circumcised or having his sons circumcised, but this would mean being sent away from Abraham's household.

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[111]Genesis 14:13 *The Bible (KJV)*. -- And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.
[112]Rushdoony, *Genesis*, vol. 1.
[113]Genesis 16:1-2 *The Bible (KJV)*. -- Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.
[114]Genesis 20:14 *The Bible (KJV)*. -- And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife.
[115]Genesis 17:12-14 *The Bible (KJV)*.

Moses wrote the Pentateuch in the wilderness looking back on this period. God gave the law, and Moses was responsible for interpreting and applying it as the leader of the Hebrews.[116] One of the laws that Moses wrote was about men voluntarily choosing to become servants of another man:

> And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.[117]

If this law reflects Abraham's practices, then he allowed people to join his household voluntarily. They served for several years and received instruction about God. After some time, they would be free to leave with gifts—possibly as a missionary. However, they could also choose to remain in Abraham's household and become lifelong servants. If someone escaped from another master and wished to become a servant of Abraham, he would not have sent him back.[118] Paul may have been referring to this period while preaching to the Athenians:

> And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should

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[116]Exodus 18:13-16 *The Bible (KJV)*. -- And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father in law, Because the people come unto me to enquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.
[117]Deuteronomy 15:12-18 *The Bible (KJV)*.
[118]Deuteronomy 23:15-16 *The Bible (KJV)*. -- Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

> seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.[119]

Paul's reference to the nations being of one blood and having their habitations appointed by God appears to be an allusion to the Tower of Babel and Deuteronomy 32. God wished for people in the newly divided nations to seek after him. It seems probable that some number did, and their seeking led to Abraham's household. During Abraham's nomadic wanderings, he would have been incorporating people into his household who wanted to learn about God.

Abraham was a powerful warrior at the head of a large household as demonstrated by his rescue of Lot. However, he was far less powerful than the surrounding kingdoms. When he feared that Pharaoh and Abimelech would seize his wife, Abraham resorted to subterfuge because he was not powerful enough to resist them militarily. Abraham had to be a skillful diplomat and politician to protect his household. R.J. Rushoony believes that this is one of the reasons why Abraham got Isaac's wife from Haran,[120] and possibly why Isaac had to wait so long to be married. Isaac marrying the daughter of a local ruler or citizen would have opened the door to annexation by that kingdom. Rushoony also believed one reason for Pharaoh and Abimelech trying to marry Sarah was to incorporate Abraham's household into their kingdom. Later Hamor and Shechem explicitly used the lure of taking over Jacob's household to convince the men of their city to get circumcised.[121] Any of these situations could have ended God's household in its fledgling state, meaning that Israel would not come into existence, and giving victory to the rebellious Sons of God.

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[119]Acts 17:26-27 *The Bible (KJV)*.

[120]Rushdoony, *Genesis*, 1:174.

[121]Genesis 34:21-23 *The Bible (KJV)*. -- These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. **Shall not their cattle and their substance and every beast of their's be our's?** only let us consent unto them, and they will dwell with us.

The Household of Abraham and Jesus

In the New Testament the church is referred to as God's household.[122] Observing parallels between Abraham's household in Genesis and Jesus's household in the New Testament may allow us further insight.

Christians are members of God's household. Being a member of a household generally means being a servant; however, God adopts us as sons.[123] Being adopted as sons reminds us of the Sons of God in the Divine Council and Michael Heiser argues that God's plan for men is to become members of the Divine Council as Sons of God.[124] In Exodus the descendants of the household servants become full Israelites or Sons of Israel after being tested as slaves in Egypt.

If a man and his family joined Abraham's household, he would have been circumcised. If someone is going to join God's household, the church, today, he gets baptized. Covenant theology sees baptism as replacing circumcision as the mark of God's covenant. There are many parallels between joining Abraham's household during this era of history and becoming a Christian and joining a church today. Baptism is a public statement that all your friends and family will know about. You are publicly breaking from your old life and being identified with Christ. It is not something that you can completely undo. You could later renounce your faith but you still would have been baptized and your acquaintances would remember your "Christian phase." However, no one seeing you walk down the street would know you are baptized.

While a man joining Abraham's household would not have thought twice about getting water poured on his head or being dunked in a river, he would have carefully considered getting circumcised. It couldn't be undone. If he left Abraham's service and became a vocal enemy of Abraham, his family

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[122]Ephesians 2:19 *The Bible (KJV)*. -- Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

[123]Galatians 4:4-7 *The Bible (KJV)*. -- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

[124]Heiser, *The Unseen Realm*, 310.

would remember his "Hebrew phase." Circumcision is also something that cannot be seen while passing on the street.

People became members of Abraham's household by several means. They could be born into the household; be children when their parents joined; be purchased as slaves; or join by choice. Some people undoubtedly left Abraham's household. People could run away as slaves; leave after completing their term of servitude; or refuse to be circumcised. People enter and leave the church in parallel ways today.

Moses governed the Israelites and passed judgment on their legal cases after leaving Egypt. He was probably acting similarly to how Abraham, Isaac, Jacob and other tribal leaders of the era governed their households. Abraham would have been the unitary government of his household: prophet, priest, and king. He would have heard and ruled upon the disputes between members of his household. With a couple thousand people, he may have been able to handle everything himself, but he likely used a system of elders.[125] Ruel advised Moses to create a system of elders in Israel. Ruel was a Midianite and so a descendant of Abraham and Keturah. He could have been basing his advice on the practices of their common ancestor, Abraham. God runs his household the church similarly today. He has appointed elders and deacons to administer the many congregations of his church.

Jacob's House from the Weddings to Egypt

Jacob's life was a turning point. Abraham and Isaac only had one promised heir, but Jacob had twelve sons. Jacob fled his brother Esau and went to Laban's house where he formed his own household. He returned to Canaan for a time before being driven to Egypt by a famine.

According to Jones' theory, Jacob is the father of Joseph and grandfather of Job, so Job and his father lived through parts of this story. Job grew up in Jacob's household, and Jacob's story helps us understand Job's personality. The story begins when Jacob flees to Laban in 589 AF at the age of 77. This is 58 years after Eber died, 62 years after Abraham died, 87 years after Shem died, and 249 years after the Tower of Babel.

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[125]Genesis 24:2 *The Bible (KJV)*. -- And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh.

Dr. Floyd Nolan Jones constructed a detailed timeline of this period through impressive detective work by piecing together clues in the Biblical narrative.[126] It is not possible to relate all the reasoning here, but it can be found in his book *The Chronology of the Old Testament*.

Based upon the lifespans given in the Bible, the time by which Jacob needed to have left Haran, and the number of children who were born in the given order, Jones arrives at timeline that departs from the commonly assumed narrative of events in Haran. Jones concludes that Jacob married Leah shortly after arriving in Laban's household, not seven years later. This is confirmed by Jacob asking Laban for his wife because he has waited for the appointed days [127] not years. These were the days required for the engagement and marriage preparation, not for Jacob to complete the labor for his dowry. The marriage to Rachel would have been about a week later.

Jones calculates that Dinah was 18 when raped,[128] so women did not mature significantly more slowly than today even though the lifespans were longer. This means Rachel was likely about 20 years old.

Laban's trickery of Jacob to marry Leah may indicate that she was older and Laban was having difficulty finding her a spouse. Leah had her last child, Dinah, in 598 AF. If she was 42 at that birth, roughly corresponding with menopause today, then she would have been born in 556 AF and been 33 in 589 AF when she married Jacob. If she was older than 42, the age gap between her and Rachel would have been greater. This could explain why Jacob was more interested in Rachel and Laban was adamant about getting Leah married.

This story would then follow one of God's favorite patterns: humbling the proud, exalting the humble, and confounding the wisdom of this world. The elder sister who might have given up on marriage and children bore most of Jacob's children. The young, beautiful sister bore only two children much later in life.

After the weddings, the children arrived in close succession. From 590 until 598 AF one or more children were born per year to Leah, Bilhah, and

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[126]Jones, *The Chronology of the Old Testament*, 62.
[127]Genesis 29:21 *The Bible (KJV)*. -- And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.
[128]Jones, *The Chronology of the Old Testament*, 64.

Zilpah. The last was Dinah. Five years later in 603 AF Joseph was born and six years later in 609 AF Benjamin was born.

If Rachel was 20 when she married, Joseph and Benjamin would have been born when she was 34 and 40. God treated Rachel similarly to Leah and Sarah. He prevented the proud young beauty queen from having children and waited until she had finally given up hope before giving her Jacob's two most important sons. It appears Benjamin was the second most important son because Egyptian records of the Hyksos seem to indicate that he succeeded Joseph as the leader.

The Biblical narrative makes it clear that this was a turbulent marriage with Rachel and Leah struggling against each other using their handmaids and mandrakes to gain superiority. By the time Dinah was born Jacob would have been 86 years old, although he lived to be 147, so this was not as extreme as it sounds. One can only imagine the stress and exhaustion he would have experienced from living in the crossfire of a romantic war between four much younger women and being required to mediate their disputes. However, the stress did bind them together as a family. The three saw themselves as a team when they planned their escape from Laban.[129] He could have only confided in Rachel but chose to discuss it with both sisters.

Jacob left Laban and returned to the Canaan in 609, the year Benjamin was born. He had spent from 589 to 609 AF, 20 years, in the family homeland of Haran. The nucleus of Jacob's household was from Haran not Canaan. We know this because he fled Esau by himself and returned with a household as indicated by the cattle which required servants to herd, manage, and protect. It is possible that Job's companion Elihu's father or grandfather was in the household.

Job's father Issachar was born in 596 AF according to the Jones chronology and would have been 13 when the family left Haran. He would have been able to tell stories of Haran to Job and would have made friendships and played with cousins who had descended from Terah and Eber. Elihu was a Buzite. Buz was a son of Nahor and the uncle of Laban. Elihu is young in the book of Job, so he probably would not have been born at this time, but Issachar would have known Elihu's grandfather and possibly father.

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[129]Genesis 31

Jacob's household spends the next 33 years in Canaan, from 609 to 642 AF. Job was born and several important effects took place during this time.

Dinah was raped in 616 AF after seven years in Canaan. Simeon and Levi were 25 and 24 years old respectively when they took their revenge. Issachar and Joseph were 20 and 13 years old respectively and this would have been a formative experience in their lives. Rachel had died seven years earlier. There are several aspects of this event which should be noted:

- Shechem and his men wanted to absorb and consequently wipe out Jacob's household. They desired to take their livestock and property.[130]

- Simeon and Levi had their own retinues of armed men. It is improbable that two men by themselves could have slaughtered a whole city, even if they were still sore from circumcision. However, a few hundred men could have done this with ease, even if the city was large because they could fight in formation. It would have been extremely difficult for two men to collect and lead off all the women and children by themselves, while it would have been trivial for a few hundred men.

- The women and children were incorporated into Jacob's household. This shows that the household was large and growing. It also indicates that a strong faith was not required to join the household. These people were taken as trophy of war without regard to their religious beliefs.

How faithful was the household of Jacob to God? Although Jacob was faithful, the faith of many under his rule was weak or non-existent. Leah and Rachel stole their uncle Laban's household idols.[131] Simeon and Levi killed

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[130]Genesis 34:21-23 *The Bible (KJV)*. -- These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. Shall not their cattle and their substance and every beast of their's be our's? only let us consent unto them, and they will dwell with us.

[131]Genesis 31:19 *The Bible (KJV)*. -- And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

the men of Shechem. Jacob needed to have his household put away their idols before he went to worship God at Bethel,[132] and Judah has relations with the supposed cult prostitute of a Canaanite god.[133] If household leadership behaved in this manner, they probably did not force their servants to only worship God.

In the Jones' chronology Joseph was sold into slavery at the age of 17 in 620 AF, and Job was born eight years later in 628 AF. Job's great grandfather Isaac passed away when he was four years old. As Job grew up his grandfather was caught up in mourning over the loss of his favorite son eight years earlier even though his leadership was needed to manage the thousands of servants in his household.

There would have been animosity between the different sets of half-brothers leading the clan and whispers that Joseph's demise was more sinister than the official story. The family was surrounded by potentially hostile tribes who might seek revenge for the attack on Shechem. A wide range of gods were being worshiped even though Jacob's God was its single official deity.

The massive famine struck when Jones' calculates that Job was 12 years old. The next year his father, Issachar, left on a dangerous journey with his brothers to purchase food. He returned without Job's uncle Simeon, and the tensions lying dormant in the family must have flared to life. Food ran out again when Job was 14 years old, so another even more dangerous journey

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[132]Genesis 35:1-4 *The Bible (KJV)*. -- And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

[133]Genesis 38:20-21 *The Bible (ESV)*. -- When Judah sent the young goat by his friend the Adullamite to take back the pledge from the woman's hand, he did not find her. And he asked the men of the place, "Where is the cult prostitute who was at Enaim at the roadside?" And they said, "No cult prostitute has been here."

was undertaken. Many must have feared that this was the end of Jacob's household.

Against all expectations the brothers returned joyously from Egypt bringing not only food but news that their dead brother Joseph was alive. He was inviting them to live with him in a land of plenty. The dead had come to life, and the risk of starvation was now over. Job's grandfather Jacob was suddenly full of joy for the first time in his life. Household members would have been talking about how the old Jacob was back, just as he had been before Rachel and Joseph died. Jacob probably handed out stern rebukes to the uncles, but his joy would have overwhelmed the sadness. This celebration might have foreshadowed the end of Job's suffering and the liberation of the Hebrews from Egyptian bondage.

Given the preceding chain of events, I tried to put myself in Job's shoes. How would he have felt? I think Job would have been filled with excitement as everyone packed to head off to this wonderful land of Egypt and meet his mysterious uncle. I'm sure that Job would have prayed that he become a great man like Joseph and be used by God to help save his people. As Job learned about the suffering his uncle Joseph had undergone, playing the role of Joseph would have seemed less appealing. If God somehow made Job understand that his prayer to be like answered, it would explain why Job was expecting and fearing a great trial.[134]

Israel's Identity as the Hyksos

One of the recurring themes of this investigation has been discovering that God's great works were not minor events, quickly forgotten, and lost in the sands of time. His works are widely known but misidentified, misattributed, and hidden by later generations. Jacob's arrival in Egypt is widely known but unrecognized. It appears that the Hebrews were called the Hyksos by the ancient Egyptians.

In the centuries after the Hyksos left Egypt, the Egyptians described them as bloodthirsty and brutal oppressors. The name "Hyksos" is thought to mean Shepherd Kings or Foreign Kings. The Egyptian accounts say that the Hyksos stormed into Egypt mercilessly from Canaan. The Hyksos killed many people, destroyed temples, and oppressed the country. They ruled

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[134] Job 3:25 *The Bible (KJV)*. -- For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

Egypt from their capital of Avaris in the north until Pharaoh Ahmose I ruling in the south was able to drive them out of Egypt. Manetho, a third century BC Greco-Egyptian priest, wrote about the Hyksos. Josephus, a Jewish writer in the first century AD, quotes Manetho and says that the Hyksos were the Jews, but that Manetho mischaracterized them. Historians were forced to rely on hostile Egyptian accounts until Manfred Bietak began excavating Avaris in the 1960s. His findings have led to the rejection of many aspects of the Egyptian story.[135]

The website ancient-egypt-online.com[136] summarizes the current view of the Hyksos:

> Due to instability and famine in areas surrounding Egypt, the Hyksos invaded Egypt during the second intermediate period, around 1700 B.C. They formed the 15th Dynasty and ruled Lower Egypt for just over one hundred years.
>
> 'Hyksos' was the collective name given to the Asiatics who invaded Egypt. They took advantage of a time when Egypt was politically weak and their military could not stand up to the Hyksos' more advanced weaponry.
>
> Although at first this invasion must have been seen as unfortunate to Egyptians, by the time their rule ended, the Hyksos had introduced many technologies that would greatly benefit Egypt into the future.

This passage lists several commonalities between the Hyksos and the Hebrews:

- The Hyksos enter Egypt around 1700 BC (Joseph is sold to the Egyptians in 1728 BC according to Dr. Floyd Nolan Jones).
- The Hyksos and Hebrews both came to Egypt to escape famine.
- Egypt was politically weak when the Hyksos arrived. Joseph helped unify Egypt under the Pharaoh implying Egypt was fragmented.
- The Hyksos and Hebrews were militarily strong. The Hebrews were also powerful as shown by Abraham rescuing Lot, and Levi and Simeon destroying Shechem.

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[135]Wikipedia, "Hyksos."
[136]Hill, "Hyksos."

- The Hyksos introduced technologies which would benefit Egypt in the future. Joseph prepared Egypt for famine, and the Hebrews contributed to Egypt economically both as freemen and as slaves. Mary Nell Wyatt identifies Joseph as Imhotep, who was primarily famous because of his engineering, medical and architectural accomplishments. Although it is by no means an widely accepted identification, the connection has been commonly made.[137]

The article goes on to say that the Hyksos only ruled Lower (Northern) Egypt from Avaris. We know that the Hebrews were based out of Avaris which is referred to as Ramses in the Bible. The article states that although the Egyptians depict the Hyksos as conquering barbarians, it was most likely a peaceful takeover which agrees with the Biblical account. The Hyksos adapted to Egyptian culture and did not change its deities, governing style, or traditions. The Hyksos were not just one ethnicity, but a blend of many—exactly what we expect from the Genesis account of Abraham, Issac, and Jacob's households.

The Hyksos were builders and artisans. They introduced the "shadoof" which raised water above the level of the Nile so it could be diverted into canals and allowed Egypt to grow two harvests a year. The Hyksos introduced ships with integrated keels and were responsible for preserving Egyptian documents but did not use hieroglyphs. Conventional sources credit the Hyksos for creating the Proto-Sinaitic script which was the first phonetic alphabet.[138] This makes the Hyksos the fathers of the modern alphabet. They introduced military technology including scimitars, bronze weapons, and horse drawn chariots. These contributions demonstrate that the Hyksos were a blessing to Egypt, not oppressive rulers.

From archaeology we know that there were more Hyksos women than men. This could have resulted from incorporating the Shechemite women or Pharaoh killing the firstborn males.

The Bible provides some evidence to support the view that the Hyksos are the Hebrews. Exodus 1:1 states "Now these are the names of the children of Israel, which came into Egypt; **every man and his household** came with

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[137] Anne Habermehl, "Revising The Egyptian Chronology: Joseph as Imhotep, and Amenemhat IV as Pharaoh of the Exodus"; Aardsma, "Is Imhotep Joseph?"; "Imhotep and Joseph Are the Same Person."
[138] Wikipedia, "Proto-Sinaitic Script."

Jacob."[139] The households came along with Jacob's descendants, so all their servants would have been in Egypt living with them, working for them, and fighting under their leadership. This caravan had far more than 70 people.

Mary Nell Wyatt does not believe that the Hyksos were the Hebrews, but she does think that the defeat of the Hyksos coincided with the enslavement of the Hebrews.[140] Her chronology is used beginning with the life of Moses. The reinterpretation of the Hebrews as a large multi-national household which benefacted Egypt may deal with her objections.

The documentary *Patterns of Evidence: The Exodus* presents evidence for the Hebrews being in Egypt and for the historicity of the Exodus. All the evidence was easily found and accepted but occurred earlier than most scholars date the Exodus, so scholars reject it as referring to the Hebrews. Most of the evidence presented by *Patterns of Evidence: The Exodus* occurs during the time of the Hyksos. The documentary discusses a palace complex with 12 tombs (matching Jacob's twelve sons). One of the tombs seems to be Joseph's:

- It has a pyramid which was only allowed for royalty.
- It has a large statue which was only allowed for important people.
- The statue has red hair like Joseph's uncle Esau and wears a multi-colored coat like Jacob's famous gift.

Christopher Eames provides more links between the Egyptians and Hyksos.[141] He says that the Hyksos were unique in Egyptian history as being shepherds and wearing multicolored garments—both match with the Hebrews. Eames says the Hyksos lived and self-governed Northern Egypt for about a century until Egyptian Pharaohs from the south accused the Hyksos of overrunning Egypt and conquered them. Egyptian folklore supports this connection. Eames quotes a scholar who admits that the average person in Egypt "thinks the Hyksos were Jews and associates them with destruction and chaos." However, the most compelling evidence presented are links between the names of the Hyksos rulers and Jacob's family:

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[139] Exodus 1:1, *The Bible (KJV)*.
[140] Wyatt, *Battle for the Firstborn*.
[141]Eames, "The Hyksos."

- Yaqub-har is Jacob. He is one of the most prominent Hyksos and appears in nearly thirty royal scarab seals found in Canaan and Egypt. Yaqub is a transliteration of Jacob. Har is a Hebrew-Semetic word meaning hill and may have been something like a surname for the Hyksos.

- Sakir-har is Issachar. A single inscription was found of this name. Issachar means "there is (Hebrew: IS) a reward (Hebrew: SAKAR)," so Sakir-har is a straightforward translation.

- Salatis is Joseph. Manetho lists Salatis as the first Hyksos ruler. He lived in Memphis with the ethnic Egyptians in Southern Egypt like Joseph living with the Pharaoh. He made upper and lower Egypt pay taxes which was Joesph's advice to Pharaoh for the seven good years. Manetho and Josephus both wrote in Greek which uses an -is ending for male names meaning it breaks down into Salit-is. Salit is a name for governor or ruler[142] that is uniquely used for Joseph in the Bible (it is also used a couple of times in Ecclesiastes).

- Bnon/Benon is Benjamin. Bnon is the ruler of the Hyksos after Salatis. Joseph gave Benjamin five times more gifts than his brothers at court,[143] and must have designated him as the successor. Jacob named his youngest son Benjamin, meaning "son of my right hand," but his mother originally named his Benoni, meaning "son of my sorrow." Benoni closely matches the Hyksos name. The "good" name was chosen by God and used in the Bible, but the world around Benjamin used the "bad" name. Benjamin

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[142] Genesis 42:6 *The Bible (KJV)*. -- And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

[143] Genesis 43:33-34 *The Bible (KJV)*. -- And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

Genesis 45:21-22 *The Bible (KJV)*. -- And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

was younger than his brothers which would have made him the most able man after Joseph, the second youngest, died.

- The author also lists several other Hyksos names which correspond to Hebrew names but cannot be matched to a specific person.

In summary, the Hebrews or Hyksos entered Egypt peacefully. Their first ruler (Joseph/Salatis) was a governor over Egypt who lived in Memphis (Southern Egypt); he imposed a tax on the country and secured it under Pharaoh's rule. The Hyksos settled in Northern Egypt with their headquarters at Avaris and blessed Egypt. Twelve founding brothers, one of whom matches Joseph, were buried at their administrative headquarters. Their second ruler was Bnon/Benjamin, Jacob's youngest son. The Hebrews/Hyksos were great warriors, artisans, travelers, and inventors who provided Egypt with many cultural and technological inventions which stayed in use long after they left. At some point the Egyptians became envious of the Hyksos and subjugated them. Later Egyptians claimed the Hyksos were thrown out of the country, but the archaeological record proves that they were actually enslaved.

Joseph the Governor of Egypt

Joseph was six when his family returned to Canaan from Haran. His mother died the same year giving birth to Benjamin. Joseph was thirteen when his sister Dinah was raped, and his clan responded by slaughtering the men of Shechem. Jacob was worried about revenge from neighbor peoples even though nothing happened. Joseph would have felt the tension. Joseph had dreams predicting that his brothers and parents were going to bow down to him, so his envious brothers sold him into slavery at the age of seventeen.

At this age Joseph would have been planning to start his own household. If Jacob treated his sons similarly to Paul's description of how Romans and God treat heirs, then Joseph would have been acting as a servant in Jacob's household.[144] He would have been undergoing training for leadership but

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[144]Galatians 4:1-2 *The Bible (KJV)*. -- Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father.

still would have been treated as a servant. Jacob's sending Joseph on an errand to deliver a message is consistent with this hypothesis.[145]

Joseph was purchased by an Egyptian officer named Potiphar who was the "Captain of the Guard."[146] Joseph had dreamed about ruling over his family, so winding up enslaved in a foreign land must have been a shock. He had been anticipating glory but became a servant. He must have maintained a positive outlook, good attitude, and strong work ethic as a slave because he was promoted to oversee Potiphar's entire household at a young age. At this point he probably started to hope for an easier more comfortable life, but his dreams were shattered after being falsely accused of rape. He served well as a prisoner and was given charge of the other prisoners. He hoped his dream interpretations would lead to freedom, but the butler and baker forgot about him. At 30 years old he was finally let out of prison and made head of Pharaoh's household and made chief administrator of Egypt.[147] From the age of 17 until 29 God's promises appeared to have failed, but now they were fulfilled in an unexpected manner.

Rushdoony points out that although Joseph was second in charge of Egypt, he was still a slave and convicted rapist.[148] Undoubtedly, many people were envious of Joseph and never let him forget his past. As we have seen in the Egyptian narrative about the Hyksos, Joseph never lacked detractors.

Joseph seems to appear in Egyptian history three times:

1. Joseph appears to be Salatis, the first ruler of the Hyksos. Salatis is remembered as leading an invading Hyksos army which destroyed cities and temples. He resided in Memphis but built a stronghold in

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[145]Genesis 37:13-14 *The Bible (KJV).* -- And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

[146]Genesis 37:36 *The Bible (KJV).* -- And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

[147]Genesis 41:40 *The Bible (KJV).* -- Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

[148]Rushdoony, *Genesis*, 1:249. I think Rushdoony goes into more depth elsewhere, but I could not find the reference

Avaris where he maintained a large army of his tribesmen. He stayed in Avaris during the summer to train and pay the warriors.[149] Joseph secured the kingdom for Pharaoh against foreign and domestic enemies using the powerful army he inherited from Jacob.

2. Mary Nell Wyatt identifies Joseph as Imhotep, the famous advisor to Third Dynasty Pharaoh Djoser.[150] She shows how a complex at the Step Pyramid of Djoser (whose design is attributed to Imhotep) was probably used to distribute grain during the famine. The exact relationship between Imhotep and Pharaoh has not been determined by conventional historians, but he held a title which is unique in Egyptian history: "the King of Lower Egypt, the two brothers."[151]

   The name Imhotep means "the one who comes in peace." He is one of fewer than a dozen non-royal Egyptians who were deified following death. His cult was centered in Memphis.

   Imhotep was known as the author of wisdom texts and a great physician. He is credited with designing and building the Step-Pyramid of Djoser at Saqqara. He may have also been responsible for introducing stone columns to Egyptian architecture.

3. *Patterns of Evidence: The Moses Controversy* discusses the development of the first phonetic alphabet known as the Proto Sinaitic script. The documentary shows that it must have been developed by someone meeting a number of requirements that narrow it down to either Joseph or Moses.[152]

   The original alphabet was made from 22 Egyptian hieroglyphs which were assigned sounds and became the 22 letters of the Hebrew alphabet. The alphabet was used by the Canaanites living in Egypt, and the Hyksos came from Canaan. This script democratized writing and made it possible for anyone to write, not just professional scribes. The discovered examples have been stone

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[149]Wikipedia, "Salatis."
[150]Wyatt, *Battle for the Firstborn*, chap. 4.
[151]Wikipedia, "Imhotep."
[152]*Patterns of Evidence: The Moses Controversy*; Goldwasser, "How the Alphabet Was Born from Hieroglyphs"; Wikipedia, "Proto-Sinaitic Script."

> etchings by mine workers, but we would not expect paper documents to have survived.

Joseph began as a slave in Potiphar's house who would have been responsible for his personal duties. Joseph would have received a lot of training before enslavement because Jacob was training him to rule a household. It makes sense that his good work would have led to promotions. From the parable of the talents, God's approach seems to be evaluating someone's performance with a small amount of responsibility and then giving him more if he handles it well.[153] As Joseph successfully managed his responsibilities, he was given additional responsibility until he ran Potiphar's household.

Joseph would have learned to write hieroglyphics while growing up with his father Jacob. My hypothesis is that before the flood and shortly afterward there was almost universal literacy, but this could not be maintained as lifespans shortened. By the time of Jacob and Joseph, all the long-lived, pre-Babel generations were dead, and hieroglyphics were primarily the province of professional scribes. Most slaves would not have been literate.

Being literate, Joseph would have realized how much writing could improve the administration of Potiphar's estate. It would not have been feasible to teach the other slaves hieroglyphics, but they could have easily learned a phonetic alphabet. Assigning sounds to several hieroglyphs would have been the straightforward solution to creating an alphabet for use in the household.

The Bible describes Joseph's time in Potiphar's house:

> And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had,

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[153]Luke 16:10-12 *The Bible (KJV)*. -- He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

> that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favored.[154]

The text says Joseph was working on several projects and God made them all prosper. He was eventually given control over the whole household with no oversight. Joseph would then have been able to experiment with and implement his ideas. He was given the free reign that every leader dreams of, but few get. Potiphar's house appears to have been performing better than the best Egyptian households because every aspect of it was seen as having "the blessing of the Lord." Potiphar's household would have had to be doing far better than the other households for Potiphar to not bother checking in on Joseph's management. Most likely this performance was due in part to the agricultural practices introduced by the Hyksos, the medical practices attributed to Imhotep, and the phonetic alphabet invented by the Hyksos.

Joseph then moved to prison. Rushdoony believes that this was a political prison overseen by Potiphar, the captain of the guard, who knew Joseph was innocent. [155] Rushdoony says that normally Joseph would have been executed for raping his master's wife. The Pharaoh's baker and cup bearer, being fellow prisoners supports the assertion that it was a political prison. If true, Joseph would now be supervising members of the Egyptian upper class. This would have given him experience dealing with personalities like those he would lead as prime minister. Joseph would have needed to teach a more diverse population in his alphabet and had to fine tune it for use by a sophisticated hieroglyphic-literate population.

Joseph became prime minister after overseeing the prison. The pharaoh at this time would have been Djoser who is known to have unified Egypt. Joseph's first seven years as prime minister would have been spent improving the administration of Djoser's original territory, constructing a grain storage system, and building up food reserves. The second seven years would have been spent incorporating the rest of Egypt into his administrative system. He would have settled his kinsmen (the

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[154] Genesis 39:2-6 *The Bible (KJV)*.
[155]Rushdoony, *Genesis*, 1:242. citing A.S. Yahuda

Hyksos/Hebrews) in Lower/Northern Egypt to consolidate Pharaoh's control over that newly acquired territory.

Mary Nell Wyatt[156] believes that Joseph built the Saqqara Step Pyramid and its complex. She shows that part of this complex was used to distribute food during the famine. Conventional history says that Imhotep was the architect of the Step Pyramid.

The Hebrews in Egypt before Slavery

The Hebrews under Jacob entered Egypt during the famine while Joseph was the prime minister. Jacob's household moved to Egypt in 642 AF and Joseph died in 713 AF. Combining Dr. Floyd Nolan Jones' calculated births for the brothers with the Jewish traditional lifespans, the last of Joseph's brothers died around 729 AF. The Bible says that Joseph lived to 110 and that Levi lived to 137. Wikipedia lists the ages of some of the other brothers passed down by Jewish tradition.[157] All known brothers other than Joseph and Levi died in their 120s. Based on these sources, Joseph would have been the first to die in 713 and Levi would have been the last to die in 729 AF. There was no traditional lifespan for Benjamin, but if he lived 125 years, he would have died in 734 AF.

Exodus describes this period only in passing:

> And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.[158]

There were seventy blood descendants of Jacob, but the members of his household and the households of his sons were much greater, probably tens of thousands. Their population grew rapidly in Egypt. Archaeological records indicate intermarriage occurred between the Hyksos and Egyptians.[159] This is not be surprising because the households of Abraham

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[156]Wyatt, *Battle for the Firstborn*, 37.
[157] *Wikipedia*, "Reuben (son of Jacob)"; *Wikipedia*, "Simeon (son of Jacob)"; *Wikipedia*, "Issachar"; *Wikipedia*, "Asher"; *Wikipedia*, "Gad (son of Jacob)"; *Wikipedia*, "Judah (son of Jacob)"; *Wikipedia*, "Levi."
[158]Exodus 1:5-7 *The Bible (KJV)*.
[159]Candelora, "The Hyksos."

and his sons had been constantly adding and losing people through purchase, voluntary joining, and voluntary departure.

Gary North makes a compelling argument that the Hebrew population had leveled off before the end of their enslavement because their numbers remained flat from when they left Egypt until they entered the promised land.[160] If their numbers had been increasing before they left Egypt, demographic momentum would have meant that the population would have continued rising during the time in the wilderness. Based on the duration of the Hebrew's stay in Egypt, a large portion of the growth must have been due to native Egyptians converting.

Moving Jacob's household to Egypt was dangerous in the post-Babel world. God had directed Abraham to create a nation in Canaan. However, the land had not yet been taken because the iniquity of the Amorites was not full.[161] The Hebrews had maintained their political independence, but now they were moving out of the promised land and coming under the rule of a foreign power. This would almost certainly lead to absorption which would end the existence of the Hebrews as a distinct people.

God spoke to Jacob to alleviate his fears about the future of the Hebrews:

> And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.[162]

Shechem had sought to absorb Jacob's household into his kingdom.[163] In the past Pharaoh and Abimelech had attempted to do this when they married Sarah and Rebekah, the presumed sisters of Abraham and Isaac. Satan certainly wanted to destroy the Hebrews to prevent the coming of Christ. Based on North's reasoning about Egyptian conversions, it appears that God was mocking Satan. Instead of Egypt absorbing the Hebrews, the Hebrews were absorbing Egypt. This reminds us of God mocking Satan

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[160] North, *Moses and Pharaoh*.
[161]Genesis 15:16 *The Bible (KJV)*. -- But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.
[162]Genesis 46:2-4 *The Bible (KJV)*.
[163] Rushdoony, *Genesis*, 1:219.

when Job blessed God using the same word that Satan had used to say Job would curse him.[164] By the time Pharaoh was able to respond, Egypt was so weak relative to the Hebrews that he was forced to rely on cunning instead of open force.

The Turin King's List records six Hyksos rulers of Egypt. The Fifteenth Dynasty in Egypt was founded by the Hyksos and ruled the north. These Hyksos kings probably served as lower rulers underneath the primary Egyptian Pharaoh. Their kingship may have been the genesis of the position of Junior Pharaoh described by Mary Nell Wyatt in the 18th Dynasty which will be described in more detail in the section entitled *Understanding the 18th Dynasty*. The Hyksos administered an area that went as far south as Thebes.[165] Gary North summarizes our knowledge of the Turin King List by saying that the list includes both leaders who ruled at the same time and leaders who were subordinate to the main leader.[166] The Hyksos Pharaohs were probably subordinate rulers appointed by the primary Pharaoh and ruling a region of Egypt designated by the leading Pharaoh.

The Hyksos and their herds grew larger which would have forced them to disperse. Abraham separated from Lot so that there was enough room for their herds. Jacob and Esau also separated for more grazing land. Looking at online maps[167] of Hyksos territory, it appears that they pushed west into North Africa, south along the Nile towards Memphis and Upper Egypt, and to the East into Canaan. Pushing south would have been what really threatened the Egyptians. It appears that Job departed from the main body of the Hebrews and moved East. He was described by the author of Job as the greatest man of the East, which may have meant the wealthiest Hebrew living to the East of Egypt.

The fate of Ephraim's sons Ezer and Elead sheds light on this period:

> And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down

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[164] Talbert, *Beyond Suffering*, 52.
[165] Wikipedia, "Fifteenth Dynasty of Egypt."
[166] North, *Moses and Pharaoh*, 17.
[167] Wikipedia, "Fifteenth Dynasty of Egypt."

to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him.[168]

Ephraim's sons, who were of the same generation as Job, attempted to steal cattle from Gath. They were unsuccessful and died in the ensuing battle. This shows that cattle raiding happened frequently enough during this period that people were prepared to defend their cattle. The Hebrews raided others' cattle and had theirs stolen in return.

The focus of God's work appears to have shifted with the entry to Egypt. In Genesis the Bible primarily speaks about the faith of the individual patriarchs: Abraham, Isaac, Jacob. In Exodus the Bible primarily speaks about the faith of the Hebrews as a whole. Entering Egypt seems to be the transition. Before, God focused on the behavior of leaders such as Abraham but didn't critique the faith of the people in his household. Now God starts describing the behavior of the Hebrews as a whole and we are not even told the names of their leaders. We know of Moses and Aaron, but they only became leaders at the Exodus and were appointed by God. The names of the leaders before their arrival and who were selected by the Hebrews are unknown.

Jacob buried his household's idols before going to Bethel.[169] The household of Jacob, although circumcised in the flesh, did not follow God faithfully before entering Egypt. Presumably, given the lack of a strong godly patriarch with tight control over the people, the situation got worse after entering Egypt. Writing much later, Ezekiel says that the Hebrews were following the gods of Egypt when God rescued them.[170]

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[168]I Chronicles 7:20-22 *The Bible (KJV).*

[169]Genesis 35:2-4 *The Bible (KJV).* -- Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

[170] Ezekiel 20:6-8 *The Bible (KJV).* -- In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your

The Elephant in the Room

It appears that Joseph shows up in the Egyptian historical record as Imhotep who was an advisor to Pharaoh Djoser in the Third Dynasty, as described in the section entitled *Joseph the Governor of Egypt*. Mary Nell Wyatt believes that the enslavement of the Hebrews was accomplished by Pharaoh Ahmose I, as will be discussed in the upcoming section *Understanding the 18th Dynasty*. Conventional historians agree that Pharaoh Djoser was responsible for building the first royal pyramid and Pharoah Ahmose I for building the last one. Imhotep is given credit for designing the first pyramid built, the Saqqara Step Pyramid. This places the construction of the royal pyramids during the time when the Hebrews were free in Egypt.

Around 70 AD the Jewish historian Josephus wrote that the Hebrews built the pyramids:

> Now it happened that the Egyptians grew delicate and lazy, as to pains-taking, and gave themselves up to other pleasures, and in particular to the love of gain. They also became very ill-affected towards the Hebrews, as touched with envy at their prosperity; for when they saw how the nation of the Israelites flourished, and were become eminent already in plenty of wealth, which they had acquired by their virtue and natural love of labor, they thought their increase was to their own detriment. And having, in length of time, forgotten the benefits they had received from Joseph, particularly the crown being now come into another family, they became very abusive to the Israelites, and contrived many ways of afflicting them; for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating, upon its running over its own banks: they set them also to build pyramids, and by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labor. And four hundred years did they spend under these afflictions; for they strove one against the other which should get the mastery, the Egyptians desiring to destroy the Israelites by these

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God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

> labors, and the Israelites desiring to hold out to the end under them.[171]

Josephus was recounting the Biblical story with additional Jewish traditions. Jewish tradition recounted that the Hebrews were diligent and productive workers and the Egyptians forced the Hebrews to build the pyramids as a means of afflicting them. This implies that the Hebrews built the pyramids after enslavement.

At the time of Josephus, the pyramids were believed to have been built by the Dynastic Egyptians as tombs or monuments. Pliny the Elder said that they were frivolous pieces of ostentation and the motive for building them was not to leave any treasure for a king's successors.[172] Strabo says that they were the tombs of the kings.[173] Josephus would have believed that the pyramids were a monument with no practical purpose, and if the Hebrews had built them, it must have been while enslaved. North believed that the pyramids were built before the Hebrews entered Egypt and uses them as a prime example of wasteful central planning.[174]

The conventional view today is that the pyramids were during the 3rd to 18th dynasties long before the Hebrews were in Egypt. If the pyramids were constructed before the Hebrews entered Egypt, there is no Hebrew-Pyramid link to explain. If the pyramid building era overlapped with Hebrew enslavement, then the pyramids can be explained as an example of wasteful of tyranny. However, it is difficult to explain pyramid construction overlapped with Hebrew freedom in Egypt.

The Bible portrays the Hebrews as productive, powerful, and free before enslavement. They played a large enough role in society to threaten the Pharaoh. As Jacob's household, they would have identified with God. Why would they have built or contributed so many resources to the monuments of a false religion? Even if we can accept that the Hebrews were not always faithful to God, it seems out of character for Joseph to spearhead and begin their construction.

Jones' chronology has 135 years between the Hebrews entering Egypt and Moses being born. It is difficult to imagine all the royal pyramids being built

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[171] Josephus, "Antiquities of the Jews-Book 2:201."
[172] Pliny the Elder, "The Natural History."
[173] Strabo, "Strabo, Geography, BOOK XVII., CHAPTER I., Section 33."
[174] North, *Moses and Pharaoh*, 54.

in that timespan. If they were built, spending all those resources on unproductive projects would seem to have threatened impoverishing society. A Pharaoh who was extracting that level of taxation from the population would not have had to worry about their independence and strength.

Christopher Dunn's research into the pyramids and other Egyptian artifacts shows that there is more to the story than meets the eye. His background is in precision manufacturing in both the UK and US.[175] He primarily operated in the aerospace industry with a focus on precision and laser applications. As a hobby he began analyzing ancient Egyptian artifacts and drew heavily on the work of Flinders Petrie. Dunn argues persuasively that a significant number of ancient Egyptian artifacts were fabricated using technologically advanced methods. This thesis is presented in depth in The Technology of Ancient Egypt.[176] A few of his observations are summarized here:

Statues of Ramses at Luxor – Dunn argues that the facial features and headdress of these statues show a degree of symmetry that is beyond what could be made by an artist with hand tools. Their forming is precise and mathematical. It would have been extremely difficult to manufacture those geometries following World War II, but today it is straight forward using CNC (Computer Numerical Control) machining.

Serapeum of Saqqara – Dunn shows that the interiors of the Apis bulls' granite coffins were machined with extreme precision. The inside surfaces of the boxes were finished to a smoothness of 0.0002 inches and had perfect 90 degree corners. This indicates excellent parallelism. The smoothness alone would be difficult but possible to attain. The exactly 90 degree corners and parallelism are difficult to measure let alone fabricate. The interior radii of the box corners had a 1 mm radius near the top and an 11 mm radius near the bottom. It is very difficult to machine corners this small. These small radii are difficult to fabricate. These boxes would have been manufactured for an industrial purpose using technologically advanced processes.

Unfinished obelisk in Aswan – Dunn discusses an unfinished obelisk partially mined from the stone. He observes vertical cuts with horizontal striations in the trench cutting out the obelisk. Each scallop along the wall is

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[175] Dunn, "About The Author."
[176] Dunn, *Lost Technologies of Ancient Egypt*.

lined up. The trenches also have sharp corners and deep narrow test holes. These are consistent with a machine that is repeatedly drawn out of a hole and reinserted to make another cut or one that cuts while performing a sweeping motion. They are not consistent with pounding by a 6-inch dolerite ball.

Mainstream Egyptologists obviously reject Dunn's conclusions. One argument is that precise machining is not universal on the artifacts and only occurs at a few locations. Dunn responds that tight tolerances are to meet and parts will only be precisely machined in the regions where it is necessary for them to perform their functions. This is also true of parts made today.

A second argument is that the tools found at Dynastic Egyptian sites by archaeologists including dolerite pounding balls, copper chisels, and copper saws with grit are sufficient to cut or shape the relevant materials. The response is that it is possible to shape the materials using these tools, but these methods don't make the tooling marks present on the artifacts. Critics respond that the machining marks are random patterns.

A third argument leads to deeper insights. Critics say that the industrial infrastructure to support the advanced machinery is missing. It cannot be found among the archaeological artifacts. From the evolutionary point of view, if the necessary tools are not present in the dynastic era, then they simply are not there. It would be silly to believe they were created by an even more primitive earlier society.

Dunn and others who hold alternative theories about the pyramids believe that some of the pyramids were built by pre-Dynastic Egyptians who had more advanced technology. This would be consistent with the theory that the long-lived people of the golden age after the flood had a higher level of learning and ability which was lost by the shorter-lived people who came later in the time of Jacob. Dunn and others believe that the Dynastic Egyptians tried to modify and repair the earlier pyramids which they found in disuse and built additional pyramids with a lower level of precision.

In short, the construction of the pyramids is conventionally assigned to Egyptian leaders who existed during the time when our unconventional sources have the Hebrews living as a free people in Egypt. Other unconventional investigators argue that some of the pyramids were built using technologically advanced techniques. These sources believe the advanced machining was done by pre-Dynastic Egyptians. Their theory is that the Dynastic Egyptians found these ancient pyramids which had fallen

into disuse and refurbished them and built additional pyramids even though they did not have the engineering capabilities of the pre-Dynastic Egyptians.

What's going on with the Pyramids?

Going beyond the previous section requires a degree of speculation. There appear to be three scenarios which could explain this evidence:

1. The Dynastic Egyptians who include the Hebrews built and designed all the pyramids. Everything associated with the pyramids can be attributed to them.

2. The pre-Dynastic Egyptians built some of the pyramids and the Dynastic Egyptians together with the Hebrews refurbished them and built more. The Dynastic Egyptians used them productively as an economic asset.

3. The pre-Dynastic Egyptians built some of the pyramids and the Dynastic Egyptians together with the Hebrews refurbished them and built additional ones. After refurbishment the pyramids were only used for economically unproductive purposes such as religious worship, tombs, astronomy and monuments.

The next sections will cover these possibilities based on a survey of alternative pyramid researchers. The final section will provide an overview of the researchers.

Dynastic Egyptian Origin for all Pyramids

This is the simplest and most impressive solution. In this case the mainstream identification of pyramid architects is correct. The events can be mapped onto the Jones-Wyatt timeline presented in this work. All the precision machining and advanced technological equipment would have been done by the dynastic Egyptians working together with the Hebrews.

This theory seems unlikely. The primary issue is that advanced manufacturing equipment requires a complex logistical support base. Spare parts, lubricants, and power must be supplied for the equipment and the manufacturers of spare parts. These technological advances would not remain only in industrial settings but would make themselves known in everyday life and be very prominent in warfare. I have not found evidence of this.

Building the supporting infrastructure also requires time, but the pyramids were being built immediately after Joseph took power and construction was carried out at a rapid rate. The Step Pyramid of Saqqara was the first pyramid and took only 20 years to build.

It is one thing to refurbish a structure; it is far more difficult to come up with the idea, design it from scratch, and build it. The pyramids become less technologically advanced over time. If the pyramids were designed in this era in this span of time, we would expect for them to become more advanced and precise as the Dynastic Egyptians became familiar with the technology. Mainstream Egyptologists spread the pyramid construction over a much longer timespan making a reduction in precision easier to explain.

Because there is a plausible earlier society which could have constructed these elements, it makes more sense to push the technologically advanced machining to the earlier era. The Dynastic Egyptians sill had something to do with the pyramids, but they were not the original architects and builders of the more advanced pyramids. Everyone agrees that the Dynastic Egyptians built the less technologically advanced pyramids.

Pre-Dynastic Egyptian Origin for some Pyramids

Most alternative researchers support the theory that some of the pyramids were built by pre-Dynastic Egyptians. The construction of the pyramids is thought to have happened during the Sahara Wet Period also known as the African Moist Period.[177] In this era the Sahara Desert was fertile with plentiful water: a profoundly different landscape. This period is thought to have ended with the Younger Dryas Event which was a climatic catastrophe. The technologically advanced Egyptians lived before this event ended their civilization.

The first task is to situate the African Moist Period in the Biblical narrative. Answers in Genesis believes that the pyramids were built after the flood because they are built on a plateau of limestone and largely made out of limestone, and that limestone was created out of material laid down during the flood.[178] They also believe that the younger Dryas event was not the

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[177] *Wikipedia*, "African humid period."

[178] Answers in Genesis, "The Controversial Case of Giza's 'Underground City.'" AiG also thinks that the pyramids are post Babel, but that is because they believe the pyramids were constructed by the Dynastic Egyptians.

flood but came after the flood.[179] Many alternative pyramid researchers believe the original design of the pyramids took advantage of plentiful water in the area which was not present in Dynastic Egypt.

Having the pyramids before the Younger Dryas Event places the pyramid building society shortly after the flood. The pre-Younger Dryas civilization which built the pyramids would have been the post-flood golden age society. This was before the Tower of Babel and before people began to die of old age. It would have been a period of opulence, optimism, and rebellion against God.

Before God confused the languages at Babel, he said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them…"[180] The people dwelt on the plane of Shinar, but if they were technologically advanced and had rapid means of transportation, they could have easily built industrial facilities throughout the world.

The first pyramid era could have extended into the immediate post-Babel era corresponding to the life of Abraham. Some of the pre-Babel population would have been alive, and they would have had experience working with the earlier technologies. However, their potential workforce was smaller, aged, and not as well educated.

Alternative pyramid researchers agree that not all pyramids were built at this time. Some pyramids were entirely built by the Dynastic Egyptians. However, the most precise and complex pyramids using the most difficult to obtain materials were built by the earlier civilization. Researchers are not in complete agreement over which pyramids were built by the earlier and later civilizations.

Another issue of how and when the pyramids ceased their industrial operations. Christopher Dunn believes the Great Pyramid originally served as a power plant generating electricity. He believes that the pyramid failed catastrophically and was never restored after failure afterwards. The force of this catastrophic meltdown caused the granite walls of the King's chamber to bow out by an inch.

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[179] Lacey and Foley, "Ancient Apocalypse Part 2."
[180] Genesis 11:6 *The Bible (KJV).*

Geoffrey Drumm believes that the Bent Pyramid originally functioned as a chemical reactor processing aqueous ammonia into solid ammonia-based fertilizers. He thinks that the reaction ran away leading to immense heat and pressure. This caused a reactor meltdown and compromised the structural integrity of the lower half of the pyramid. The change in slope of the pyramid walls was a modification to allow the pyramid reactor to resume construction. By implementing the change of slope, the repair team more thickly encased the damaged base and reduced the weight on it. If the run-away reaction took place when the languages were confused at the time of the Tower of Babel, it would mean that the system was able to resume for a while afterward.

It is most logical for the end of this technologically advanced civilization to coincide with the Tower of Babel incident. God may have done something to physically break the system, but it is more likely the crews operating and maintaining the pyramid could no longer communicate. The confused crew would have been unable to react as a team to normal crises that flare up during industrial operations.

The alternative pyramid theorists believe the pyramids remained dormant until the Dynastic Egyptians restored them. The divided nations would not have been able to work together and recreate the economy which supported a system like the pyramid. It would not have been possible to get spare parts and raw materials, so it would have been pointless to attempt restarting the system. Individual nation would have had a smaller population with shorter lifespans.

The construction of the initial pyramids during a post-flood golden age seems to be the most likely scenario. The system would have broken down at the Tower of Babel or slightly afterward.

High-Technology Dynastic Egypt

Imhotep, who we have identified as Joseph, is credited for building the first pyramid by mainstream Egyptologists during the reign of Pharaoh Djoser, although this theory would only give him credit for refurbishing it. Joseph united Egypt under the Pharaoh providing a large working population for a division of labor. He also brought in the Hyksos or Hebrews who Egypt remembers as being technologically advanced. What would have been possible with the large population and improved technology?

If the Dynastic Egyptians and the Hebrews were unable to design and build the pyramids, would they have been able to put them into working order? If they could make the pyramids economically useful in some way, it would reshape our view of Dynastic Egypt. It might also explain how the Hebrews became powerful enought that Pharaoh was afraid of them.

This has the potential for a compelling story. One pyramid being refitted after another until all of the old pyramids were revived. The Canal of Yusuf is traditionally attributed to Joseph and could have provided water for the pyramids. This would be important because some of the pyramids were originally built and operated during the Sahara West Period, and many alternative researchers believe a large amount of water was required for their original operation.

Alternative pyramid researchers are almost unanimous in their belief that the Dynastic Egyptians did not restore the pyramids to their original operating condition for several reasons:

- It takes highly specific knowledge to operate advanced machinery. The Dynastic Egyptians would have had to develop this from scratch.
- The critical hardware would have been scavenged or deteriorated over the years of disuse. The parts would be difficult to fabricate under any conditions. In this situation the parts would need to be made without any of the original blueprints.
- The water levels were much lower than when the pyramids were first designed.
- Some of the earlier pyramids such as the Great Pyramid are thought to have failed catastrophically. They would need to have been rebuilt before operation.
- Many alternative theorists think the pyramids were meant to work together as an integrated system. If this was the case, restoring just one pyramid would probably not provide anything useful. An automotive factory today would be worthless without steel mills, electronics factories, or machine repair tools. All of these require more training, parts and people in addition to those needed for the primary plant.

There is evidence that the Dynastic Egyptians did not understand how the pyramids were intended to function and took actions which would have made operation impossible. Air shafts were blocked or covered over. Additional tunnels were drilled and cuts made which would have damaged the structural integrity of the pyramids. The strength was needed to handle the high temperatures and pressures at which these facilities operated. Rubble, sand, coffins and other debris collected in pyramid shafts during the dynastic era. This would have prevented their use industrially. Hieroglyphics were carved into internal shafts where people could not enter during operation.

A recent study by conventional scientists proposed that the Step Pyramid at Saqqara was built using a water powered hydraulic lift system.[181] The system is thought to have incorporated a check dam, moat for water treatment, and hydraulic lift. This theory is significant because the proposed system could have been produced by the Dynastic Egyptians. The design did not require any precision parts or advanced machining. It seems likely to have been Dynastic Egyptian because it is too low tech to be attributed to the pre-Dynastic Egyptians.

Robert Bauval is an alternative theorist who thinks the pyramids were designed by pre-Dynastic Egyptians and built Dynastic Egyptians. He believes that the pyramids were only used for religious and astronomical purposes. If the pyramids were not put to economically productive use, then it does not fit our story. Being used for astronomical observation or worshipping a false god does not mean the pyramids were economically viable. However, he leaves open the door for technologically smoothed Hebrews.

These two studies do not make the pyramids economically productive, and they conflict in many ways with this theory. However, they do open the door for the Dynastic Egyptians and Hebrews being more technologically advanced than either mainstream or alternative researchers think.

Two main groups have investigated the pyramids. The first group is conventional Egyptologists. They believe the pyramids were built by the

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[181] Landreau et al., "On the Possible Use of Hydraulic Force to Assist with Building the Step Pyramid of Saqqara."

Dynastic Egyptians using primitive methods. The second group is alternative Egyptian theorists who attribute great advancement to the pre-Dynastic Egyptians but still see the Dynastic Egyptians as primitive. It does not appear that significant effort has been put into discovering the potential for a moderately technologically advanced Dynastic Egypt. It is unlikely but potentially possible.

Low-Technology Dynastic Egypt

The final option is that some of the Pyramids were built using advanced technology for a sophisticated purpose by the pre-Dynastic Egyptians. The older pyramids were refurbished by the Dynastic Egyptians for religious purposes and new ones were built. This seems anticlimactic because all of the surprising technological advancement and link to the Hebrews would lead to noting productive. It also is counterintuitive because it would associate some of the most famous examples of false religious practice with the Hebrews at and after the time of Jacob and Joseph. Why would the Hebrews work so hard building structures to worship false gods?

The answer may be that the Hebrews did not refurbish the pyramids or at least did not lead the effort. The pyramids may have been built in opposition to God and the Hebrews.

As discussed in the earlier section entitled *The Hebrews in Egypt Before Slavery*, a spiritual battle was taking place. The Hebrews were growing rapidly and one source of growth was the conversion of the native Egyptians. This must have been the exact opposite result from what the Egyptian gods had hoped when the Hebrews entered Egypt, so the gods may have gone on the offensive. The pyramids could have been refurbished at this time by the Egyptians who followed their historic gods as a part of campaign against the religion of the Hebrews. Once all the existing pyramids were repaired and consecrated new ones were built.

How did this process get started? Ron Wyatt believed the Saqqara Step Pyramid complex was used by Joseph as a grain storage and distribution facility during the famine.[182] From Ron Wyatt's videos, it appears that buildings in the pyramid complex not the pyramid itself were used for this

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[182] Schelles and Schelles, "Joseph, Imhotep, and the Secrets of How the Pyramids Were Built - Ron Wyatt."

purpose. The famine would have been the impetus for renovating the pyramid complex.

The Egyptian priests would have been watching and in a good position to counterattack. They had been given a grain allotment by the Pharaoh, so they still owned their own land and were independent of Pharaoh.[183] The priests may have owned the existing pyramids already and could have started refurbishing and later building more pyramids after seeing the success of Joseph at the Saqqara Step Pyramid.

Pyramids appear all over the world and conventionally thought to have been religious in nature. The proliferation of pyramids would be a sign of a strengthening traditional Egyptian religion. If this is true, the pyramids can help us make an educated guess about how this religious struggle played out.

The pyramids are all associated with Pharaohs. The Pharaohs were all political leaders although they didn't all control all of Egypt. They must have remained true to the traditional gods of Egypt because the one of the Pharaoh's duties was to be the religious leader of the people. They were the high priest and divine intermediary between the gods and the people. If the Pharaohs were building and refurbishing pyramids to worship false gods, then the Egyptian political establishment was in opposition to the God of Joseph.

This means that the conversions of Egyptians to Hebrews was primarily among the middle and lower elements of Egyptian society. Conversion probably meant joining the household of one of Jacob's sons and at least nominally changing your religion. This would have been difficult for Egyptian political leaders to accept. The Hebrews were hard workers and economically productive with a swelling population, so political power seems to have eventually flowed to them.

The formation of the Fifteenth Dynasty of Egypt or the Hyksos Dynasty then represents not the entrance of the Hebrews into Egypt but them attaining political power in the northern region of the country. This was a crisis for the Egyptian elite. They had not been overly concerned by the Hebrews providing labor, but they would not allow them to take political power. This may have led them to initiate the wars against the Hyksos.

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[183] Gen 47:22 *The Bible (KJV)*. - Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

Once the Hyksos had been vanquished the religious struggle was over. Everyone would have felt that God had lost because his people had lost. There would no longer have been a need to build more pyramids to impress the masses. This could explain why pyramid building started with the Hebrews entering Egypt and stopped with their defeat and enslavement.

This scenario would also explain why the Hyksos were not driven out of Egypt. The Egyptian rulers wanted a return to the situation where the Hebrews labored but had no political power or influence. They wanted a return to the pre-Hyksos dynasty days. Killing the Hebrew boys was a way to ensure this happened.

Summary

There appear to be three potential scenarios that explain the conjunction of the Hebrews in Egypt with the conventionally accepted era of pyramid construction.

1. The Hebrews and Dynastic Egyptians could have built all the pyramids themselves. This seems unlikely with the evidence of advanced technology apparent in some pyramids.

2. The pre-Dynastic Egyptians could have built the most advanced pyramids for economic purposes, and the Dynastic Egyptians refurbished them for similar reason. There is only a small amount of evidence for this, but more could easily appear.

3. The pre-Dynastic Egyptians could have built the most advanced pyramids for economic purposes, and the Dynastic Egyptians refurbished them for religious purposes. This would have been a side effect of the spiritual struggle between God and the false Egyptian gods.

I suspect that reality is a mixture of the second and third options, but there is not enough evidence to make strong conclusions.

Summary of Egyptian Investigators

If the reader wishes to pursue this avenue of research further, an investigation of the following people will prove fruitful:

- Christopher Dunn believes that the Great Pyramid was used to generate electricity by tapping into the Earth's seismic vibrations in a process using acoustic resonance and chemical reactions. He

believes that the Saqqaria used to fabricate precision parts. The containers used later as coffins for the Apex bulls were originally built to create precision parts although the exact mechanism used is unknown. His work is summarized in three books: *The Giza Power Plant: Technologies of Ancient Egypt*, *Lost Technologies of Ancient Egypt: Advanced Engineering in the Temples of the Pharaohs*, and *Giza: The Tesla Connection: Acoustical Science and the Harvesting of Clean Energy*.

- Geoffry Drumm believes that the pre-Dynastic pyramids were a network of chemical plants. They operated together with each carrying out a stage in the chemical process. The internal chambers and tunnels were used to carry out the reaction and move products and reactants. The products were used for agricultural purposes. For example, the Red Pyramid carried out a version of the modern Haber-Bosch process. He believes that this system was operational long before Dynastic Egypt and the Dynastic Egyptians never made the system operational. His work is presented on his YouTube channel, The Land of Chem.

- Brian Pharoah believes that the pyramids on the Giza Plateau were designed as a unified water management system integrated into the landscape. Water was the key to this system which worked with the groundwater and natural water flows in the area. He believes that system had a religious purpose and mathematics was built into the architecture. His work is detailed in *The Giza System: The Pyramid Isn't the Machine*.

- Ben van Kerklwyk focuses less on what the pyramids were intended to do and more on their technological level and date of construction. He argues that they were created by a sophisticated civilization that predated dynastic Egypt. The Egyptians experienced technological regression over the time the pyramids were built. He discusses the engineering and manufacturing expertise demonstrated by early Egyptian artifacts. He also argues the underground tunnel system around the pyramids was a part of the original system. He produces videos about his investigation which can be found on the Uncharted X YouTube Channel and Podcast.

- John Anthony West believes that several of the pyramids were made by pre-Dynastic Egypt. A high level of mathematics and

craftsmanship was used in the construction of the early Pyramids and the Sphinx. He followed the work of an earlier Frenchman, R.A. Schwaller de Lubicza and argues that Egyptian art, architecture and science were fused together into a sacred science. He thinks that the pyramid's precise geometry and material choice made the pyramids acoustic resonators with spiritual effects. West's work is summarized in his book *Serpent in the Sky*.

- Robert Schoch's most famous claim is that the vertical fissures on the Great Sphinx and its walls are the result of prolonged heavy rainfall requiring it to have been built thousands of years before dynastic Egypt. He argues the subterranean chambers and granite bases of the pyramids were built by the pre-Dynastic Egyptians. He thinks the dynastic Egyptians renovated and expanded the pre-existing structures left by the earlier civilizations. Schoch believes that the pyramids were religious centers and also served to preserve knowledge and for astronomical observations. Schoch's most recent book *Forgotten Civilization: New Discoveries on the Solar-Induced Dark Age* explains his views on the pyramids.

- Graham Hancock believes the sheer precision of the Great Pyramid could not have been done using copper chisels and stone hammers. He thinks they were created by an earlier civilization which was wiped out by the Younger Dryas event. Dynastic Egyptians cleared away the sand and used them for religious practices. The Dynastic Egyptians also built the mud brick secondary structures. Hancock's views on ancient Egypt are described in *The Message of the Sphinx*.

- Robert Bauval believes the Giza pyramids were laid out to be an astronomical map of the stars. He thinks that the initial mapping was done by pre-dynastic Egyptians but the dynastic Egyptians actually built them. Bauval believes the dynastic Egyptians were able to construct them without using advanced technology. He also thinks that the pyramids were solely religious and astronomical, not for manufacturing. His theories are presented in three books: *The Orion Mystery: Unlocking the Secrets of the Pyramids*, *The Message of the Sphinx: A Quest for the Hidden Legacy of Mankind*, and *The Egypt Code*.

- Edward Malkowski thinks that the three main Giza pyramids were power plants collecting acoustic energy and naturally occurring vibrations from the earth. He believes that they were built using

technologically advanced machining methods. Malkowski sets the construction of some pyramids in pre-dynastic Egypt but believes the Dynastic Egyptians used the pyramids as tombs and religious monuments because they did not understand their purpose. His book *Egypt Before Time: Decoding Ancient Myths of Cosmic Catastrophes* provides his most developed thoughts on the subject.

- Stephen Mehler developed a theory that several of the pyramids, primarily the three primary Giza pyramids, were acoustic power plants based on his work with oral traditional archivist Abd' El Hakim Awyan. According to this theory, the pyramids generated power from the natural vibrations of tectonic fault lines and the flow of water in subterranean rivers and aquifers. The pyramids generating power would have been built by pre-Dynastic Egyptians. The Dynastic Egyptians would not have understand them and used them as tombs and temples. The dynastic Egyptians also built replica pyramids which were only intended as tombs and temples. Mehler's work is summarized in his book, *The Land of Osiris*.

Job's Trials Provide a Warning

Seeing Job in this context shows that he was not a random man living with his wife, children, and a few farm-hands as I had always pictured him. He headed a large household. He probably had thousands of servants who were either born into a Hebrew household or purchased by him. These were wiped out nearly to the man on the day when calamity befell Job. The raids where Job's servants were surprised by the Sabeans and Chaldeans were probably routes in which many of Job's servants were ambushed and massacred before they could get on their chariots or form into ranks. The raiders would have likely taken the women and children with them in the same way Simeon and Levi brought home the women and children after the slaughter of Shechem. Job would have been impoverished after losing his herds but still had the responsibility of providing for any survivors.

Dr. Floyd Nolan Jones has calculated that Job's trial took place in 698 AF. This would have been 56 years after Israel entered Egypt. Job's uncle Joseph was still ruling Egypt and would have been 95 years old. Jacob had been dead for 39 years. Job would have been well-known among the Hebrews due to his wealth. His trial would have been the talk of the nation.

Job seems to say that he was expecting a calamity.[184] He sought to prevent the tragedy from happening, but it came anyway. I believe this is related to his response when he first heard that his uncle Joseph was alive in Egypt. Jacob's household had been on the verge of destruction from the famine when they found out that Joseph—who they thought was dead—was alive and ruling Egypt.

Job, who was 14 at the time, was undoubtably inspired by his heroic uncle. I expect that he prayed that God would use him in a mighty way to save his people, like Joseph. Somehow, God might have communicated to him that his prayer would be answered. As Job learned more about the suffering Joseph had endured, he may have begun to regret that prayer. Maybe he asked God if he would need to suffer like Joseph did. The answer might have been, "even more."

If this was the case, over the next 61 years, Job would have been preparing against the day of catastrophe. He built up a giant household with many armed servants to fight off enemies. He accumulated many herds to weather any economic downturn. He had many children so that some were sure to survive any plague. In spite of all his preparations, the troubles swept away his defenses. However, in the end Job was restored to a higher position, just like Joseph.

After Job's trial, the Hebrews would have had the dialogue between Job and his friends as well as God's monologue. However, they would not have known the "why" from the prologue. (It is my belief that Moses learned that information from God in the wilderness after the Exodus.) Because Joseph had invented a phonetic alphabet, these texts could have been distributed to all the Hebrews.

It is likely that the Hebrews eventually came to the conclusion that this tragedy was meant to serve as a warning. Joseph and his brothers were still alive, and they would have determined by reasoning or found out through revelation that Job's trial was a sign of what was in store for the Hebrews. In the same way that Job had a sense of foreboding, the Hebrews would then have sensed their doom.

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[184]Job 3:25-26 *The Bible (KJV)*. -- For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Before he died, Joseph promised the Hebrews that God would bring them out of Egypt.[185] The words imply that the Hebrews were to be rescued. This is odd because Joseph was the prime minister of Egypt, and no one was stopping the Hebrews from leaving. We can be sure that the Hebrews were not prevented from leaving because Job was living east of Egypt when the tragedy struck. Joseph promises action on behalf of God, so God must have shown him that a tragedy would strike the Hebrews and that God would rescue them from it.

The Hyksos Wars and the Subjugation of Israel

Sometime after Joseph's death, a pharaoh began to rule Egypt who "knew not" Joseph.[186] Rushdoony and others say this most likely means that Pharaoh did not respect and appreciate Joseph, not that he was unaware of his existence.[187] Josephus says that the Egyptian Kingship shifted to a different family. The Bible describes the subjugation as follows:[188]

> Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.
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> Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

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[185]Genesis 50:24-25 *The Bible (KJV)*. -- And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.
[186]Exodus 1:8 *The Bible (KJV)*. -- Now there arose up a new king over Egypt, which knew not Joseph.
[187]Rushdoony, *Genesis*, 1:9.
[188]Exodus 1:8-16 *The Bible (KJV)*.

> And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

The passage says that Pharaoh wanted to conquer the Hebrews but was required to "deal wisely"[189] or "deal subtly"[190] with them. He decided to reduce their population, keep them from leaving, and prevent them from siding with a foreign power. To accomplish this, the Egyptians forced the Hebrews to perform hard labor. Egypt then started a program to kill the Hebrew boys at birth.

The Egyptians planned to slowly grind down the Hebrews with hard labor. They wanted to maintain the benefits of the Hebrew labor while preventing the Hebrews from reaping the rewards of it or having political power. Additionally, they wanted to eliminate the Hebrew men and presumably marry the women. This had happened before on a smaller scale twice to Abraham and once to Isaac.[191].

The subjugation of the Hyksos is recorded much differently in the Egyptian accounts. However, the two stories can be reconciled.[192]

Archaeology indicates that Seqenenre Tao began the Egyptian conquest of the Hyksos or Hebrews. The project was continued by his son Pharaoh Kamose, and the final subjugation was achieved by the following Pharaoh, Ahmose I. Tao and Kamose were the last two Pharaohs of the 17th dynasty and Ahmose I was the first Pharaoh of the 18th Dynasty. The Egyptians were also at war with the Nubians to the south and claimed the Nubians and Hyksos were allied against them. The Nubians may be the foreign power which worried the Exodus Pharaoh.

The Egyptians' records claim that the Hyksos started the conflict by demanding the Pharaoh move a pool of hippopotamuses near Thebes;

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[189]Exodus 1:10 *The Bible (KJV).*
[190]Acts 7:19 *The Bible (KJV).*
[191]Genesis 12:10-20 – The first abduction of Sarah by Pharaoh
Genesis 20:1-18 – The second abduction of Sarah by Abimelech of Gerar
Genesis 26:1-33 – The first abduction of Rebekah by Abimelech of Gerar
[192]I am gathering the information for this summary from two Wikipedia articles: Wikipedia, "Hyksos"; Wikipedia, "Ahmose I."

however, historians say this was satire. Seqenenre Tao reigned four years and appears to have died in battle with the Hyksos because he was killed by axe blows to the head.

Three years later the next Pharaoh, Kamose, resumed campaigning against the Hyksos. In a literary convention, his advisors try to dissuade him by arguing that the Hyksos are not a threat. Kamose died and was buried modestly in a stock coffin. Donald Redford believes this means he died unexpectedly before his burial equipment had been manufactured, so he likely died while engaged in warfare. Kamose claims to have conquered Avaris.

Ahmose I then completed the subjugation of the Hyksos. He captured border fortifications and then took the capital city of Avaris on his fourth attempt. Afterward, he seized the last Hyksos strongholds. He then began campaigning in Syria and Nubia.

Manetho, writing much later, claims that the Pharaoh signed a treaty with the Hyksos and forced them to leave Egypt. Modern excavations show no widespread destruction in Avaris indicating that it was not captured in a siege. The archaeological evidence also shows that the Hyksos remained in Egypt after their subjugation.

It appears that the Egyptians altered their history to make them militarily victorious over the Hyksos. This is similar to how they altered their history to make the Hyksos arrival seem like a military conquest when the Hebrews were invited in.

Putting the two accounts together, the Egyptians tried to conquer the Hebrews militarily and were defeated multiple times. Two Pharaohs died in these defeats. Shaken by the losses, they switched to economic and legal warfare. The required labor weakened and impoverished the Hebrews eventually bringing them to heel. Once the Hebrews were too weak to resist, the Egyptians began killing their baby boys.

Losing the two Pharaohs in battle would have confirmed the Egyptians initial concerns that the Hebrews were too powerful and needed to be subjugated. After the initial attacks, they would have been further worried about the Hebrews taking revenge on the Egyptian attacks and desperately needed to weaken them. Because they could not do it militarily, they were forced to rely on deception.

One difficulty with this theory is that if the Hyksos had defeated the Egyptian army in battle several times and killed two Pharaohs, why didn't they declare independence and refuse to submit to the economic and legal warfare? Without a deeper knowledge of Egypt's culture and legal system, it is difficult to say. However, there have been historical parallels. The English nobles defeated King John at the Battle of Runnymede, but they did not replace King John or change the governmental system.[193] Instead, they forced King John to sign the Magna Carta. Neither side lived up to the agreement and probably never expected the other to. Killing kings and overthrowing kingdoms is dangerous and the consequences are unpredictable. Wise men do not undertake that sort of venture except as the last resort.

The Hebrew Midwives: An Indictment of the Hebrew Leadership

The story of the midwives refusing to kill the newborn Hebrew boys draws a lot of attention. The first chapter of Exodus deals with the Hebrews as a nation and the second deals with the person of Moses. The first chapter has 22 verses and 8 of them are spent discussing the midwives.[194] Libraries of books could be written about the period covered in Exodus 1 if all the information was known, yet Moses spent about one third of his space on the midwives.

Moses must have seen this story as characterizing the situation and it was intensely personal to him. First, he was almost killed along with the other

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[193]Wikipedia, "Magna Carta."

[194] Exodus 1:15-21 *The Bible (KJV).* -- And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.
But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.
Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses.

baby boys. Most of the men of his generation were killed. Second, this incident would have cemented the Hebrews at the bottom of Egyptian society and proven to them that they were powerless slaves. To be unable to resist the murder of your children means you have almost no power. Third, this highlights the poor Hebrew leadership at the time. This final point is less frequently discussed and deserves more attention.

The story of Deborah the Prophetess[195] is said to be an indictment of the men of her time who would not stand up and fight. Moses must have been similarly angry with the Hebrew leaders who did not do more to defend their flock. The Egyptians were unable to or at least had a hard time subjugating the Hyksos/Hebrews militarily. The Pharaoh saw that the Hebrews were more numerous and mightier than the Egyptians, so they attacked them through shrewd dealings.

Moses must have thought in retrospect, how could the Hebrew leaders have done nothing to defend their children? If they had acted wisely, they could have defeated the Egyptians or departed Egypt eighty years earlier. In the spirit of 1 Timothy 5:8[196], he could have said even the gentile leaders will use every expedient to prevent their subjects from being slaughtered, how could the Hebrew elders have done so little. The defenders of the Hebrew leadership at Moses' time would have had all sorts of excuses and theological justifications for their inaction. The leaders who constantly rebelled against Moses were probably the descendants of the leaders who allowed the Hebrews to be enslaved and probably defended the earlier leaders. Moses's description of the midwives would have drawn an unmistakable contrast between them and the political leadership whose actions would have been well known to the original audience.

Who were Shiphrah and Puah, the Hebrew midwives? Due to the size of the Hebrew population, they were probably the leaders of a midwife guild, not the only two women serving as midwives. God gave them "houses" as a reward for their actions. I am unclear whether this means that he gave them first husbands and then children, or if it means that they were married and barren before but then conceived. Whatever happened, it was seen as a miraculous gift. Being barren would have been a disgrace. Being unable to find a husband would have meant that the women were at the bottom of society. The fact that these lowly women without children made the only

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[195] Judges 4-5

[196] 1 Timothy 5:8 *The Bible (KJV)*. -- But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

noteworthy defense of the Hebrew babies is an indictment of the Hebrew leadership and society.

The text says that Pharaoh spoke to the midwives, so the decree may not have been a public pronouncement. This would be an example of the Pharaoh behaving shrewdly towards the Hebrews. Potentially, the Pharaoh could have denied the massacre and called it a "conspiracy theory."

The text simply says that the midwives did not obey Pharaoh. The women were then called before Pharaoh to account for their lack of action. Gary North agreed with my observation that their lie was not well thought out and should not have been successful.[197] Pharaoh and his advisors should have easily seen through it; however, they were deceived, or some social force made them pretend to believe it.

The deception of the midwives recalls Jesus' instruction to his disciples for defending their actions to earthly authorities.[198] He told them not to worry because the Holy Spirit would give them words. These women only cared for obeying God instead of Pharaoh. When they were dragged before Pharaoh, God seems to have given them words to shame Pharaoh. Instead of giving them a perfect alibi, he gave them an obviously false statement. Then God somehow prevented Pharaoh from either perceiving it or reacting to it. The Hebrew leaders, with far more resources, did nothing Moses felt worth mentioning for their people.

This parallels Job. Some of Job's men were wiped out by natural events. Others were wiped out by Sabean and Chaldean warriors. The raiders fell upon Job's servants who were assigned to guard the livestock and slaughtered them leaving only single survivors. This was an ambush and indicates the defenders were unprepared. It is one thing to lose a battle it is far worse to be massacred. Job's men were warriors whose purpose was to defend against cattle raiders. They should have been prepared for a sudden attack. Poor leadership must have left them unprepared for the danger.

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[197] North, *Moses and Pharaoh*, 67.

[198] Matthew 10:17-20 *The Bible (KJV)*. -- But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Maybe scouts had not been sent out, so an undetected force of chariots shooting swarms of arrows raced into their midst without warning.

Understanding the 18th Dynasty

The story now shifts from relying most heavily on Dr. Floyd Nolan Jones and *The Chronology of the Old Testament* to Mary Nell Wyatt and *Battle of the Firstborn*. Whereas Jones put together an intricate chronology of the time from the flood until Moses's birth, Wyatt organized a detailed timeline from Moses' birth to the Exodus. Mary Nell Wyatt developed this theory in partnership with her late husband Ron Wyatt. Their detailed investigation is explained in *Battle of the Firstborn*, so some of their key findings will be summarized in this section.

Mary Nell Wyatt makes a compelling case the Hebrews time of hard bondage occurred during Egypt's 18th Dynasty. She believes the conventional view of Egyptian history is severely flawed. During this period Wyatt believes that two Pharaohs served simultaneously. One was senior and the other junior. When the Senior Pharaoh died, the junior took his place, and a new Junior Pharaoh took office. Each Pharaoh received a royal name upon becoming Junior Pharaoh. He received a second royal name when becoming Senior Pharaoh. This greatly compresses this period of Egyptian history because not only do you have two Pharaohs in power at once, but each ruler is counted as two Pharaohs.

Egypt was a long narrow country stretched along the Nile River, so a second ruler was needed to administer the regions where the Senior Pharaoh was not present. Wyatt says that the Senior Pharaoh would stay in southern/upper Egypt, and the Junior Pharaoh would stay in northern/lower Egypt.

It seems to me that this is an oversimplification. It appears that the post of Junior Pharaoh was just ethnic Egyptians taking over the "Pharaoh" position held by the Hyksos' leader. The independence of the Junior Pharaoh diminished as the 18th Dynasty proceeded.

Ahmose I was the first ruler of the 18th Dynasty and appointed a second Junior Pharaoh during his reign. The practice continued throughout the 18th Dynasty. Going beyond what Wyatt says, it appears that the Hyksos Pharaoh was the Junior Pharaoh before the Hebrews subjugation. Ahmose I appointing a junior Pharaoh was just replacing a Hyksos/Hebrew with a native Egyptian in an existing position. The *Battle of the Firstborn* and several Wikipedia pages make it appear that the first Junior Pharaoh stayed in the north, but subsequent Junior Emperors lived in the south along with the

Senior Pharaoh. The post of Junior Pharaoh was a mechanism to absorb the Hebrew government more than deal with geographic distances.

Wyatt identifies the key 18th Dynasty Figures for the Hebrews:

- **Ahmose I (Sr)**: the first pharaoh of the 18th Dynasty. He finished the conquest of the Hyksos/Hebrews. Afterward, he reorganized Egypt's administration and appointed a Junior Pharaoh. This was necessary because he was taking over responsibility for Lower Egypt which had previously been handled by the Hyksos. He instituted the killing of the Hebrew baby boys and had many military conquests.
- **Amenhotep I (Jr)/Thutmose I (Sr):** the son of Ahmose I. He began ruling Lower Egypt and had to enforce the edict to kill the firstborn Hebrew boys. When Ahmose I died, he took on the name Thutmose I, moved to Memphis, and began ruling the entire kingdom. After becoming Senior Pharaoh, he made several military conquests. His daughter rescued Moses from the Nile, so he must have allowed it or at least turned a blind eye. After Ahmose I died, Thutmose I could make Moses public and bring him into the palace.
- **Maatkare/Neferure/Hatshepsut:** these names refer to the same daughter of Amenhotep I. She had the name of Neferure when young. She got the name Hatshepsut when her father became the Senior Pharaoh and the family moved to Thebes. She took the name Maatkare when she became royal heir seven years after her father became the Senior Pharaoh. Wyatt believes she was never intended to rule as king but to be regent for Moses.
- **Amram/Ramose** and **Jochebed/Hatnofer**: the parents of Moses. He had them buried in a royal tomb. Based on how their bodies were preserved, it appears that Amram died before Moses was publicly recognized as a member of the royal family and Jochebed afterwards.
- **Moses/Senenmut/Thutmose II (Jr):** Moses of the Bible. He was adopted by Neferure. When Ahmose I died, Moses left his parents and was brought into the palace at 12 years old. Wyatt believes that Moses showed great ability when brought into the Pharaoh's household. Neferure was made royal heir after 7 years when Moses was 18: this indicates that the Egyptians were considering appointing Moses to be ruler and Maatkare was his regent. His regular Egyptian name was Senenmut, who is known as a servant of Hatshepsut and Neferure. Moses became Thutmose II and Junior

Pharaoh when he was 29. When Moses was 40, he killed the Egyptian overseer and fled Egypt. This took place two years before his adopted grandfather died and he would have presumably become Senior Pharaoh. After running away, Thutmose II was portrayed as dead and work on his tomb was abandoned.

- **Thutmose III (Jr)/Amenhotep II (Sr):** the next Junior Pharaoh after Moses. He was being groomed to be the Junior Pharaoh to Moses, but with Moses's flight he was only Junior Pharaoh for a few years before becoming Senior Pharaoh and served for a long time. He apparently assumed the office in his early 20s. Thutmose III was a great warrior and expanded Egypt's borders making it powerful and wealthy. Wyatt says that during a 20-year period he had 16-17 military expeditions and lists 350 captured cities. She says that his conquests were made possible by the advanced military technology Egypt got from the Hyksos. (Wyatt does not believe the Hyksos were the same as the Hebrews, but this information is especially relevant once that connection is made.) Wyatt believes that he had a harem with many foreign women to cement the treaties made after his conquests. Apparently, earlier Pharaohs did not have harems.
- **Thutmose IV (Jr)/Amenhotep III (Sr)**: the Junior Pharaoh after Amenhotep I died. He assumed the office early in the reign of Thutmose III. It is unlikely that Thutmose IV is the son of Thutmose III because Thutmose III was young when he became king and served a short time before becoming Senior Pharaoh. When Thutmose IV became Senior Pharaoh, Egypt had a strong military and ruled the surrounding nations because of his predecessor Thutmose III. Thutmose IV apparently lived his entire life in luxury and was very proud. One of his children was King Tut. He was the pharaoh during the period of the Exodus. He had reigned for 10 years at the time of the Exodus.
- **Tutankhamun (Jr):** the son of Thutmose IV and Junior Pharaoh. He had reigned for 10 years at the time of the Exodus. He died unexpectedly in the 10th plague and because Thutmose IV was not expected to die for some time, the Egyptians put the materials intended for Thutmose IV's burial in Tutankhamun's grave.

Many key figures from the Biblical story turn up in the 18th Dynasty of Egypt. These Pharaohs subjugated the Hebrews and then conquered the surrounding region making Egypt extremely wealthy. Wyatt believes Egypt

was at the peak of its prosperity at the time of the Exodus.[199] This was largely due to the labor of the Hebrews. The dates of the Pharaohs' reigns are recorded in the appendices at the end of this book.

The Royal Moses: The First 40 Years

The conquest of the Hebrews seems to have taken several years. Egypt would have had to be firmly in control before they could kill the Hebrews' newborn boys. The boys were being killed when Moses was born, but not when his older brother Aaron was born. Aaron was three years older than Moses, so the subjugation must have been finalized between their births.[200] Moses' life then spans the time of hard bondage and wilderness exile of the Hebrews.

The first phase of captivity was the forty years from Moses' birth until he fled Egypt. The Egyptians finally had the upper hand after years of feeling humiliated by the wealth and power of the Hebrews. After several failed attempts, the Hebrews had been conquered. The Egyptians could not afford to fight this battle again. Although distasteful, killing the boys was necessary. Josephus says that a scribe or prophet told the Pharaoh that the Hebrews would have a child who would bring the Egyptians low if allowed to live.[201] This led him to kill the newborn Hebrews. Even without the prophecy, too many Hebrew men spelled trouble.

If my hypothesis is correct, and Joseph understood that Job's trials were a warning to the Hebrews, then the Hebrews would have started with optimism. They knew this would be difficult, but they also knew that they would make it out alive. God would preserve them. They knew about how Abraham, Isaac, and Jacob had been protected in dangerous situations. Their optimism is shown by their high birth rate after the initial

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[199] Wyatt, *Battle for the Firstborn*, 148.
[200] Exodus 7:7 *The Bible (KJV)*. -- And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.
[201] One of those sacred scribes, 1 who are very sagacious in foretelling future events truly, told the king, that about this time there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Josephus, "Antiquities of the Jews-Book 2:205."

enslavement.[202] Having children is a sign of hope in the future. The Hebrews had faith in God, so they kept having children. Tertulian famously said, "the blood of the martyrs is the seed of the church."[203] There were likely additional conversions during the early days of persecution.

The first positive sign came early: Moses was rescued and adopted by Pharaoh's daughter. Wyatt believes that Moses lived with his parents until he was 12 years old,[204] meaning that he had plenty of time to learn about and identify with the Hebrews before moving to the palace. People are capable of a lot at that age: Admiral Farragut commanded his first ship, a naval prize, at the age of 12. Moses would have been capable of acting soon after entering the palace. Being taken into Pharaoh's household and then selected to become the next Pharaoh would have reminded the Hebrews of Joseph. Moses' progression combined with the continuing childlessness of Pharaoh's daughter would have raised their hopes.

The second reason for being positive were the descendants of Esau, Keturah, and Ishmael. These nations were probably living nomadically close at hand. They would have been fierce warriors and were blood relatives. The Hebrews would have hoped that their brothers would soon storm into town to free them. If the Hebrews' cousins wouldn't invade of their own accord, a charismatic leader like Moses might convince them to come. I suspect that in a parallel to Job, these relatives instead counseled the Hebrews to repent so that God would remove their troubles.

Like Eliphaz, Bildad, and Zophar counseling Job, it is almost certain that many people lavished advice on the Hebrews. The only help mentioned in Job was his friends' spiritual counsel, but they may also have aided the widows and orphans of Job's dead servants. The three friends were well-meaning even though their advice was not helpful.[205]

The Ishmaelites, Edomites and descendants of Keturah probably communicated with the Hebrews but did not support them militarily. It is

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[202] Exodus 1:12 *The Bible (KJV)*. -- But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

[203]The Socratic Method, "Tertullian: 'The Blood of the Martyrs Is the Seed of the Church.'"

[204] Wyatt, *Battle for the Firstborn*, 85.

[205] Talbert, *Beyond Suffering*, 81.

unlikely that these tribes were spiritually healthy. Rushdoony[206] observed that Moses met Jethro's daughters while they were being harassed by shepherds.[207] Jethro was a priest of God, so in an ungodly society he would not have been respected or well off. He had his daughters not his servants watching his flocks, so he was probably not well to do. If he had been a leading member of society, his daughters would not have been harassed.

Suffering grinds away optimism. Job's wife urged him to curse God and die early in the struggle, and he rebuked her.[208] After being weakened by continued suffering, he was broken by the debate with his friends. Having to argue that he was innocent when he could not explain God's motives, pushed him into impugning God's righteousness and invited God's rebuke. The Hebrews were now in an equivalent situation. Like Job, people who had formerly feared and respected them now jeered them. Before their enemies were envious and afraid, now they were bold and mocking. The lowest elements of Egyptian society would now have felt superior to the Hebrews and could release their pent-up envy and hatred.

Moses lived 120 years and his father and grandfather lived into their 130s, but in Psalm 90 Moses says the typical lifespan is 70 years or 80 for the strong. Job probably lived to be 140 and the children of Jacob appear to have lived between 110 and 140 years. What changed between Job and the Exodus? Freedom turned into slavery. Hard labor, stress, and poor food weakened them and shortened their lifespan. The Avaris graves described in *Patterns of Evidence* show signs of malnutrition and illness.[209] The fighting ability of the Hebrews would have dropped rapidly due to loss of health, loss of confidence, and having fewer weapons due to poverty. Every year the Hebrews would have had less ability to fight their way out of this trap.

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[206] Rushdoony, *Exodus*, 2:23.
[207] Exodus 2:16-27 *The Bible (KJV)*. -- Now a priest of Midian had seven daughters, and they came to draw water and fill the troughs to water their father's flock. Some shepherds came along and drove them away, but Moses got up and came to their rescue and watered their flock.
[208] Job 2:9-10 *The Bible (KJV)*. -- Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.
[209] *Patterns of Evidence: Exodus*.

Job's observation of the prosperity of wicked men during his suffering parallels what the Hebrews observed. Job describes the wicked living prosperously before dying a quick painless death:

> Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?[210]

Job says that he sees the wicked living healthy and happy lives. They have a clean death without lingering agony. Therefore, they have no use for God and choose not to serve him. It was hard for Job to hear his friends claim that he was suffering for his sin when he saw flagrant sinners prospering. The Hebrews had the same experience. They were slaves and could not even protect their baby boys from being killed. Their nation was slowly disappearing. At the same time their oppressors were living problem-free, happy, and contented lives. Wyatt believes that the time of Hebrew enslavement was a time of extreme prosperity for the Egyptians.[211] This would have been difficult for the Hebrews to bear. It is one thing for this to go on for a little while, but the Hebrew enslavement lasted a lifetime.

The Hebrews most likely expected this period of suffering and prepared for it; however, it lasted longer than any of them would have guessed, and forty years only takes us to the halfway mark. They could see that God was working through Moses, but no deliverance arrived. After forty years, they must have concluded that they ought to have fought harder at the beginning to try and save their nation. They had waited on God until they were destroyed, and after forty years, they had given up as we shall see when Moses tries to lead them.

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[210]Job 21:7-13 *The Bible (KJV)*.
[211]Wyatt, *Battle for the Firstborn*, 148.

Moses' Play for Salvation

At a young age Moses would have observed that he was the most likely candidate for God to use to deliver the Hebrews. According to Wyatt, he was raised in his biological parents' household until he was 12 years old,[212] so he would have learned about Abraham, Isaac, Jacob, Joseph and Job. Since his family and neighbors knew he had been adopted by Pharaoh's daughter, they would have told Moses that God probably meant him to deliver them from bondage. The Egyptians were also concerned about this possibility. Josephus says the Egyptian prophets warned Pharaoh (Amenhotep I/Thutmose I)[213] that Moses would bring Egypt low but were disregarded.[214]

When Moses was 18 his mother received the name Maatkare and became the royal heir.[215] Moses was expected to become Pharaoh, and he undoubtedly started being placed in positions of responsibility. He was being groomed to rule the nation of Egypt. At age 29 he became the Junior Pharaoh. Josephus says that the Hebrews put their hope in Moses while the Egyptians were suspicious and distrusted him.[216]

During this period Egypt frequently fought Canaan to the northeast and Nubia or Ethiopia to the south. Josephus records that the Ethiopians attacked Egypt and beat them badly, pushing far into their country.[217] An oracle prophesied that Egyptians needed to place Moses in command to turn the tide of the war and gain victory. This proposal was popular with both the Egyptians and Hebrews. The Egyptians hoped that Moses would die in the war. The Hebrews hoped that it would lead to their liberation. Moses led Egypt to victory, captured Ethiopia, and married the daughter of the Ethiopian king. This story is not in the Bible, but Stephen says that "Moses was learned in all the wisdom of the Egyptians and was mighty in words and in deeds."[218] Stephen states this between discussions of Moses's birth and his rebellion against Pharaoh, so it likely refers in part to his time

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[212]Wyatt, *Battle for the Firstborn*, 69.
[213]Wyatt, *Battle for the Firstborn*, 66.
[214]Josephus, "Antiquities of the Jews-Book 2:232."
[215]Wyatt, *Battle for the Firstborn*, 85.
[216]Josephus, "Antiquities of the Jews-Book 2:243."
[217]Josephus, "Antiquities of the Jews-Book 2:238."
[218]Exodus 7:22 *The Bible (KJV).*

in the Egyptian Royal Family. No mighty deeds are recorded during this time of Moses' life in the Exodus account.

Even if Josephus's account is incorrect, Moses would have had some military experience during his eleven years as the Junior Pharaoh. He would have learned about military strategy and tactics, led men in battle, and gained experience with military technology. It would have seemed clear to him that God was preparing him to lead a Hebrew army against the Egyptians. God's plans were much different. This is similar to the vast gulf between the Jewish expectations of the Messiah and Jesus's ministry.

Moses must not have openly sided with the Hebrews against the Egyptians to have kept his position. There is no way that he would have been allowed to rise to the level of Junior Pharaoh if anyone could prove that he was seditious.

Moses would have had few people with whom he could discuss his plans. He lived in the palace, not with the Hebrews. His palace friends assumed he supported Egypt, otherwise they would have reported him. His parents' royal tomb indicates Moses brought his family into the palace.[219] His father was already dead by the time Moses could help his family, but his mother and siblings (Aaron and Miriam) probably joined him. Moses would have had to plan the war of liberation in his own head with some possible help from close family.

When Moses killed the Egyptian taskmaster, the Senior Pharaoh was old and would die in two years. The Senior Pharaoh was the religious leader of the Egyptians and played a role in important religious ceremonies. For Moses to accept this position, he would have had to lead the public worship of Egypt's false gods. This was a line he could not cross as a follower of the true God of Abraham.

Moses's situation was like that of Esther, and he probably felt or received a warning like the one Ester received from Mordecai:[220] he was given this

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[219] Wyatt, *Battle for the Firstborn*, 88.
[220] Esther 4:13-14 *The Bible (KJV)*. -- Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

position to save the Hebrews and if he didn't, God would provide salvation through another means, but he would be destroyed. Moses would be forced to publicly declare himself as a Hebrew or an Egyptian. He was nearing a situation where he would have to choose which god to serve and which to deny.

When he was forty years old, Moses made his long-anticipated move. He began executing his plan to liberate God's people. He later wrote an account of his attempt:[221]

> And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.
>
> And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.
>
> Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

As Moses neared the succession to Senior Pharaoh and the requirement to worship the Egyptian gods, he must have begun to worry that he had blundered by waiting so long. The Hebrews did not rise up after he killed the overseer but betrayed Moses. By contrast, they supported the midwives and did not betray them. As the Junior Pharaoh, Moses would have had access to reports about the Hebrew temperament from the Egyptian slave masters. He must have suspected that the Hebrews were unlikely to rally to him even before he struck down the overseer.

It is not hard to understand why this was so. One of Moses's identities in Egyptian history is Senenmut[222] who is known today as a high-ranking Egyptian official who carried out building projects. Moses/Senenmut would

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[221]Exodus 2:11-15 *The Bible (KJV)*.
[222] Wyatt, *Battle for the Firstborn*, 82.

have been one of the key people forcing the Hebrews to labor. He also had a much nicer lifestyle than his brethren and this would have invited envy.[223]

After at least forty years of slavery Moses must have known that successfully liberating the Hebrews was unlikely at this time, but he could not wait any longer. God had delivered Abraham, Issac, Jacob, and Joseph from seemingly impossible situations in the past. Maybe he would do it again? Stephen sheds light on Moses's attempted rebellion:[224]

> And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.
>
> And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday?
>
> Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

Rushdoony[225] links the passage about Moses in Hebrews 11 to killing the overseer:[226]

> By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

There are several important details in these passages:

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[223] North, *Moses and Pharaoh*, 71.
[224]Acts 7:22-29 *The Bible (KJV)*.
[225]Rushdoony, *Exodus*, 2:21.
[226]Hebrews 11:24-27 *The Bible (KJV)*.

- Some people call Moses a murderer; however, the Hebrew word in Exodus is kakah. It means to strike, wound, or beat. The Exodus passage states that Moses killed the Egyptian not that he murdered him.

- Moses was a high-ranking Egyptian official, authorized by God to bear the sword.[227] Moses was also God's appointed leader of the Hebrews. The judges frequently struck down Israel's enemies with the sword. Stephen characterizes Moses's action as defensive.

- Moses believed that the Hebrews would understand that he was an agent of God for their deliverance and support him.

- Moses understood that God was going to use him to deliver the Hebrews.

- The author of Hebrews says that the motivation for this act was to identify with God's people. Moses was willing to suffer affliction and rejected his Egyptian identity for this purpose.

- Only Hebrews observed the killing of the Egyptian overseer, so Moses was betrayed by his own people. The reason for Moses's plan failing was betrayal by the Hebrews.

- Moses understood that remaining in Egypt after the discovery of his plot by Pharaoh would lead to his death, so he fled.

Moses killing the overseer appears to have been the first step of an intended war of liberation. Moses was a military leader who had led successful campaigns. He would have expected the Hebrews to rally to him, so he could lead them in another Hyksos war. He ended up failing in the most important task of his life so far.

As he fled to Midian, Moses must have been perplexed and downcast. God had promised Abraham that he would make him a great nation. God had promised Jacob and Joseph that He would bring the Hebrews out of Egypt. God had promised success, yet Moses had failed before he even got started. Would he go down in history as the man who lived a life of luxury in the palace dawdling while his people were exterminated? Would he go down in history as the man who was too clumsy for even God to use? Had his God been defeated by the Egyptian gods?

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[227]Romans 13

Moses must have felt like Job during the dialogue with his friends. He had experienced trials and suffered until reaching his breaking point. God had been silent. It would have appeared that God had been unable to keep his promise to Abraham. Like Job, Moses would have been unable to reconcile the events of his life with an all-powerful, all-knowing, and loving God. Like Job, Moses must have thought of angry questions to ask God after he had been hunted down and executed by the Egyptians.

The decisive moment that the Egyptians and Hebrews had been anticipating for forty years had come and gone. Moses, who had lived loyally to God, had attempted to free God's people. The gods of Egypt had prevailed. The spirit of the proud Hyksos who had killed at least one Pharaoh in battle and could only be subdued through cunning had been crushed. Moses had gone out with a whimper not a bang.

An impartial onlooker could only conclude that the God of Abraham had been beaten by the gods of Egypt. What other explanation was there? Anyone whose faith had not been ground away by the first forty years of slavery still had to remain hopeful for another forty years before God would act.

Moses in Exile: The Second 40 Years

Moses was now geographically separated from the Hebrews as a fugitive in Midian. He had no more political power to use on their behalf. The Hebrews were enslaved with no visible path to liberation.

Moses had been about as high as it was possible for a man to get; he was second in command of the most powerful nation on earth. Now he was the employee of his father-in-law, a priest who was powerless to protect his working daughters from harassment.[228]

Moses had learned all the skills necessary to lead a nation in war, but these skills were rusting. He was no longer riding chariots, shooting arrows, wielding swords, leading men in battle, drawing up battle plans, or directing a bureaucracy. If the Hebrews changed their minds and became willing to

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[228]Exodus 2:16-17 *The Bible (KJV)*. -- Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

follow Moses, he must have doubted whether he was still capable of leading them to victory.

As Moses shepherded his flock, his replacement on the throne of Egypt, Thutmose III/Amenhotep II, won victory after victory while expanding Egypt's territory. That would have been Moses, if he had not tried and failed to save the Hebrews.

Moses must have seen himself as a failure. God had created him for a purpose and put him into the perfect position, but he had choked. God had given him everything that he needed to deliver the Hebrews, but he had failed. As he tended his flock in the wilderness, Moses must have pondered whether he had waited too long to act, or if there had been a better way to rally the Hebrews. It appeared that the his people would eventually dissolve into the lower rungs of Egyptian society because of his failure.

However, Moses was receiving an education. He was learning to shepherd and gaining the experience which Abraham, Issac and Jacob would have had. Moses would have learned about them, but he had never actually lived in the field with sheep. He lived twelve years with the Hebrews in Egypt before spending the next twenty-eight as an Egyptian prince. While Abraham, Issac and Jacob grew up herding livestock, Moses took up the profession in middle age. While the patriarchs were probably overseeing large teams of shepherds, Moses was most likely working as a solitary shepherd tending to each of his sheep individually due to Jethro's low status.

The Walking Dead: Israel During the Second 40 Years

Job thought he was about to die while engaging in the dialogue with his friends.[229] He expected that his calamity would end in death and wished God would finish him off instead of drawing out the agony. He did not understand why he was suffering, and he expected to follow his children and household men into the grave. His request for a hearing meant he was going to ask for an explanation from God when they met after death.

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[229]Talbert, *Beyond Suffering*, 87.
Job 7:21 *The Bible (KJV)*. -- And why dost thou not pardon my transgression, and take away my iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

The Hebrews mirrored Job during the second forty years when Moses was in exile. Initially, the Hebrews were powerful enough to defeat Egypt militarily and could only be subjugated through cunning. Then the Hebrews must have seen that God had placed Moses in a position to free them and would have waited to act in concert with him. However, by the time Moses was ready to act, they were fatally weakened by slavery. The Hebrews lacked the unity and will no longer back him the way they had the midwives. They no longer had the strength to fight. With Moses gone, they no longer had a potential leader. All earthly hope of survival was gone. If any residual hope remained, it would be rubbed away by another forty years of slavery.

Job felt abandoned by God during the time of suffering because he could not understand why he was suffering. This would have been true of the Hebrews during slavery. Michael Heiser[230] details the many times that God appeared visibly to different Hebrews starting with Abraham, but there do not appear to be any recorded visits after the life of Joseph until God appeared to Moses in the burning bush.[231]

The Hebrews would have known of God's promises to the patriarchs, but that was long ago. Maybe God had been defeated. The Hebrews were not living in the promised land, but in Egypt which was ruled by different gods. Egypt and its gods were becoming more powerful every year. It appears that during the captivity Egypt ruled Canaan, the Hebrews' Promised Land, which would have cemented the superiority of the Egyptian gods in the eyes of men at that time in history.

A sober Hebrew must have considered the situation lost. Somehow, God had been overwhelmed by his enemies. He had gotten a slow start after the Tower of Babel and was now defeated. It would have been clear what had gone wrong, but the results appeared self-evident. How could a Hebrew explain this? How could he defend God? He couldn't any more than Job could explain the reason for his suffering.

The surrounding nations would have taken note. Hostile nations would have just mocked. The Hebrew experience must have been similar to the David

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[230]Heiser, *The Unseen Realm*, chaps. 17–18., discussed throughout the book but chapter 17 and 18 are a good place to start

[231]Exodus 3:2 *The Bible (KJV)*. -- And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

remembers in the 22nd Psalm which also served as a prophesy about Christ on the cross:

> But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.[232]

Friendly nations probably offered council similar to Job's friends and wife. They would tell the Hebrews to curse God and die, or switch to worshipping a more powerful god. They would have accused the Hebrews of having committed a great sin and demanded they repent. Like Job, the Hebrews would have been told that this evil had come upon them because God was angry at their sins. God's anger was the only explanation for their being conquered by the Egyptians and Moses's rebellion going down in flames.

What would the Hebrews have had to reflect on and support their faith during this time? What intellectual resources could they have called upon to answer their critics? I believe there were several sources:

- Their knowledge of Noah and the flood. Possibly this was from writings such as the Book of Enoch.
- Their knowledge of the lives of and God's promises to Abraham and his descendants.
- The writings of Joseph, who invented the modern alphabet.
- The dialogues of Job with his friends and God.
- They would have known about Job and his life. What he was like before the trial and what happened afterward. God declared his favor with Job after the trial and restored him to prosperity.

The last two items would have been the most useful. The first three would have had good theory, but it would have been difficult to apply them to their circumstances. Many of the Hebrew slaves would have been alive during Job's trial.

The Hebrews would have known that God vindicated Job in the end, but they would have also remembered the censure of Elihu, whose points were

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[232] Psalm 22:6-8 *The Bible (KJV)*.

echoed by God. They would have known how God expected Job to behave. He expected Job to trust him and not malign his character; God owed no one an explanation. They would have known that God cared tenderly for his entire creation: animal, plant, and inanimate.

When the Exodus arrived, the Hebrews had spent at least eighty years in hard bondage. In Psalm 90 Moses gives the human lifespan as 70 or 80 years.[233] This was abnormally short due to hardship: Moses lived 120 years, his father 137, and his grandfather 133.[234] However, it means that almost all the living Hebrews would have been born under slavery. Only the oldest would have remembered freedom.

Moses Versus Pharaoh

On the physical level the Exodus was a battle between Moses leading the Hebrews and Pharaoh leading the Egyptians. Both men represented the deity or deities of their nation. The Hebrews had been in a strong position before hard bondage, but now they were weak. The Hebrews had failed to support Moses's rebellion forty years ago and things had undoubtedly gotten worse over the intervening time.

Gary North believes that three religious views were represented in this battle and that each was held by a party in this struggle:[235]

1. Power Religion: It believes the most important goal for man or nation is to seize and maintain power. Power is attained by our actions and should be used for our purposes. It does not believe that long term wealth and power are a product of following God's law. North says the Egyptians held this view.

2. Escapism: This view sees autonomous power as a snare. People should only concern themselves with their narrow area of responsibility. Escapism results in contempt for and retreat from

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[233] Psalm 90:10 *The Bible (KJV)*. -- The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.
[234]Exodus 6:18,20 *The Bible (KJV)*. -- And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years…. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.
[235]North, *Moses and Pharaoh*, 2.

the material world. It is individualistic and flees the responsibilities of ruling. North says the Hebrews held his view.

3. Dominionism: It seeks conquest through ethical action. It believes authority comes through righteousness and progressive sanctification. Being faithful with little leads to being given more responsibility. North says that Moses had this view, but only after the burning bush.

It is also important to understand the position and viewpoints of the human combatants in this battle.

- The **Pharaoh** took the name of Thutmose IV when he became Junior Pharaoh and Amenhotep III when he became Senior Pharaoh.[236] He had served for 29 years[237] as the junior pharaoh and had been senior pharaoh for 9 years at the time of the Exodus. His predecessor had greatly expanded Egypt's territory, so he only needed to administer the current holdings. The wealth of Egypt was now beyond imagination as tribute poured in from territories stretching from Canaan to Nubia. Wyatt says this Pharaoh was arrogant and acted like a spoiled child. [238] His eldest son Tutankhamun was the Junior Pharaoh and would die in the 10th plague. Another son, Akhenaton, would become Pharaoh after the Exodus. Amenhotep III correctly perceived that the Hebrews could not mount a serious attempt at rebellion, so he started the campaign full of confidence.

- The **Egyptian people** had witnessed the slavery of the Hebrew people for 80 years. Anyone 20 years old when Moses was born was now 100. The living Egyptians had inherited this system not built it themselves.

  North deduced that the Hebrews' rapid population growth was largely due to conversions. [239] This means that the Egyptian population was comprised of the descendants of those who refused to follow the God of Abraham during the great Egyptian revival.

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[236]Wyatt, *Battle for the Firstborn*, chap. 12.
[237]Wyatt, *Battle for the Firstborn*, 58.
[238] Wyatt, *Battle for the Firstborn*, 148.
[239] North, *Moses and Pharaoh*, 24.

My investigation so far points toward the Hebrew and Egyptian identities not being primarily ethnic, so I suspect that the Egyptians released apostatized Hebrews from hard labor, weakening the Hebrews and growing the Egyptian nation. If so, many of the Egyptians would have been Hebrews who had renounced their faith. The Egyptians would suffer all ten plagues, and many joined the Hebrews and left Egypt as the mixed multitude.[240]

- Moses led the Hebrews as he entered the third phase of his life. During the first forty years he was a member of Pharaoh's household and believed in Power Religion. He had tried to win Hebrew liberty using violence and fled when he was in a position which was impossible by human standards. During his second forty years, he had been an Escapist while working as a shepherd in the wilderness. He was concerned with his own piety and laid aside his responsibility to his people. In this phase he had the lowest standard of living but also the least stress. These were probably his happiest days. During his third forty years he would seek dominion, liberate the Hebrews, and mold them into a nation by conforming them to the law of God. He wrote the Pentateuch which remains with us to the present day. Now Moses had the responsibilities of a national leader but no royal palace. Each stage of life brought him closer to God but led him into new conflicts. Moses fought his first war of liberation with the sword and his second using words from God.

- The Hebrew people had lived tough lives. They had spent at least eighty years in bondage. After Moses fled Egypt following his failed rebellion, they had no human hope of deliverance. They were beaten down like Job when he began speaking with his friends. They were exhausted and probably did not have the faintest idea about why God was allowing them to suffer.

Gary North used the Hebrew censuses to demonstrate that at the

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[240] Exodus 12:37-38 *The Bible (KJV)*. -- And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

time of the Exodus their population was stable, not growing.[241] They multiplied rapidly while free and early in their persecution but were not doing so anymore. The lack of growth shows that the Hebrews were not making converts or having many children. Both indicate a defeated people.

The generation of Hebrews who were born during slavery began complaining when Pharaoh took away their straw and continued whining in the wilderness. This behavior is understandable given what they had experienced as slaves in Egypt, but their inability to mature meant that they had to die in the wilderness instead of entering the Promised Land.

The Battle of the Elohim

On the physical plane the confrontation between Moses and Pharaoh was just between the two leaders. Their people provided moral support but never took up arms. The struggle was to see whether the words of Moses or Pharaoh would come true. Which of their pronouncements came to pass depended on a battle being fought in the spiritual realm. I believe that entities in the spiritual realm engaged in hand-to-hand combat to determine whether Moses or Pharaoh was victorious.

Elohim is commonly thought of as referring to God, but it also refers to other spiritual beings and false gods.[242] It refers to God, spiritual beings in

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[241] North, *Moses and Pharaoh*, 22.

[242] Elohim is a word that indicates a variety of beings. Sometimes it refers to Yahweh the God of the universe. Other times it refers to false gods. An example of this is the second commandment (Exodus 20:2-3 -- I am the Lord thy **God**, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other **gods** before me.) Both the first and second "god" in the passage are a translation of the word Elohim. In the first case it refers the true God and in the second to false gods.

In I Samuel 28:13 (And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw **gods** ascending out of the earth.) gods is a translation of Elohim. In this passage Elohim is appears to refer to the spirit of Samuel. Elohim is spelled the same in both singular and plural forms, so the translator must decide based upon context.

the category of Sons of God or angels, and humans who have already died. Tim Alberino believes that the spiritual beings have a complex society similar in many ways to our own with commonalities such as hierarchies, military units, and technology.[243] This battle would have been between Elohim who served God and those who were in rebellion against him. The rebellious Elohim would have been trying to strangle off the Hebrew people to prevent the creation of Israel and the coming of the Messiah.

Layton Talbert's analysis of Job points toward his tribulation was primarily a spiritual struggle between God and Satan.[244] The first salvo was fired when God praised Job to Satan, forcing Satan to counter with an accusation. Job was the battlefield, and the watching Sons of God were supposed to learn from Job's performance under trial. The Sons of God are not omnipresent, omniscient, or omnipotent and could not see into Job's heart. It seems God wanted them to learn from Job. It seems likely that they were now being called to put that knowledge into practice.

The organization of the spiritual army supporting Satan is unclear, but there appears to be geographic divisions. Daniel describes the Princes of Persia and Greece.[245] Satan's offering[246] all the nations to Christ implies that he heads a bureaucracy with divisions corresponding to the human political structure. High ranking Elohim appear to be identified in the mythologies of ancient cultures:

It appears that Elohim refers to the broad category of spiritual beings. Sometimes it refers to God. The New Unger's Bible Dictionary says that God is typically called Elohim (as opposed to Yahweh) when interacting with gentiles or when God is being contrasted with men or things. Unger, *Unger's Bible Dictionary*, 360.

[243] Alberino, *Birthright*, chap. 1.

[244]Talbert, *Beyond Suffering*, chap. 4. Especially starting at page 40.

[245]Daniel 10:13 *The Bible (KJV)*. -- But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.
Daniel 10:20 *The Bible (KJV)*. -- Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

[246]Matthew 4:8-9 *The Bible (KJV)*. -- Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

- Douglas Van Dorn shows that Satan, Baal, Zeus, Jupiter and the Prince of Rome appear to be the same rebellious Son of God.[247]

- Tim Alberino shows that Apollyon in the Bible corresponds to Apollo in Greek mythology and Horus in Egyptian mythology. As the son of Jupiter who appears to be an identity of Satan, he seems to be an occult alternative to Christ.[248]

Egypt was known for having many gods. These would have corresponded to spiritual entities in rebellion against God and trying to steal his worship. They were probably reinforced by the gods of the peoples conquered by Egypt. Tim Alberino's identification of Egypt's chief gods indicates that the forces of darkness were being led by the most powerful evil spirits in the world.

The rebellious Egyptian gods sought the worship of the Egyptians. In doing so they were trying to usurp the throne of God. Their actions echo the serpent's statement to Eve that "you will become like God, knowing good and evil." Paul's warning that Satan often masquerades as an angel of light shows that Satan is still trying to make people worship him and usurp the throne of God.[249]

A parallel story-telling structure commonly used in the ancient world is called polemical theology.[250] It is defined as using thought forms common to the ancient Near East and applying them with radical new meanings. Polemical theology was a strategy used by Biblical authors to oppose false religions. It is broadly accepted that the Old Testament writers took well known expressions about other gods and used that structure to talk about the true God. Currid says this was also the case with narratives. The stories of Judah and Tamar, Joseph and Potiphar's wife, and the birth of Moses were told in a structure that parallels those in opposing religions. Modern skeptics claim this is because the Hebrews copied these stories from those religions. Currid shows that the Biblical authors would turn the storyline of

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[247] Van Dorn, "Satan, Zeus, Baal, and the Prince of Rome."
[248] Alberino, *Birthright*.
[249] II Corinthians 11:13-14 *The Bible (KJV)*. -- For such people are false apostles, deceitful workers, masquerading as apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.
[250] Currid, *Against the Gods*; Millard, "Against the Gods: The Polemical Theology of the Old Testament (Review)."

the false religion on its head to ridicule their opponents. The fact that the Biblical author borrow elements of the narrative structure from the false religion does not mean that the story they are copying has any historical basis.

Let us review two probably controversial claims. First, the Egyptian gods were rebellious Elohim, not figments of the Egyptians' imagination. Second, the Hebrews are recorded in Egyptian historical narratives as the Hyksos. These two links provide the ability to set the two religious viewpoints against one another in their own words. The Biblical and Egyptian narratives would be polemically set against one another describing actual events.

This can begin with the Egyptian descriptions of the Hyksos religious practices. Set was the primary diety of the Hyksos although they also worshiped Astarte and Reshep.[251] Set should therefore be an important character in our story. The Hyksos worshiping additional gods is not a problem for this theory because Ezekiel says the Hebrews were already worshiping false gods back in Egypt.[252]

Christians believe that God created all the other spiritual beings and is beyond comparison to them. This is true, but the rebellious Elohim do not agree: they want to replace God. In the dedication pages of *Rules For Radicals* Saul Alinsky provides the view of God and Satan that I believe is held by rebellious spiritual beings:

> Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins—or

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[251]Hill, "Hyksos"; Ancient Egypt Online, "The Hyksos People of Ancient Egypt."

[252]Ezekiel 20:7-9 *The Bible (KJV).* -- Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

> which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom—Lucifer. – Saul Alinsky

The fallen angels are working to unseat and replace God. They had been serving as the gods of the nations since at least the time of Babel while God was followed by the Hebrews. At the time of the Exodus, the false gods saw that the Hebrew people had been completely subjugated and would soon be eliminated. In their minds, they must have thought they were about to overthrow God. They must have viewed God as being of the same nature as themselves, but more powerful. Given this mindset, it should be no surprise that they include God in their stories and myths as just an ordinary god like themselves.

A high-level overview of the Egyptian gods[253] provides support for seeing Set, the god of the Hyksos, as a representation of God or possibly Jesus. This story is, however, told from the vantage point of God's enemies.

- Set has two major conflicts. The first is with Haroeris, who appears to be a leader of the pre-flood gods. The second is with Horus, who appears to be a leader of the post-flood gods.
- Set was originally a good god who then turned evil and began spreading disorder and chaos. After this turn he became the primary bad god. This corresponds with the rebellious Elohim originally serving God but then turning and becoming his enemy.
- Set is said to have usurped the throne from Haroeris. The two disputing Elohim went before a divine tribunal of gods who awarded Haroeris the throne. The rebellious angels felt that they rightfully overthrew God by outvoting him. They thought he should accept his dethronement and give up authority.
- Set killed the father of Horus by tricking him into getting into a coffin and drowning him in the Nile. Now Horus wants revenge. This could be a reference to the pre and post flood gods. It is similar to the Titans (pre-flood gods) and the Olympians (post-flood gods) in Greek mythology.

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[253]Ancient Egypt Online, "Seth | God of Chaos"; Hill, "Set (Seth)"; Ancient Egypt Online, "Horus | The Egyptian Falcon God."

- Many scholars believe that the story of Jesus was copied from the story of Horus. If Horus is trying to usurp Jesus's throne, we would expect the story he tells of himself to be similar to that of Jesus.

- The Egyptians originally thought that Horus and Set would battle until the end of time. However, after Set was recast as evil, they rewrote the story to say that Horus had won their battle.

- Set was strongly associated with the Hyksos and waxed and waned in popularity over the history of Egypt. We would expect Egypt to draw closer and pull away from God over its history and have some distorted memory of him.

- There are many aspects of Set's story which do not correspond to Jesus. However, we would expect Egypt to remake God to suit their own desires. People have done this throughout history to the present day. For example, the New Age movement talks a lot about Jesus, but their Jesus is different from the one in the Bible.

Set is a god of chaos and disorder in Egyptian mythology. Tim Alberino says that this view is common in ancient religions.[254] The rebellious gods thought God had brought disorder and chaos to the world and they were trying to make it right by bringing order. In this aspect Elohim and humans face a decision similar to that of Job. Job's trial was disorderly, chaotic and painful. He had no wish to see his world upended and destroyed; he could see no purpose for all the pain. He had the choice of either accepting God and his chaos in the belief that God is loving and had some purpose for it, or rejecting God and trying to bring his own order. Satan and his fallen angels had rejected God and were working to implement a "new world order" in which the world worked in the way that they believed was best. They disliked the perceived disorderliness of God's plan which requires us to have faith. The Sons of God who remained faithful had to sit through the "pointless" chaos and heartache of the Hebrews' suffering and enslavement. They had to have faith in God and wait on him like Job.

The Exodus then was the battle when God turned to face his enemies after a long retreat. The rebellious gods were at their moment of greatest victory—the complete subjugation of the Hebrews. It was about to turn into a disastrous defeat. It prefigured one of their later moments of great

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[254]Alberino, *Birthright*, 44.

victory—crucifying Jesus—which turned into their greatest defeat of all time.

The Battle of Exodus was the end of an age. God restarted the calendar by designating the day when Israel marched out of Egypt as the beginning of the year.[255] Dr. Floyd Nolan Jones discusses how Bishop Usher is mocked for giving an exact time and date for the beginning of the world.[256] Jones says that Usher uses the New Years Day of the calendar before Exodus as the creation of the world. He had the first day began at 6 am when the sun rises on the equator as the time when God said let there be light. (The Hebrews defined a day as the time between consecutive sunrises.) The first day was the beginning of the year.

The calendar would be reset one more time to roughly the birth of Christ. The first age or phase would have been creation to the Exodus. The second age has Israel as a nation waiting for the Messiah. In the third age the Church or New Israel is a nation of priests waits for the second coming of Christ.

The Clash of Arms

The Ten Plagues was one of the biggest spiritual battle in history. All commentators agree that it was a conflict between God and the Egyptian gods. On one side was God, his heavenly host, and the Hebrews. On the other side were the rebellious gods of Egypt and the Egyptians.

At stake was God's redemptive plan which entailed creating the nation of Israel. The false gods were trying to foil God's plan. Before the flood, they pressed their attack until only Noah's family was left. God then used Abraham to form his nation after the Tower of Babel. During this time Satan would have been constantly making accusations like the ones against Job to hinder God's plans. Satan's accusations may have led to:

- Abraham forming the Hebrews later than the other nations
- The trials and tribulations of the patriarchs

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[255]Exodus 12:1-2 *The Bible (KJV)*. -- And the Lord spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.
[256]Jones, *The Chronology of the Old Testament*, 27.

- Abraham not taking possession of the promised land because the Canaanites' iniquity was not complete
- The Hebrews moving to Egypt
- The Hebrews being enslaved

Now the false gods were on the brink of victory because Israel was set to die in its infancy, just like the Hebrew baby boys. God had waited so long to counterattack that the Hebrews had given up hope. Now, as with Gideon[257], there would be no question about who deserved glory for the victory. During the Exodus it seems that Christ, appearing as the Angel of the Lord, slays the firstborn of Egypt and leads Israel in the wilderness.[258]

Layton Talbert shows that one of the main purposes of Job was to instruct the Sons of God.[259] The Sons of God would have continued learning as history progressed with the enslavement of the Hebrews. The righteous Sons of God must have been getting increasingly worried as the Hebrews staggered and then collapsed under the weight of persecution. They must have longed to fall upon God's enemies and rescue the Hebrews, but God must not have permitted them.

The Exodus story at the spiritual level probably resembled the Battle of Arsuf during the Third Crusade. King Richard's men were marching along the coast of the Mediterranean Sea from Acre to Arsuf. Saladin attacked them and pressed them the whole day. Richard knew that the Muslim army composed of many light soldiers was skilled at retreating quickly before turning and chopping up their enemies who were strung out in pursuit. King Richard did not permit his knights to charge for almost the entire day. The

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[257]Judges 7:2 *The Bible (KJV)*. -- And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

[258] Exodus 12:23 *The Bible (KJV)*. -- For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

Exodus 23:20-21 *The Bible (KJV)*. -- Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

[259] Talbert, *Beyond Suffering*, 42.

Muslim army attacked Richard's army until the Crusaders were not sure that they had enough horses left to permit an attack. The Muslim army eventually over committed, and the Knights Hospitaller then led a charge which dealt a catastrophic defeat to Saladin. The same thing appears to have happened in the Exodus. God's forces absorbed attack after attack for decades until the command was given and the Angel of the Lord led his heavenly host in a sudden charge against his overconfident foes and absolutely routed them.

The Ten Plagues

Dr. Floyd Nolan Jones believes that the battle played out over 40 days beginning when Aaron's rod turned into a serpent and ending when Israel marched out of Egypt. Jones' argument parallels his argument for the identity of Job. He shows that it agrees with scripture, but he doesn't prove that alternative timelines matching the criteria couldn't exist. Scripture never says that there wasn't a month pause in some place; however, I am confident in Jones's chronology. This timeline is in an appendix at the end of the book. Refer to *The Chronology of the Old Testament* for a full explanation.[260]

A summary of each plague's theological implications is provided. Most of this information is taken from an article by Christopher Eames[261] for the Armstrong Institute. Some additional information has been drawn from Rushdoony's commentary on Exodus. Any information which is referenced from Rushdoony and not Eames is noted in the text.

First Plague: Water Turned to Blood

The first plague was preceded by Aaron's rod/snake swallowing the magicians' rods/snakes. Snakes swallowing snakes was a well-known religious theme for the Egyptians. The God Nehebkau was the powerful snake god, considered the original snake, and central to the Egyptian afterlife. Many other gods were also associated with snakes.

Fertility and agriculture were attacked by this plague. Osiris was the chief god of the Nile, although many other gods were also insulted. The Nile River was central to Egypt because they used it for transportation and

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[260]Jones, *The Chronology of the Old Testament*, 70.
[261]Eames, "Against All the Gods of Egypt."

irrigation of their crops. Their greatest asset could not be protected and was used against them.

Second Plague: Frogs

Heqet is the best known frog deity of Egypt and represented childbirth, midwifery, and resurrection. This plague was an attack on her and hearkened back to the Egyptians killing the Hebrew baby boys eighty years before. Rushdoony points out that Typhon the hated Egyptian god of blood was elevated by this plague.[262]

The Nile was a source of life which made it a great asset to Egypt. Rushdoony observes that the Nile River was one of the key arguments used to support the Theory of Spontaneous Generation which used to explain the initiation of life as recently as the 1700s.[263]

Third Plague: Lice

In earlier plagues judgement had targeted the water, but the focus now shifted to the land. The exact insect here is uncertain, but we know it dug into the skin. Everyone wore sandals and the ground was covered in these biting and burrowing insects. This plague struck the priests hard because they were required to stay free of lice, and after this plague the magicians—probably priests—admitted defeat.[264] They were humiliated

Rushdoony[265] points out that even though the magicians admit that they were beaten, they do not repent. Although they realized God was more powerful than their gods, they did not submit and turn to God. This is similar but opposite to Job. He was beaten down, but he did not even consider switching his allegiance to another God. Job sinned by doubting God's character and justice, not by seeking the aid of other gods.

Fourth Plague: Flies

The fly was a decoration for soldiers and political leaders and symbolized determination and bravery. The text uses the word swarms, not flies. Most

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[262]Rushdoony, *Exodus*, 2:87.
[263]Rushdoony, *Exodus*, 2:87.
[264]Exodus 8:18-19 *The Bible (KJV)*. -- And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.
[265]Rushdoony, *Exodus*, 2:92.

scholars believe the insects were something like a horsefly which gives a painful bite.

This plague continues to change the political environment. The magicians no longer attempt to duplicate the miracle, and Pharaoh makes his first attempt to bargain by offering a concession to Moses. God spares the Hebrews' home of Goshen from the plague.

Fifth Plague: Murrain/Plague

This plague killed Egyptian cattle and attacked the numerous cattle deities. The most important was Hathor, the daughter-consort of Ra. Pharaoh was symbolized as a bull, and the Apis bull was a manifestation of Pharaoh, so its death was mourned like that of a Pharaoh. Since "all" Egyptian cattle died,[266] the divine Apis bull must have passed away. It would have been the first of three Pharaohs to die: the Apis bull, Tutankhamen the Junior Pharaoh, and Amenhotep III the Senior Pharaoh.

It is also significant that the Egyptians found the Hebrew cattle practices barbaric, which is why Moses said that the Hebrews must worship in the desert. Rushdoony observes that the Hebrews had supernatural protection: under normal circumstances at least a single head of livestock would have died given the number of the Hebrews. The passage includes horses in the list of cattle which died.[267] If this plague killed all the horses, it would have destroyed the Egyptians militarily by immobilizing their chariots. It is unclear how the Egyptians could then have brought at least 600[268] chariots to attack the Hebrews at the Red Sea. It seems most likely that they purchased some from another country or took the Hebrews' horses.

Sixth Plague: Boils

This plague struck both humans and animals. It showed the helplessness of Egyptian health gods including Sekhmet, Thoth, and Isis. Egyptian doctors were world famous and had learned their trade from the traditions of

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[266] Exodus 9:6 *The Bible (KJV)*. -- And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

[267] Exodus 9:3 *The Bible (KJV)*. -- Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

[268] Exodus 14:7 *The Bible (KJV)*. -- And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

Joseph/Imhotep. This would have both struck the doctors pride and reminded them of how they betrayed the Hebrews. Their most famous doctor had saved the lives of Egypt from famine and unified Egypt's political structure.

The magicians are listed as a specific target of this plague,[269] although it is unclear what distinguished them from the rest of the Egyptians. It is possible that the magicians were also physicians which would be similar to the Native Americans whose medicine men were both healers and spiritual leaders. Rushdoony says the word "boils" here is the same word that is translated as "leprosy" in the Pentateuch. The Egyptian magicians and priests would have been unclean and unable to carry out their religious duties.

Seventh Plague: Hail and Fire

This plague hit Shu and Nut, the god and goddess of the atmosphere and sky. Egyptians also believed that the body must be preserved for the afterlife, hence mummification. Burning a body was consequently a severe punishment, so the raining fire would have had eternal consequences. The destroyed flax was important in mummification.

Rushdoony notes another turning point.[270] In this plague repentant Egyptians are shielded from the full brunt of the plague. They could have moved their animals inside for safety. Especially hard hearted Egyptians would have been killed if they had been outside because the hail killed both man and beast.

Eighth Plague: Locust

Locust swarms were a well-known phenomenon in this area of the world, but this must have been an especially bad one. It would have struck all the gods who dealt with plants and harvesting. Locusts were known throughout the ancient world for their devastation. If this was a supernatural plague it would have been worse. No exemption is made for believing Egyptians here, but they would have ended up leaving with the Hebrews and not needed the crops. Rushdoony observes that Pharaoh's authority was now falling apart: his servants are openly arguing with him that the country should take a different course.

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[269]Exodus 9:11 *The Bible (KJV)*. -- And the magicians could not stand before Moses because of the boils, for the boils came upon the magicians and upon all the Egyptians

[270]Rushdoony, *Exodus*, 2:108.

Ninth Plague: Darkness

Ra (also called Re, Amon-Ra, Atum, Aten) the sun god was the most venerated Egyptian god and ruled over all other gods. This plague showed him to be powerless. Pharaoh was also called the "son of the sun," so this was a warning to him. Rushdoony observes that darkness is a symbol of chaos and that Egypt depended on the stability of nature for survival, for example the annual flooding of the Nile.[271] Pharaoh's death threats to Moses are a sign of desperation.[272]

Tenth Plague: Death of the firstborn

The firstborn were important to Egypt. Every Egyptian family was struck, including Pharaoh. The son who died, Tutankhamen, had been the Junior Pharaoh for 10 years. Rushdoony notes an aspect of how God differs from the modern world's perception of him. Today people would say that the Egyptians have suffered enough; however, suffering is not repentance or restitution. Pharaoh was still refusing to repent; the Egyptians were also not offering to compensate the Hebrews for their enslavement. The power balance had completely shifted because Moses was now great in the eyes of all whereas the Pharaoh is getting backtalked by his subjects.[273]

The Passover was now instituted while the Hebrews were still enslaved and the tenth plague had not yet hit. This illustrates God's character and parallels Job. The Hebrews are in bondage, although it is clear that God has the power to save them and that their deliverance is only a matter of time. The text does not say, but it is possible that they were still performing slave labor every day. Moses tells them to prepare for departure even though they were not yet permitted to leave. The Hebrews were to eat with their staff in their hand, their shoes on their feet, and their loins girded (robes pulled up to make a man ready for action). Although their first trial of slavery was still wrapping up, their second trial of liberty was just beginning. The Hebrews had been suffering passively until this point, waiting for God to win the victory. Their deliverance did not mean rest but work. They needed to start working and taking responsibility for themselves. The Hebrews would head

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[271]Rushdoony, *Exodus*, 2:119.

[272]Exodus 10:28 *The Bible (KJV)*. -- Then Pharaoh said to him, "Get away from me; take care never to see my face again, for on the day you see my face you shall die."

[273]Exodus 11:3 *The Bible (KJV)*. -- And the Lord gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

into the wilderness where God would test them. They would now have more responsibility. They would now need to stand in battle lines and face their enemies. They were called to start these actions in faith before God's deliverance arrived. Earlier in slavery they might have questioned whether God existed or still paid attention to them because he was silent. Now there was no question of God's presence, but they had to act.

This parallels Job. During possible months of suffering, Job heard nothing from God. He was called to be faithful but not given much to do. God's silence was the hardest part. However, late in the book, God showed up in the whirlwind and demanded repentance. Job's suffering continued, but he must have sensed the end was near. He was called to repent and declare God righteous. He was called to offer up burnt offerings for his estranged friends and pray for them. It was not until this was completed that God restored Job's fortunes. Restoration was not given so that Job could relax. Instead, it was a sign that he had to work. All his servants, livestock and children were gone. They weren't restored by magic but by diligent labor. It would have taken more effort to lead a household twice as large as his original one.

If my thesis is correct, Job had additional work on top of managing his household. After conferring with Joseph, I believe they realized that Job's trial was a sign that the Hebrews would endure great suffering and slavery. This is reflected by Joseph saying he has faith that God will eventually bring the Hebrews out of Egypt.[274] Job, Joseph and the rest of the Hebrew leadership would have known that they needed to prepare for the upcoming trials.

Joseph lived 15 years following Job's trial. Job lived 70 more years, possibly seeing the beginning of the Hyksos wars. Did Job and Joseph successfully prepare the Hebrews? I believe so based on what happened at the beginning of the struggle.

Egypt lost two Pharaohs and several battles in their effort to subdue the Hebrews. They were forced to get their victory by cunning.[275] This may have prevented the Egyptians from completely exterminating the Hebrews.

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[274]Genesis 50:24 *The Bible (KJV)*. -- And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.
[275]Exodus 1:10a *The Bible (KJV)*. -- Come, let us deal shrewdly with them

The Hebrews also showed their hope by continuing to multiply after being enslaved. The midwives resisted the order to kill the baby boys, and the Hebrew people supported them in contrast to their betrayal of Moses when he tried to lead them 40 years later. Job and Joseph may be the reason why the Hebrews started their enslavement well and survived it at all.

Writing in the Wilderness

If the proceeding narrative is accurate, then it is likely Moses wrote the book of Job while leading Israel in the wilderness. At some point he would have reflected on the first eighty years of his life and the Hebrews' sojourn in Egypt. He saw the parallels between Job and Israel. Why did Job need to suffer like that? Why did the Hebrews need to suffer like that?

Moses would have then asked God, "Why?" Job had asked God "why" as well, but God's answer had been to describe his character and ask who Job was to question him. God's message had been that because Job knew God's character, he could have faith that God was in control, and the suffering was not purposeless. The Hebrews had undoubtedly asked "why" while they were in bondage. Moses himself had probably asked "why" while he was shepherding Jethro's sheep. Moses must have observed that the suffering of Job and the suffering of the Hebrews were linked. Maybe God would answer the questions now that both events were over?

While asking this question, Moses would have had in his hands Job's dialogues written in Joseph's script. Job would have been well known and died shortly before Moses's birth, so the events of his life would have been well known to the original audience.

In response to Moses's question, I believe God told him about the Divine Council meetings. He told Moses which aspects of Job's life should be included in the prologue and epilogue. God gave insights for Moses to add as editorial comments within the historical narrative.

The format of Job matches the pattern of Moses's writing. In Genesis, it frequently says, "these are the generations of ____."[276] One theory is that the "generations" being referred to are family histories which had been preserved, and which Moses had read. The phrase appears eleven times and divides Genesis into twelve parts.[277] These histories would have been

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[276]Genesis 2:4, 6:9, 10:1, 11:10, 11:27, 25:12...
[277]Matthews, "Generations of Blessing: How the Historicity of Genesis 1–11 Hits Home."

written in the older hieroglyphic alphabet. Moses translated these documents into Joseph's Proto-Sinaitic script and added editorial comments.

Moses would have done the same with Job's story: put together the existing documents and add editorial comments. The new book would serve as a lesson for future generations on how to deal with intense suffering.

Chapter 5
Conclusions

The purpose of this book is to show that Job being the third son of Issachar is feasible and makes the Exodus narrative fall into place. If this is Job's identity, it means that his trial was intended to prepare the Hebrews for their conflict with Egypt and enable them to survive it. Seeing Job in context provides a fuller understanding of this period and how God worked in it.

One conclusion of this work is that Job fits well in the time slot proposed for him. Another is that Job's Trial and the Exodus are parallel experiences. Understanding the parallel stories of Job and Exodus enables us to better understand our own adversity.

Why Job Fits

Job of the book fits well as the third son of Issachar. He has the right lifespan. The Law has not yet been given, and there is no Levitical priesthood. He was the leader of a large household like Abraham, Issac, and Jacob.

Job being written in Hebrew is another clue. It appears that Joseph invented the modern phonetic alphabet and used twenty-two Egyptian hieroglyphs as the characters. Previous alphabets had been hieroglyphic. Job happened at just the right time for the dialogues to be recorded in Hebrew.

Moses compiled the most important historical documents and stories into Genesis. If Job was translated from a previous work, Moses would probably have been incorporated it into Genesis. Job's trial occurring after the completion of the events Genesis explains why Moses could be the author and not include it in Genesis. Authorship by Moses also explains how the book of Job could be written without Job learning the reason for his suffering. Job's story had been critical for the Hebrews surviving enslavement, so Moses was inspired to see the need for a formal inspired written account of the trial.

The immediate purpose of Job becomes clear when seen in context. Job's suffering was to serve as a lesson for the enslaved Hebrews. The dialogues and monologues of Job were probably read by the Hebrews for encouragement and guidance. The trial was also a training event for the Sons of God who would be fighting the spiritual side of the Battle of

Exodus. The final compilation of Job gave mankind some insight into how God interacted with the Sons of God.

The need for the Hebrews to suffer in Egypt is clear. Their suffering is a lesson for us all in the manner that Job was a lesson to them. The Exodus is repeated as a symbol throughout Church history.[278] Jesus's ministry was an Exodus. The new church was an Exodus. Our lives resemble Job and the Exodus. We go through trials which we do not understand. We must trust that God is using them for a greater purpose justifying the suffering. God does not reveal the reason for our suffering, instead he tells us to trust him. This is a lesson both Job and the Hebrews had to learn.

Understanding the original audience of a Biblical book is critical to its interpretation. If Job was situated in the middle of the Hebrew's Egyptian sojourn, then we can learn much more from it. This is one of the most documented historical periods in the Bible. If Job was at another time or place, then the original audience would be unknown or not known nearly as well.

The narrative of Job clarifies the experience of the Hebrews in Egypt. Job confirms that the Hebrews were still living in large households like Abraham. This makes the identification of the Hyksos as the Hebrews straight forward. The Hyksos can then be traced through Egyptian history. Their identity explains the Egyptians fear of the Hebrews and how the Hebrew population reached the level it was when they left Egypt. The parallels between the story of Job and the Hebrews give clues for investigating both stories.

I have always wanted to know more about God's mighty acts in the Bible. At the top of the list was the Hebrew enslavement in Egypt. Exodus says little beyond that God heard the groans of the Hebrews. Using the book of Job as a parallel adds insight because his trial was meant to enable the Hebrews to endure enslavement. The whole book, especially the prologue, God's monologue, and the epilogue can now be used to understanding of the Exodus.

Commonalities between Job and the Hebrews

In Job and Exodus, God's people were attacked, but the attacks were primarily against God and secondarily against His people. During these attacks Job felt, and the Hebrews almost certainly felt completely

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[278] Schrock, "Through the Red Sea Waters: Psalm 114."

abandoned. Reflecting upon Job and the Hebrews can help the Church understand "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."[279]

The pain suffered by Job and the Hebrews was both individual and collective. Job lost his household as well as his personal material possessions and health. Most of his servants, who we would consider his tribe or clan, perished. The Hebrews individually endured exhausting labor and beatings. Collectively, they could feel their nation being exterminated. It appeared that their God had been defeated by the Egyptian gods or he did not feel it was worth his while to save them. Both Job and the Hebrews felt abandoned by God.

Some of the losses experienced by Job and the Hebrews were not recovered. Job got more children, servants, and flocks. However, his dead children and servants were never returned. The Hebrews were freed, but they had lost their motivation and drive. Before slavery, the Hebrews had been great warriors. They won battles before entering Egypt and they repulsed the Egyptians' military attempts to conquer them. The slavery weakened them. By the time they were halfway through their servitude, they couldn't form a united front in support of Moses. Once liberated, the Hebrews whined about their difficulties and lusted after the security of slavery. Liberty requires taking responsibility, but during and after the Exodus, the Hebrews whined and blamed Moses for their problems.

Both stories ended happily. Job was restored to wealth and had more after his trial than before. The Hebrews took possession of the Promised Land. They were now a mighty nation instead of a large household.

The Hebrews and Job followed the same sequence of events. Moses's life had a similar pattern:

- They entered their period of testing with great wealth and power:
    - Job was the wealthiest man of the East.
    - The Hebrews were economically and militarily powerful. Their leader was a Junior Pharaoh.
    - Moses was a successful military leader and Junior Pharaoh of Egypt.
- Their prosperity disappeared in an instant.

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[279] Romans 8:38-39 *The Bible (KJV)*.

  - Job lost his household, flocks, children, and social status in a day.
  - The Hebrews successfully resisted a military attack but were then overcome by guile. They were enslaved and their children slaughtered.
  - Moses's attempted rebellion failed, and he fled the country the next day. He went from Junior Pharaoh to shepherd overnight.
- They were initially resilient in the face of adversity.
  - Job blessed God instead of cursing him.
  - The Hebrews fought back and killed a couple of Pharaohs. They did not betray the midwives who resisted.
  - Moses knew God's purpose for him, so he attempted to lead a rebellion.
- They were ground down by the duration of their suffering and lost the will to resist.
  - After goading by his friends, Job declared that he was being punished unjustly and demanded a trial.
  - The Hebrews did not support Moses during his first (killing the overseer) or second (the Exodus) attempts to defeat Pharaoh.
  - Moses made many excuses to avoid God sending him back to Egypt.
- God restored them following the trial, but they still bore scars.
  - Job received twice what he had before, but his original children and servants were still dead.
  - The Hebrews were liberated, but due to their slave-like mentality they were cowards and whiners, so only their children were permitted to enter the Promised Land.
  - Moses led the Hebrews and wrote the Pentateuch but was not permitted to enter the Promised Land.

Becoming a Paul when you find yourself a Job

Since beginning this study, I have frequently shared a scaled down version of the chief conclusions of my work. If Job could have seen the results of his suffering, he wouldn't have complained. Instead, he would have welcomed the trial. This is clear even without understanding Job's historical setting. If Job knew that his trial was going to be recorded for posterity and aid billions of people in enduring their own trials, he would have begged for the opportunity to take on the mission.

We see Job's honor was far greater when we understand his context. His story was the first book of the Bible. He enabled the Hebrews to survive Pharaoh's attempt to end their nation. Job's uncle Joseph saved the Hebrews from a famine, but Job saved them from the Egyptian Empire.

Job and Paul both experienced great suffering but reacted differently. Job complained, demanded to know why he suffered, and eventually implied that God was unjust in allowing him to suffer. Paul rejoiced in his suffering and sang in his jail cell. When God would not remove the thorn from his side, he boasted instead of whining.

The reason for their difference seems to be that Job and his friends believed that suffering was a sign of God's displeasure while Paul saw it as an honor from God. Job had prophecies of a coming Messiah but did not know a lot about him. Although there were certainly some prophecies available, none of the Old Testament books had been written. Job saw no purpose in his suffering and did not expect it to have lasting significance.

Unlike Job, Paul had the entire Old Testament and had met the risen Jesus. He knew all about Jesus's earthly ministry. As a result, Paul was confident that his suffering had meaning and was materially advancing the Kingdom of God. He knew that God had a plan for the Church which would succeed and had chosen him to bring the gospel to the gentiles. He knew that Christ had suffered immensely and that the suffering was a sign of the Father's pleasure and trust. Paul's suffering for the gospel was a sign of favor and a participation in the ministry of Christ.[280] As a well-educated Jew, he would have understood the significance of the gospel being sent to the gentiles. He would have understood what an honor it was to be selected as the lead man for that operation.

Job's trial is unique in that we know the spiritual confrontation that led up to it, the facts of the trial, what he said to his friends during the darkest time of the trial, God's evaluation of Job during the trial, and the original audience of Job (both as a set of dialogues—the pre-slavery Hebrews and as a complete book—the post-slavery Israelites). We also have an inspired account of both original audiences. Job's trial and its effect can be studied in great detail. Several conclusions can be drawn:

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[280] Colossians 1:24 *The Bible (KJV)*. -- Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

1. Job's suffering was brought on by God. God started the discussion with Satan and did not avoid taking responsibility for his suffering.

2. Job's suffering was carefully planned and controlled by God. It closely paralleled that of the Hebrews, so they could learn from it. God must have also carefully planned and controlled the Hebrews' enslavement.

3. God had Job to suffer as little as possible. It may have taken Job months to reach the required destination, but shortly after Job reaches it, God speaks, the trial ends, and Job is restored. I believe God was waiting for Job to articulate his demand for a trial because he believed he was being punished unjustly. God's and Elihu's response to would be the key message for the suffering Hebrews. Job had probably spoken that in his heart earlier but had not said it out loud.

4. Job's suffering had lasting meaning. It helped his descendants and tribesmen. It led to the Bible, the existence of ancient Israel, and the birth of Christ. People study and preach out of Job to this day.

Like they did Job, Satan and his servants are watching us and examining us for weakness. Most likely, God still brags about his children in the presence of the Sons of God and Satan still responds with accusations targeting our weakest areas. Satan asks to be able to show that God is wrong about us and is not deserving of glory. This leads to trials and temptations crafted to appeal to the sinful desires of our hearts. God places careful limits on these trials, so that he will not lose a single sheep from his flock. Some of these trials sift us like wheat, but when we have recovered, they allow us to strengthen our brothers.

Who responded the best to the lesson of Job? Shiphrah and Puah, the midwives. They knew that God was in control even though it appeared that he was absent, so they refused to obey Pharaoh. They were the only Hebrews mentioned by Moses when recounting the enslavement of the Hebrews and the massacre of their boys. The midwives enabled the Hebrews to multiply and strengthen themselves during the first stages of persecution. God rewarded them, like he rewarded Job, by giving them families.

The resistance of the midwives did not prevent Pharaoh from enslaving the Hebrews, but they still received a reward from God. This is a lesson for us: we need to concentrate on the tasks God has for us and do them well. God will take care of the big picture. God has now placed all things under Jesus's

feet as was prophesied in Psalm Two, so I think our resistance to evil today will show greater fruit in our lifetimes than that of the midwives.

In the face of any odds, we need to continue running the race and fighting the good fight. In *The Trustworthiness of God's Words* Layton Talbert discusses how God is pleased when we believe his words in spite of circumstances which make them seem doubtful. When we rejoice during suffering, we show our belief that God's hidden reward far outweighs the world's anger.

Is any word too wonderful for the Lord (to perform)?

Genesis 18:14, translated by Layton Talbert in The Trustworthiness of God's Words, page154.

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Appendix A: Chronology of the Post-Flood World

Acronyms and Adjustments

BC	Years before Christ
AM	Years after creation
AF	Years after flood
MNW	Marry Nell Wyatt-Battle of the Firstborn
FJ	Floyd Jones-Chronology of the Old Testament
FJ+JT	Floyd Jones and Jewish Tradition (listed in Wikipedia)
4004	Date of Creation (BC)
1656	Date of Flood (AM)

Key Events in the Post-Flood World

Year			Event	Source
AF	AM	BC		
0	1656	2348	Flood	FJ
2	1658	2346	Arphaxad Born (Gen 3)	FJ
37	1693	2311	Salah Born (Gen 4)	FJ
67	1723	2281	Eber born (Gen 5)	FJ
101	1757	2247	Peleg Born (Gen 6)	FJ
114	1770	2234	Founding of Babylon, Chaldean date	FJ
131	1787	2217	Reu born (Gen 7)	FJ
163	1819	2185	Serug born (Gen 8)	FJ
166	1822	2182	Nimrod's kingdom began, Ctesias date	FJ
193	1849	2155	Nahor born (Gen 9)	FJ
222	1878	2126	Terah born (Gen 10)	FJ
340	1996	2008	Peleg dies (Gen 6)	FJ
340	1996	2008	Tower of Babel, Jews in Seder Olam	FJ

341	1997	2007	Nahor dies (Gen 9)	FJ
350	2006	1998	Noah dies (Gen 1)	FJ
352	2008	1996	Abraham born (Gen 11)	FJ
370	2026	1978	Reu dies (Gen 7)	FJ
393	2049	1955	Serug dies (Gen 8)	FJ
427	2083	1921	Terah dies (Gen 10)	FJ
427	2083	1921	Abram leaves Haran, begins Sojourn	FJ
438	2094	1910	Birth of Ishmael (Gen 11)	FJ
440	2096	1908	Arphaxad dies (Gen 3)	FJ
451	2107	1897	Circumcision instituted, Isaac promised	FJ
452	2108	1896	Isaac born (Gen 11)	FJ
470	2126	1878	Salah dies (Gen 4)	FJ
502	2158	1846	Shem dies (Gen 2)	FJ
512	2168	1836	Jacob and Esau born (Gen 12)	FJ
527	2183	1821	Abraham dies (Gen 11)	FJ
531	2187	1817	Eber dies (Gen 5)	FJ
575	2231	1773	Ishmael dies (Gen 11)	FJ
589	2245	1759	Jacob flees to Laban	FJ
589	2245	1759	Marriage of Jacob to Leah & Rachel	FJ
590	2246	1758	Birth of Reuben by Leah	FJ
591	2247	1757	Birth of Simeon by Leah	FJ
592	2248	1756	Birth of Levi and Leah	FJ
593	2249	1755	Birth of Judah by Leah	FJ
593	2249	1755	Rachel Gives Bilhah to Jacob	FJ
593	2249	1755	Birth of Dan by Bilhah	FJ
594	2250	1754	Birth of Naphtali by Bilhah	FJ
594	2250	1754	Leah gives Zilpah to Jacob	FJ
595	2251	1753	Birth of Gad by Zilpah	FJ
596	2252	1752	Birth of Asher by Zilpah	FJ
596	2252	1752	Birth of Issachar by Leah	FJ
597	2253	1751	Birth of Zebulon by Leah	FJ
598	2254	1750	Birth of Dinah by Leah	FJ
603	2259	1745	Birth of Joseph by Rachel	FJ
603	2259	1745	Joseph Born	FJ
609	2265	1739	Departure of Jacob from Laban	FJ
609	2265	1739	Rachel dies birthing Benjamin	FJ
616	2272	1732	Dinah raped	FJ
620	2276	1728	Joseph sold to Egypt	FJ
628	2284	1720	Job Born	FJ
630	2286	1718	Dreams of the Baker and Butler	FJ

632	2288	1716	Isaac dies (Gen 12)	FJ
633	2289	1715	Promotion of Joseph to Prime Minister, age 30	FJ
640	2296	1708	7 Years of Plenty End	FJ
641	2297	1707	The Patriarchs first journey to Egypt	FJ
642	2298	1706	Jacob's Family comes to Egypt	FJ
659	2315	1689	Jacob Dies (Gen 13)	FJ
698	2354	1650	Job's Trial	FJ
713	2369	1635	Joseph Dies (Gen 14)	FJ
715	2371	1633	Rueben dies (Gen 14)	FJ + JT
718	2374	1630	Simeon and Issachar die (Gen 14)	FJ + JT
719	2375	1629	Asher dies (Gen 14)	FJ + JT
720	2376	1628	Gad dies (Gen 14)	FJ + JT
722	2378	1626	Judah dies (Gen 14)	FJ + JT
729	2385	1619	Levi dies (Gen 14)	FJ + JT
764	2420	1584	Ahmose I becomes emperor	MNW
768	2424	1580	Job Dies	FJ
777	2433	1571	Moses Born	FJ
777	2433	1571	Israel enters hard bondage	FJ
777	2433	1571	Amenhotep I becomes Jr emperor	MNW
789	2445	1559	Ahmose I dies	MNW
795	2451	1553	Hatshespsut become regent	MNW
806	2462	1542	Moses becomes Jr emperor	MNW
816	2472	1532	Thutmose III becomes Jr emperor	MNW
817	2473	1531	Moses Flees Egypt	FJ
817	2473	1531	Moses fleeds Egypt	MNW
819	2475	1529	Birth of Caleb	FJ
819	2475	1529	Amenhotep I dies	MNW
819	2475	1529	Thutmose IV becomes Jr emperor	MNW
848	2504	1500	Thutmose III dies	MNW
848	2504	1500	Tutankhamun becomes Jr emperor	MNW
857	2513	1491	Exodus	FJ
857	2513	1491	Tutankhamun, Thutmose IV die	MNW
858	2514	1490	Setting up of the tabernacle	FJ
896	2552	1452	Return of the Israelites to Kadesh	FJ
896	2552	1452	Death of Miriam and Aaron	FJ
896	2552	1452	Sihon King of Heshbon conquered	FJ
897	2553	1451	Moses Dies	FJ

Appendix B: The Names of Key People Across Different Cultures

Sources – see Bibliography for full citation

1 – The Bible

2 – *Battle of the Firstborn* by Mary Nell Wyatt

3 – "The Hyksos: Evidence of Jacbo's Family in Ancient Egypt?" By Christopher Eames

4 – "You've Heard Israel's Version of the Exodus. Have You Heard Egypt's?" by Christopher Eames

Name	Historical Context	Source	Notes
Jacob	Bible	1	Jacob, father of the Israelites/Hyksos
Yaqub-har	Hyksos	3	
Pharaoh	Bible	1	Pharaoh of Joseph's story
Djoser	Royal Egypt	2	
Joseph	Bible	1	Joseph the Prime Minister of Egypt and leader of Hyksos
Imhotep	Royal Egypt	2	
Salatis	Hyksos	3	
Benjamin	Bible	1	Son of Jacob
Bnon/Benon	Hyksos	3	
Issachar	Bible	1	Son of Jacob
Sakir-har	Hyksos	3	
Amram	Bible	1	Father of Moses
Ramose	Royal Egypt	2	
Jochebed	Bible	1	Mother of Moses
Hatnofer	Royal Egypt	2	
Moses	Bible	1	Moses of the Exodus
Thutmose II	Egyptian Pharaohs	2	

Senenmut	Egyptian Advisor	2	
Osarseph	Hyksos	4	
Pharaoh	Bible	1	Pharaoh who enslaved Israel
Ahmose	Royal Egypt	2	
Pharaoh	Bible	1	Pharaoh father of Moses's adopted mother
Amenhotep I	Royal Egypt	2	
Thutmose II	Royal Egypt	2	
Pharaoh's daughter	Bible	1	Found Moses in Nile
Maatkare	Royal Egypt	2	
Neferure	Royal Egypt	2	
Hatsheput	Royal Egypt	2	
Pharaoh	Bible	1	Pharaoh instead of Moses
Thutmose III	Royal Egypt	2	
Amenhotep II	Royal Egypt	2	
Pharaoh	Bible	1	Pharaoh of Exodus
Thutmose IV	Royal Egypt	2	
Amenthotep III	Royal Egypt	2	
Pharaoh's son	Bible	1	Died in 10th Plague
Tutankhamun	Royal Egypt	2	

Appendix C: Chronology of the Ten Plagues of Egypt

Full table appears on page 70 of *Chronology of the Old Testament* by Dr. Floyd Nolan Jones.

Day	Plague	Comment
1		Aaron's Rod turns to a serpent
2	1	Water turns to blood
10	2	Frogs
13	3	Lice
15	4	Flies
18	5	Murrain/Plague
20	6	Boils
22	7	Hail and Fire
25	8	Locust
27	9	Darkness for 3 days
30		Pharaoh says he will not see Moses again and Moses warns of the third plague
31		God instructs Moses about the Passover
32		Moses instructs Elders about the Passover
35		Passover Lamb selected
39		Passover Lamb killed
40	10	Death of Firstborn and Hebrews leave Egypt

Appendix D: The Royal Pyramids of Egypt

Source: List of Egyptian Pyramids – Egypt, Wikipedia

No	Dynas-ty	Pharaoh	Name	Site
1	3rd	Djoser	Pyramid of Djoser	Saqqara
2	3rd	Sekhemkhet	Buried Pyramid	Saqqara
3	3rd	Khaba	Layer Pyramid	Zawyet el' Aryan
4	4th	Sneferu	Pyramid of Meidum (Snefru endures)	Meidum
5	4th	Sneferu	Bent Pyramid (Snefru shines in the South)	Dahshur
6	4th	Sneferu	Red Pyramid (Snefru shines in the North)	Dahshur
7	4th	Khufu	The Great Pyramid of Giza (Khufu's horizon)	Giza
8	4th	Djedefre	Pyramid of Djedefre (Djedefre's Starry Sky)	Abu Rawash
9	4th	Bikheris/Seth-Ka	Northern Pyramid of Zawyet el'Aryan (Star of ..?..-Ka)	Zawyet el'Aryan
10	4th	Khafre	Pyramid of Khafre (Khafre is great)	Giza
11	4th	Menkaure	Pyramid of Men-kaure (Menkaure is divine)	Giza
12	5th	Userkaf	Pyramid of Userkaf (The pure sites of Userkaf)	Saqqara
13	5th	Sahure	Pyramid of Sahure	Abusir

			(The personality (ba) of Sahure appears)	
14	5th	Neferirkare Kakai	Pyramid of Neferirkare (Personality (ba) of Neferirkare)	Abusir
15	5th	Neferefre	Pyramid of Neferefre (The power of Neferefre is divine)	Abusir
16	5th	Shepseskare	Unfinished pyramid of North Abusir (Shepseskare is in the South)	Abusir
17	5th	Nyuserre Ini	Pyramid of Nyuserre (The seats of Niuserre will endure)	Abusir
18	5th	Menkauhor Kaiu	Headless Pyramid (The divine places of Menkauhor)	Saqqara
19	5th	Djedkare Isesi	Pyramid of Djedkare-Isesi (Beautiful is Djedkare)	South Saqqara
20	5th	Unas	Pyramid of Unas (The places of Unas are beautiful)	North Saqqara
21	6th	Teti	Pyramid of Teti (The places of Teti are enduring)	North Saqqara
22	6th	Pepi I	Pyramid of Pepi I (The splendor of Pepi may endure)	South Saqqara
23	6th	Merenre	Pyramid of Merenre (The beauty of Merenre appears)	South Saqqara
24	6th	Pepi II	Pyramid of Pepi II (Neferkare is established and living)	South Saqqara

25	8th	Qakare Ibi	Pyramid of Ibi	South Saqqara
26	7th-11th	Khui	Pyramid of Khui	Dara
27	10th	Merikare	Pyramid of Merikare (Flourishing are the abodes of Merikare)	Unknown, possibly North Saqqara
28	12th	Amenemhat I	Pyramid of Amenemhet I (Amenemhat appears at his place)	Lisht
29	12th	Senusret I	Pyramid of Senusret I (Senusret beholds the two lands)	Lisht
30	12th	Amenemhat II	White Pyramid (Amenemhat is provided)	Dahshur
31	12th	Senusret II	Pyramid of Senusret II (Senusret appears)	El-Lahun
32	12th	Senusret III	Pyramid of Senusret III (Senusret is cool)	Dahshur
33	12th	Amenemhat III	Pyramid of Amenemhat III (Amenemhat is beautiful)	Dahshur
34	12th	Amenemhat III	Pyramid of Hawara (Amenemhat lives)	Hawara
35	12th or 13th	Amenemhat IV	Southern Mazghuna pyramid	South Mazghuna
36	12th or 13th	Sobekneferu	Northern Mazghuna pyramid	North Mazghuna
37	13th	Ameny Qemau	Pyramid of Ameny Qemau	South Saqqara
38	13th	Ameny Qemau	n.d.	Dahshur
39	13th	Khendjer	Pyramid of Khendjer	South Saqqara
40	13th	unknown	Southern South Saqqara pyramid	South Saqqara
41	13th	Neferhotep I	Tomb S9	Abydos

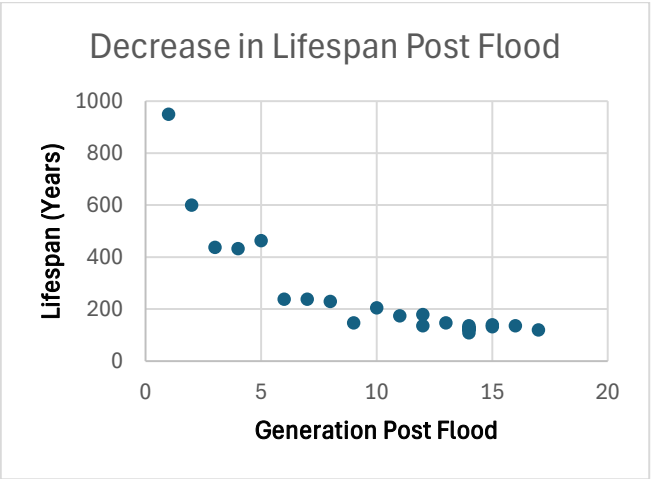
42	13th	Sobekhotep IV	Tomb S10	Abydos
43	17th	Nubkheperre Intef	Pyramid of Nubkheperre Intef	Dra' Abu el-Naga'
44	18th	Ahmose I	Pyramid of Ahmose	Abydos

Appendix E: Generations Following the Flood

AM – Year of the World

AF – Year of the Flood

BC – Years before Christ



Gen	Name	AM		AF		BC		Age
		Birth	Death	Birth	Death	Birth	Death	
1	Noah	1056	2006		350	2948	1998	950
2	Shem	1558	2158		502	2446	1846	600
3	Arphaxad	1658	2096	2	440	2346	1908	438
4	Salah	1693	2126	37	470	2311	1878	433
5	Eber	1723	2187	67	531	2281	1817	464
6	Peleg	1757	1996	101	340	2247	2008	239
7	Reu	1787	2026	131	370	2217	1978	239
8	Serug	1819	2049	163	393	2185	1955	230
9	Nahor	1849	1997	193	341	2155	2007	148
10	Terah	1878	2083	222	427	2126	1921	205
11	Abraham	2008	2183	352	527	1996	1821	175
12	Ishmael	2094	2231	438	575	1910	1773	137
12	Isaac	2108	2288	452	632	1896	1716	180
13	Esau	2168		512		1836		
13	Jacob	2168	2315	512	659	1836	1689	147
14	Reuben	2246	2371	590	715	1758	1633	125
14	Simeon	2247	2374	591	718	1757	1630	127

14	Levi	2248	2385	592	729	1756	1619	137
14	Judah	2249	2378	593	722	1755	1626	129
14	Dan	2249		593		1755		
14	Naphtali	2250		594		1754		
14	Gad	2251	2376	595	720	1753	1628	125
14	Asher	2252	2375	596	719	1752	1629	123
14	Issachar	2252	2374	596	718	1752	1630	122
14	Zebulon	2253		597		1751		
14	Dinah	2254		598		1750		
14	Joseph	2259	2369	603	713	1745	1635	110
14	Benjamin	2265		609		1739		
15	Job	2284	2424	628	768	1720	1580	140
15	Kohath							133
16	Amram							137
17	Moses	2433	2553	777	897	1571	1451	120
	Joshua	2470	2580	814	924	1534	1424	110
	Caleb	2475		819		1529		
	David	2919	2989	1263	1333	1085	1015	70

Appendix F: The Pharaohs of the Hebrew Enslavement

Shift from Wyatt to Jones Chronology – 45 years

Shift from BC (Before Christ) to AM (year of the world) – 4004 years

Shift from AM to AF (year of the flood) – 1656 years

Jr. Name	Sr. Name	BC - Wyatt			AF-Jones			Note
		Begi n Jr	Begin Sr	End	Begin Jr	Begin Sr	End	
	Ahmose I		1539	1514		764	789	1st Pharaoh of the 18th dynasty
Amenhotep I	Thutmose I	1526	1514	1484	777	789	819	Son of Ahmose, Father of Neferure
Maatkare		1508		1486	795		817	Neferure/Hatsheput, rescues Moses
Thutmose II		1497		1486	806		817	Senenmut/Moses
Thutmose III	Amenhotep II	1487	1584	1455	816	719	848	Was to be Jr. Pharaoh to Thutmose II, quickly jumped to Sr.
Thutmose IV	Amenhotep III	1484	1455	1446	819	848	857	Pharaoh of Exodus,
Tutankha-mun		1455		1446	848		857	Died in 10th Plague

About the Author

Benjamin Leonard works as a tribologist and volunteers in prison ministry. At work he researches and develops lubricating greases and learns about the field of tribology (lubrication, friction and wear). He also volunteers at jails and recovery facilities in the Chicago area and is a member of Bethel Orthodox Presbyterian church. He is the author of *Who Job Was and Why He Suffered: How One Man's Suffering Enabled his Brothers to Endure and Conquer* and *The Great Joy of Singing Psalms: Learn to Sing Any Psalm to Common Hymn Tunes*. Both books may be downloaded for free from 150songs.com.