

Job—Part 2: The Septuagint Coda and Other Sources

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Abstract

In this second part on Job, we look at additional information from ancient sources. The Septuagint coda to The Book of Job is shown to be historical, telling us details of Job's lineage from Abraham and when Job lived. Job also appears in Egyptian and Near Eastern sources. Arguments from the concept of probability show that Job must have been Jobab, the second king of Edom, and a descendant of Abraham.

An ancient source of additional information on Job

There is a coda that is appended to the Book of Job (Job 42:17) in all known manuscripts of the Greek Septuagint¹ that does not appear in the Hebrew MT manuscripts. We will examine this coda and see whether its historic information stands up under careful scrutiny.

We quote the Brenton LXX translation of it here:²

“This man is described in the Syriac book as living in the land of Ausis,³ on the borders of Idumea and Arabia: and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bossorha,⁴ so that he was the fifth from Abraam. And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job: and after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And his friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites, Baldad sovereign of the Sauchaeans, Sophar king of the Minaeans.”

We will start with the word “Syriac,” because there is some confusion with respect to it. In its narrow sense, it is often used in modern times to mean the local Aramaic language of people who lived around Edessa (now Sanliurfa, Turkey) in the first couple of centuries after Christ.⁵ For this reason, this Job appendix is erroneously claimed by some to be a spurious addition made to The Book of Job as much as two centuries after Christ.⁶ We do know that this “Syriac book” cannot refer to the scriptures of these Syrian people, because their own OT does not contain this Job appendix.⁷

However, Moosa points out that the Syriac literature of these Syrian people must have existed centuries before Christ:

“Western scholars have generally assumed that Syriac Literature first came into existence with the beginning of the great Christian movement of the Syrian church, about the start of the third century. This is rather a dangerous assumption, however, in view not only of the highly polished state of development which the Syriac language had attained at that time, but also of the non-Christian literature which has come down to us from the same period. Indeed ...the Syriac language served as the vehicle for literature quite some time before the birth of Christ.”⁸

But “Syriac” can have a much broader meaning in the Old Testament. Kipha⁹ says that the Aramaic language was called Syriac by the Greeks. Written Aramaic goes back a thousand years before Christ¹⁰ and the Greek language itself goes back even further, into the 2nd millennium BC. This means that “Syriac” as a language description can go back a very long way in ancient history. The translators of the KJV certainly thought so because in Daniel 2:4 (KJV) we see that the Chaldeans spoke to the king in “Syriack.”¹¹

We can therefore conclude that use of the word “Syriac” does not make the coda a late addition to the LXX in the centuries after Christ, as claimed. It is even possible that the “Syriac book” refers to the Book of Job itself in the Aramaic language, and that the LXX coda sentence “This man is described in the Syriac book as living in the land of Ausis” refers back to Job 1:1.

In any case it is well known that this coda was quoted by an earlier writer, Aristeeas the Exegete, who lived as far back as the 2nd century BC.^{12, 13} But this is where the trail runs cold, and scholars do not seem to be able to track the coda back further in time. They admit that they do not know how old the coda really is. This raises the question whether the original manuscript from which the Greek was translated already included this appendix. This LXX addendum mentions only four of the kings of Edom (whereas eight kings are listed in Genesis 36 and I Chronicles 1), and the writer could have simply chosen to mention only the first four kings. However, it is also possible that the information about Job in this coda was first written down during the reign of this fourth king. If so, the coda would date very early, back to some time during the second millennium BC.

In addition, mention of “Idumea” in the Job appendix does not indicate that the coda is anachronistic. This is because “Idumea” is Greek for “Edom” (“Edom” is its Hebrew name).¹⁴ Therefore, Edom is properly called Idumea at any time. As noted earlier, the Greek language goes back into the 2nd millennium BC, and Edom could have been called Idumea by Greek speakers that early.

However, in later Greek—Roman classical times, “Idumea” became the name of a small territory on the west side of the Dead Sea, south of Judea, on the north edge of the earlier land of Edom. This territory was rather loosely delineated, but was considered to be the remnant of Edom because the Edomites had been forced into this area by the Nabataeans, who had taken over the rest of Edom.^{15, 16} A good map showing a likely outline of classical Idumea is shown by Pritchard.¹⁷

What we learn about Job from the coda

The pieces of information about Job that we glean from the coda passage, that are not included in the MT, are: Job's land of Ausis (Uz) was on the borders of Idumea (i.e., Edom) and Arabia; Job's name had been formerly Jobab; his father's name was Zare, a descendant of Esau; Job was the fifth generation from Abraham; Job was the second king of Edom. In addition, there is other information not central to Job himself: his wife is named, two of his friends are called kings, and one is called a sovereign. We will examine these five pieces of information about Job to see whether they can be substantiated.

We will start with the coda's claim that Job was the fifth generation from Abraham. As noted in Part 1, Job's friend Eliphaz the Temanite must have been at least the fifth generation from Abraham, possibly the sixth, and that this indicated that Job might have been from that generation as well. Therefore this piece of coda information about Job, that he was the fifth generation from Abraham, appears to be backed up solidly by what we know about Eliphaz.

In calculating the five generations from Abraham that the coda claims, we see that Jobab's father was named "Zare." This is "Zerah" in the KJV and most other translations from the Hebrew (Genesis 36:33). We know that this is the same man, because the coda says that Zare was a descendant of Esau, and Zerah was a grandson of Esau, the son of Esau's son, Reuel (Genesis 36: 9,10,13). Therefore, according to the coda, Job was the son of Zerah, son of Reuel (Genesis 36:13), son of Esau (Genesis 36:10), son of Isaac, son of Abraham, five generations from Job to Abraham. Job would also have been a descendant of Ishmael through Esau's marriage to Ishmael's daughter, Mahalath, also called Bashemath; Job's grandfather, Reuel, was a son of this marriage (Genesis 28:9, Genesis 36:3,10). Job would therefore have been a descendant of both of Abraham's sons, Isaac and Ishmael. See Figure 1 below for Job's lineage according to the coda.

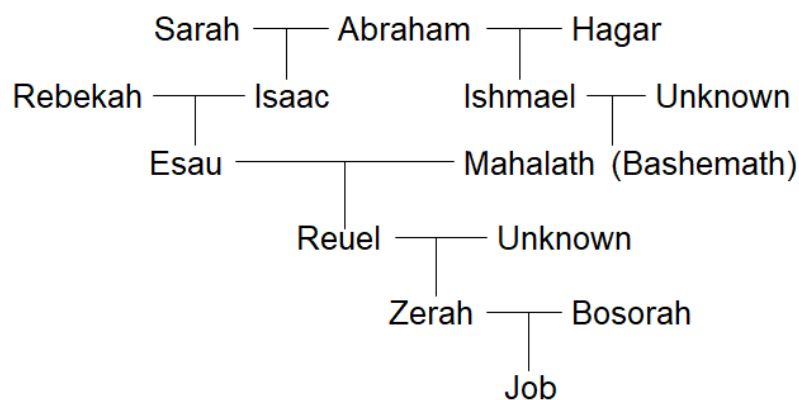


Figure 1. Job's family tree, showing his descent from both Isaac and Ishmael. (A. Habermehl)

This lineage would explain how Job came to be a worshipper of God. We see that Job's knowledge of God (Job 1:1) would have come down to him from Abraham on his father's side. That knowledge included sacrificing to God, as we see in Job 1:5. Morris describes him as acting in the capacity of the family priest, a practice in the days before the giving of the Mosaic law, as Noah and Abraham did (Genesis 8:20; Genesis 22:13).¹⁸ The coda therefore backs what we know of Job in the MT Bible as a worshipper of God.

The coda tells us that Job was first called Jobab, and then his name was changed. "Jobab" means "howler" according to Strong,¹⁹ from a verb that means "to cry out."²⁰ But "Job" means "hated, persecuted,"²¹ and this new name would have been fitting for him after his ordeal. We see a similar type of name change in Genesis 17:5 when God told Abraham that his name, "Abram" (high father), would now be "Abraham" (father of a multitude).²² In the cases of both Job and Abraham, the original name and the new name are linguistically similar, but have different meanings. The coda does not tell us how Job's name came to be changed. However, we could assume that the name change would have been an indication of how major an event in his life Job's trial was.

Job's parents are not mentioned among those who came to celebrate at the end of the story, and therefore we could assume that they were dead (Job 42:11). According to Genesis 36:17, Zerah was a chief of Edom. If Zerah was Job's father, and was now dead, we would expect that Job would have been a chief of Edom at the time of his calamity. This would make sense because our MT scripture says that Job was the greatest man in his city as well as the whole east (Job 29:7–25; Job 1:3). (If Job was not the eldest son, and was not a chief after his father, then we would have to assume that he was more important than his older brother!) His status as a chief, and his stated importance in the narrative, would put him in line to later become a king of Edom.

The OT lists the eight kings of Edom twice (Genesis 36: 31–40 and I Chronicles 1: 43–51), with Jobab as the second king. The list in I Chronicles 1 says that each king died before the next began his reign. If Job was this Jobab, he would have reigned as king of Edom for an undetermined period at the end of his life. His rule would have probably begun some time after the events of The Book of Job because Job does not appear to have been a king or ruler over all of Edom at the time of his calamity.

We will address the geography of Job's city, Bozrah, in Part 3, the accompanying paper on Edom (Genesis 36:33 says that Jobab reigned from Bozrah). Here we will merely say that Bozrah is on the eastern side of Edom, on the edge of Arabia; it could indeed be described as being in the borders of Idumea and Arabia, as the coda says.

Because of the points discussed above, we suggest that the LXX coda agrees with what is known of Job in the MT, and most likely contains valid historical information. We will show further reasons to accept the coda information as historical in the following sections of this paper.

When did Job live?

We have worked out the number of generations from Abraham to Job, backed up by the lineage of Job's friend, Eliphaz. We will now look at some numerical calculations.

Earlier we showed that Job's friend, Eliphaz the Temanite, had to have been at least the fifth generation from Abraham, possibly the sixth. To calculate the approximate number of years of the generations of Eliphaz the Temanite:

1. Abraham was 100 when Isaac was born (Genesis 11:5).
2. Isaac was 60 when Jacob and Esau were born (Genesis 25:26).
3. Esau married his first two wives at 40 years old. Eliphaz was Esau's eldest son, born to Adah some time after this marriage (Genesis 36:10, 15).
4. Eliphaz fathered Teman (Genesis 36:11).
5. Teman fathered Eliphaz (Job's friend) or possibly this Eliphaz' father.
6. If the latter, we have the birth of Eliphaz in the sixth generation.

We therefore calculate that Eliphaz, son of Esau, was born 200+ years after Abraham's birth. Since we are not given the ages of fatherhood of Eliphaz (Esau's son) and Teman, we will have to estimate this. Because the ages of first fatherhood were steadily decreasing from generation to generation, we could estimate 35 and 30 years to fatherhood for these two, making a total of 265+ years from Abraham's birth to that of Job's friend, Eliphaz ($100 + 60 + 40 + 35 + 30$). However, as we noted earlier, this Eliphaz could be from a sixth generation, because he was called a Temanite, and not son of Teman. Adding another generation because of this, Eliphaz' birth would have been close to 300 years after Abraham's birth.

We will now calculate how long after Abraham Job was born, if the LXX coda is correct about his lineage. To calculate approximately the year of Job's birth, using the coda information:

1. Abraham was 100 when Isaac was born (Genesis 11:5).
2. Isaac was 60 when Jacob and Esau were born (Genesis 25:26).
3. Esau married Job's great-grandmother, daughter of Ishmael, when Esau was at least 77; this is known because his twin, Jacob, was 77 when he fled to Laban from Esau,²³ and it was after this event that Esau married his third wife (Genesis 28:9). We can therefore assign about 80 years from Esau's birth to that of Reuel, Job's grandfather, assuming Reuel was born fairly soon after this marriage.
4. From Reuel's birth to that of his second son, Zerah, Job's father (Genesis 36:17), we could estimate 35 years. (Esau had first married at 40, and we assume a drop in age of marriage to the next generation.)
5. From the birth of Zerah to that of Job, we could estimate 25–30 years.

This gives us a total of just over 300 years from Abraham's birth to Job's birth, with the last two generations estimated ($100 + 60 + 80 + 35 + 30$). This is about the same number of years after Abraham's birth as Eliphaz, Job's friend, if the latter is in the sixth generation. (It is because of Esau's greater age when he married Job's great-grandmother that there is essentially a double generation in Job's lineage of five generations after Abraham.)

We would therefore conclude that it is entirely possible that the LXX coda is correct about Job's lineage, because it gives a similar total number of years from Abraham to both Job and his friend, Eliphaz the Temanite.

If we accept Abraham's birth at 1996 BC,²⁴ we get a date of around 1700 BC for Job's birth, close to the time when Joseph became vizier of Egypt.²⁵ These are MT dates.²⁶

The MT states in Job 42:16 that Job lived 140 years after his calamity, but does not tell us his total lifespan. However, in this verse the LXX gives Job 170 years after his trial, with a total lifespan of 248 (*Alex.*), making him 78 at the time of his trial. This would not be an unreasonable age, because Job already had 10 children, including 7 sons who were obviously fully grown, all with their own houses, where they gave feasts (Job 1:4).

If we add 78 to 140, we get a lifespan of 218 (MT) for Job, or $78 + 170 = 248$ (LXX). These numbers are very interesting in view of Job 42:10, "the Lord gave Job twice as much as he had before." In addition to giving Job twice as many sheep, camels, oxen and she-asses (Job 42:12), it appears that God also gave him more or less twice as many years as those that he had already lived. Either way, his lifespan was far greater than normal in an era when people did not live this long.²⁷ Rounding off a couple of years, Job's trial in The Book of Job would have occurred around 1620 BC; Job would have died around 1480–1450 BC, subtracting his age at death from 1700 BC. These figures can all move somewhat, however, depending on the estimation of the two generations in his lineage. We will look at the implications of all this in a companion paper on Edom (Part 3), when considering who the king of Edom might have been when Moses requested permission to pass through his country.

Job would have been a contemporary of both Joseph and Moses because of Job's long lifetime that could have covered as much as 1700 BC–1450 BC (biblical timeline). On the extremely stretched-out secular timeline, however, Job's lifetime would be approximately 2700 BC–1800 BC, covering most of Egyptian Dynasties 3–12.²⁸ This means that he was alive throughout the period of the Ebla texts,²⁹ and also during the time of Sargon of Akkad,³⁰ to give a couple of examples. Because Job would have lived during the time that the Children of Israel were in Egypt, the Mosaic laws would not yet have been written in Job's day. See Figure 2 for Job's place on the biblical and secular timelines.

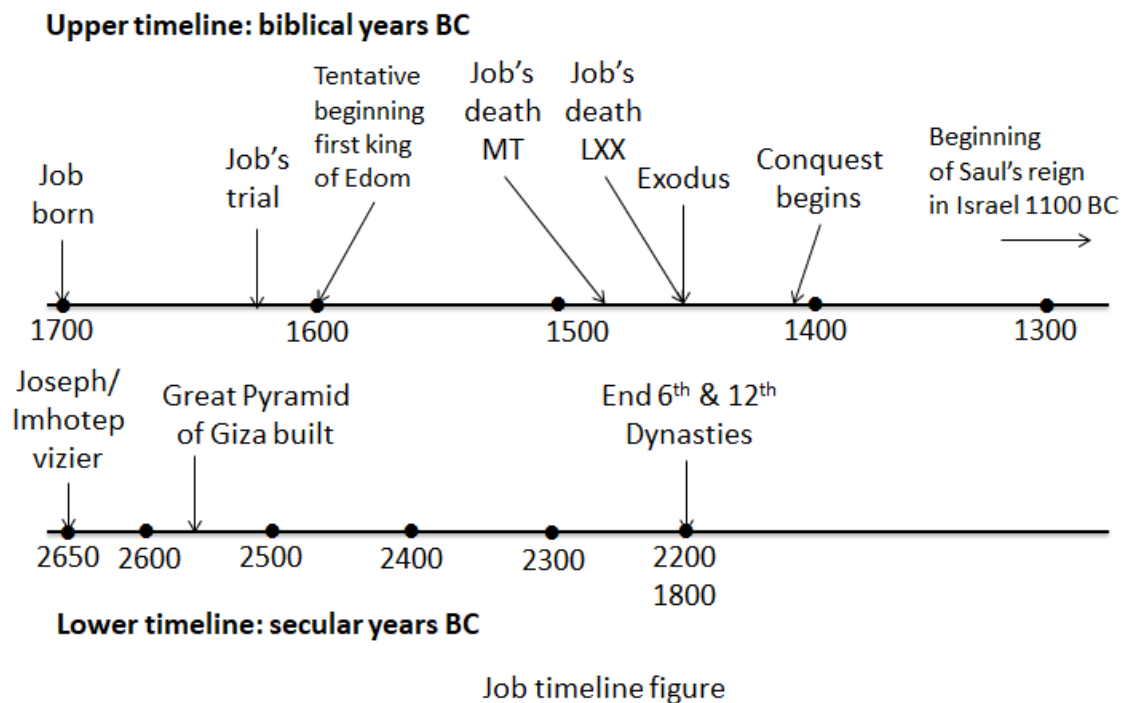


Figure 2. This figure shows how the biblical and secular timelines correspond during Job's lifetime (dates on the upper biblical line correlate with secular dates directly opposite on the lower line). Because of the estimations for two generations of his ancestors, Job's birth date is approximate and can be moved somewhat. His trial is calculated from the LXX coda to have taken place when he was 78 years old. The MT and LXX give different ages for Job's death (148 and 178); if the year of Job's birth is moved, obviously his death dates will also move. As is shown here, Job was born somewhere around the time that Joseph was elevated to vizier of Egypt; the connection to the secular timeline is that Joseph was most likely the famous Imhotep of Egyptian history (this is shown in some detail in ref. 28). Reference 28 also lays out the arguments for the concurrent 6th and 12th Dynasties ending simultaneously at the time of the Exodus, as shown above.

We will now look to secular history to support placing Job in this time frame.

Job as a real figure in history

The story of Job is written in the style of a narrative. Bible believers will naturally accept that the events of this book happened, and that there really was a person named Job. The possibility that Job was a real person is of course ignored by liberal scholars who treat The Book of Job as a mere folk tale.³¹

If Job was rich and famous, went through a terrible trial, lived an extraordinarily long time, and moreover ruled as king of Edom, we might wonder whether he would appear somewhere in secular history. There are, in fact, evidences that Job was a known historical figure outside of the Bible.

The Egyptian execration (cursing) texts are considered by scholars to have possible mentions of biblical Job.^{32, 33} These execration texts were ritual magic curses written on pottery bowls that were then smashed to break the power of their enemies (see Figure 3). This has been called “an Egyptian counterpart to the ‘voodoo doll’.”³⁴ Clearly the pharaohs considered that destroying the enemy by magic was preferable to going to the trouble of mounting a military campaign!



Figure 3. Hieratic execration texts on pot sherds, located in the Egyptian Museum of Berlin. Scholars believe that Job's name may be the “ybm” written on some of this museum's collection of sherds (see Albright, ref. 38). (Berlin, SMB-PK, Egyptian Museum Inv. no. P. 14.517, Author: Naunahkte 2006, Wikipedia)

It would appear that the Egyptians were quite thorough when carrying out execrations. In pottery fragments held by the Egyptian Museum of Berlin, the cursing of a group of people called Asiatics was directed at all those who

“may rebel, who may plot, who may fight, who may talk of fighting, or who may talk of rebelling—in this entire land.”³⁵

These execration texts then list the names of specific people who were to be cursed. As Albright says, his views that

“...the personal names are all Northwest-Semitic and that they belong to real or potential rebels against the Egyptian empire in Asia ... have been strikingly confirmed by the great addition to our stock of personal names of this age from the Mari tablets and by the continued discovery of monuments of Egyptian origin at Byblus, Ugarit, Qatna, etc.”³⁶

One of the names listed in these Berlin Egyptian execration texts is “ybm,” considered by scholars to be the name translated into English as Job.^{37, 38, 39, 40, 41} “Ybm” is vocalized (pronounced) “ayyabum.”^{42,43} In the Hebrew MT text, Job’s name is “Iyyob.”⁴⁴ At first it was thought that these texts on the pottery bowls dated from the 11th Dynasty of Egypt, but gradually it was realized that they needed to be dated later, in the 12th Dynasty.⁴⁵ This is what scholars accept today. Kitchen lists “Ayyabum” (Job) from these execration texts as one of three contemporary rulers within “Shutu” (a trans-Jordan territory) around 1850 BC (secular timeline),⁴⁶ which translates to about 1500 BC on the biblical timeline.⁴⁷ This would fall within the period of Job’s reign, as we have seen earlier, and would support this “Ayyabum” as the Job(ab) of the Bible from both a timeline and geographical point of view. If the Ayyabum in these execration texts was Job, this would appear to indicate that he was considered an enemy who was troublesome to the Egyptians, and that they wanted to be rid of him.

Other historical mentions of Job appear in inscriptions from Mari and Alalakh (“A-ya-bu”).⁴⁸ Indeed, Hartley has no doubt about the historical Job:

“... the appearance of this name in numerous texts from the 2nd millennium BC casts doubt on the search for an etymological understanding of Job’s name as a literary device. Rather than being a literary invention, Job is the real name ...”⁴⁹

The mentions of Ayyabum in these historical texts, in the right time frame, and as a ruler of territory in the area of Edom, would appear to support the historical information about Job in the LXX coda.⁵⁰

What if Job was not Jobab, the second King of Edom?

Those who deny the historicity of the LXX coda, claiming it to be a late and spurious appendix, do not accept that Job was the second king of Edom. If they are right, we must be dealing with two different men, because we know from the MT that there was a Job who went through a trial, and also that there was a Jobab, son of Zerah, who was the second king of Edom (Genesis 36:33). If these were two different men, we can say the following, based on the contents of this paper:

1. Their names were very similar.
2. Both men lived in Edom. Job lived in Uz (Job 1:1); Jobab in Bozrah (Genesis 36:33).
3. They were born at about the same time. Job had to have lived at the same as his friend Eliphaz the Temanite, and we have shown that the latter was born about 300 years after Abraham. Jobab, son of Zerah, also was born about 300 years after Abraham, according to his lineage. (Jobab’s father has to be the same Zerah listed as Esau’s grandson earlier in the same chapter in Genesis 36:17.)
4. Both men were important. Job was greatest in the east, and a leader in his city; Jobab was a king over Edom.

We suggest that the probability that two different men would have fulfilled all four of these conditions is extremely low. This means that the probability of the coda’s being correct about

Job is extremely high. Therefore, we would add probability to the arguments in this paper for making the case that Job and Jobab were the same person.

Summary

By showing that the LXX coda to the Book of Job has to be historically correct, we see that Job was most likely a descendant of Abraham who reigned as Jobab, the second king of Edom. Job would have lived during the second millennium BC while the Children of Israel were in Egypt. There is evidence that he appears in secular history, outside the Bible, as a known figure.

Abbreviations

Alex.: Alexandrian LXX

ASV: American Standard Version

Brenton: LXX⁵¹

KJV: Authorized King James Version.. Biblical references are from KJV unless otherwise noted.

LXX: Septuagint

MT: Masoretic

NETS: LXX⁵²

NIV: New International Version

OT: Old Testament

References

¹ Reed, A.Y., Job as Jobab: the interpretation of Job in LXX Job 42:17b-e, *Journal of Biblical Literature* 120(1)31–55, 2001.

² There is a more recent LXX translation, the NETS (*New English Translation of the Septuagint*). However, this newer version has some problems, a major one being that it does not distinguish between the canonical and apocryphal books as the Brenton LXX does.

³ Uz in the MT. There are English spelling differences in many place and personal names between translations of the MT and LXX manuscripts of the Bible.

⁴ According to the coda, the mother of Job has the same name as his city, Bozrah (Bosorra). (Gen. 36:33 says that Jobab reigned from Bozrah, although the LXX coda does not name Job's city.) This is considered by some to be a mistake in the coda (see, e.g., Reed, A.Y., Job as Jobab: the interpretation of Job in LXX Job 42:17b-e, *Journal of Biblical Literature* 120(1)31–55, 2001). However, it is not beyond possibility that the city of Bozrah was named after Job's mother, or the reverse. We have already mentioned that Edomite women held positions of strength in their culture.

⁵ Healey, J.F., The Edessan milieu and the birth of Syriac, *Hugoye: Journal of Syriac Studies* 10(2):115–127, 2011.

⁶ Setterfield, B., Are Job and Jobab the same person? http://www.setterfield.org/Jobab%27s_identity.html, 23 February, 2018.

⁷ See Reed, ref. 4.

⁸ Moosa, M., Syriac literature of the pre-Christian era, *American Foundation for Syriac Studies*, http://syriacstudies.com/AFSS/Syriac_Articles_in_English/Entries/2007/12/8_Syriac_Literature_%22_Of_The_Pre_-_Christian_Era_%22-_Dr._Matti_Moosa.html, accessed 23 February 2018.

⁹ Kipha, H.B., Aramaic, Syriac or Assyrian? *Aram* 5:40–50, 1993.

¹⁰ Jastrow, O., Old Aramaic and Neo-Aramaic: some reflections on language history; in: *Aramaic In Its Historical and Linguistic Setting*, Gzella, H. and Folmer, M.L. (Eds.), Otto Harrasowitz Verlag, Wiesbaden, Germany, pp. 1–10, 2008. See p. 1.

¹¹ A survey of other English MT translations shows that many use “Aramaic” here, but others, “Syriack.” See <http://biblehub.com/daniel/2-4.htm> (23 February 2018) for 25 translations of Daniel 2:4. Daniel was in the city of Babylon at the time of this incident.

¹² Doran, R., Aristeas the Exegete (prior to first century BC): A new translation and introduction; in: *The Old Testament Pseudepigrapha, Vol. I. Apocalyptic Literature and Testaments*, Charlesworth, J.H. (Ed.), Hendrickson Publishers Marketing, LLC, Peabody, MA, pp. 855–858, 1983 .

¹³ van der Horst, P.W., Aristeas the exegete: Religion past and present, *Brill Online*, http://referenceworks.brillonline.com/entries/religion-past-and-present/aristeas-the-exegete-SIM_01039, accessed 23 February 2018.

¹⁴ Idumea, *Encyclopaedia Britannica*, 10th edition, Encyclopaedia Britannica, Edinburgh, Scotland, <http://www.1902encyclopedia.com/I/IDU/idumea.html>, accessed 23 February 2018.

¹⁵ Kloner, A., and Stern, I., Idumea in the late Persian period (fourth century BCE); in: Lipschitz, O., G.N. Knoppers, G.N. and Albertz, R. (Eds.), *Judah and the Judeans in the Fourth Century BCE*, Eisenbrauns, Winona Lake, Indiana, pp. 139–144, 2007. See p. 139.

¹⁶ Peck, H.T., Idumaea, *Harpers Dictionary of Classical Antiquities*, Harper and Brothers, New York, 1898.

¹⁷ Pritchard, J.P. (Ed.), *HarperCollins Atlas of the Bible*, HarperCollins Publishers, London, England, p. 157, 1998.

¹⁸ See Pritchard, ref. 17, p. 13.

¹⁹ Strong, J., *Strong’s Exhaustive Concordance of the Bible*, Abingdon Press, New York and Nashville, TN, 1890. See #3103.

²⁰ See Strong, ref. 19, #2980.

²¹ See Strong, ref. 19, #347.

²² See Strong, ref. 19, #85, #87.

²³ Jones, F.N., *The Chronology of the Old Testament*, 16th edition, Master Books, Green Forest, AR, pp. 47–48, 2007.

²⁴ Jones, ref. 23, p. 278.

²⁵ Jones, ref. 23, p. 54.

²⁶ The LXX lowers these MT figures by 40 years because it states that there are 440 years from the Exodus to building the temple, rather than 480 years, as in the MT (I Kings 6:1). We could say that Job’s birth was in 1700(MT) or 1660(LXX) BC. This 40-year difference applies to all dates in the discussion.

²⁷ We do not have many statistics from the Bible on the lifespan in the mid 2nd millennium BC, but we do know that Jacob, twin to Job(ab)'s great-grandfather Esau, died at 147 (Genesis 47:28). Because age at death had been decreasing for generations, we would expect that the average lifespan in Job's day would have been a lot less than this.

²⁸ Habermehl, A., Revising the Egyptian chronology: Joseph as Imhotep, and Amenemhat IV as pharaoh of the Exodus; in: Horstemeyer, M. (Ed.), *Proceedings of the Seventh International Conference on Creationism*, Creation Science Fellowship, Pittsburgh, PA, 2013. The subject of the differences between the biblical and secular timelines is a large one, and a reading of this paper is needed to show how Job could have lived this long on the secular timeline (a key point is that the 6th and 12th Dynasties had to have run concurrently, shortening the period covered by the 3rd to 12th Dynasties considerably). See this paper online (with permission) at http://www.creationsixdays.net/2013_ICC_Habermehl_Joseph.pdf, accessed July 4 2018.

²⁹ Pettinato, G., *The Archives of Ebla: An Empire Inscribed in Clay*, Doubleday & Company, Inc., Garden City, New York, p. 73, 1981.

³⁰ Leick, G., *Mesopotamia: The Invention of the City*, Penguin Books, London, England, p. 93, 2001.

³¹ Jastrow, M., *The Book of Job: Its Origin, Growth and Interpretation*, J. Lippincott Co., Philadelphia and London, p. 52, 1920.

³² Hartley, J.E., *The Book of Job*, Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, p. 66, fn 11, 1988.

³³ Pritchard, J.B., and Fleming, D.E., *The Ancient Near East: An Anthology of Texts and Pictures*, Princeton University Press, Princeton, NJ., p. 322, 2011.

³⁴ Ritner, R.K., *The Mechanics of Ancient Egyptian Magical Practice: Studies in Ancient Oriental Civilization No. 54*, The Oriental Institute of the University of Chicago, Chicago, p. 137, 1993.

³⁵ See Pritchard and Fleming, ref. 33, p. 323.

³⁶ Albright, W.F., New Egyptian data on Palestine in the patriarchal age, *Bulletin of the American Schools of Oriental Research* 81:16–21, 1941.

³⁷ Sethe, K., *Die Ächtung Feindlicher Fürsten, Völker und Dinge auf Altägyptischen Tongefäßsscherben des Mittleren Reiches*, Abhandlungen der Preussischen Akademie der Wissenschaften, Berlin, Germany, p. 46, e-4, 1926.

³⁸ Albright, W.F., The Egyptian Empire in Asia in the twenty-first century BC, *The Journal of the Palestine Oriental Society* 8:223–256, 1928.

³⁹ Albright, W.F., Northwest Semitic names in a list of Egyptian slaves from the eighteenth century BC, *Journal of the American Oriental Society* 74:222–233, 1954.

⁴⁰ Kitchen, K.A., The Egyptian evidence on ancient Jordan; in: *Early Edom and Moab: The Beginning of the Iron Age in Southern Jordan (Sheffield Archaeological Monographs)*, Bienkowski, P. (Ed.), J.R. Collis Publications, Sheffield, England, pp. 21–34, 1992. See p. 21.

⁴¹ Hartley, ref. 32, p. 66, fn 11.

⁴² Albright, ref. 38, p. 239.

⁴³ Mendelsohn, I., The Canaanite term for “free proletarian”, *Bulletin of the American Schools of Oriental Research* 83:36–39, 1941.

⁴⁴ Strong, ref. 19, #347.

⁴⁵ Thompson, T.L., *The Historicity of the Patriarchal Narratives: The Quest for the Historical Abraham*, Trinity Publishing International, Harrisburg, PA, p. 99, 2002.

⁴⁶ Kitchen, ref. 40.

⁴⁷ Habermehl, ref. 28.

⁴⁸ Hartley, ref. 32.

⁴⁹ Hartley, ref. 32, p.66.

⁵⁰ There are also mentions of a person named Job in texts from Amarna and Ugarit (see Hartley, ref. 31). However, when timeline revision is considered, these texts are hundreds of years after the biblical Job, and cannot refer to him.

⁵¹ Brenton, L.C.L., *The Septuagint with Apocrypha: Greek and English*, Hendrickson Publishers, Peabody, Massachusetts, 13th printing, 2009. Originally published in 1851.

⁵² Pietersma, A., and Wright, B.C., *A New English Translation of the Septuagint*, Oxford University Press Inc., Oxford, New York, 2007.