Setting their sights on the splash thrown up by Leviathan in chapters 3 and 41, many interpreters have argued that the conflict between chaos and order, as embody combat mythology, is a theme in the Book of Job. Although I agree that issues related to chaos and order are central to the book, the assumption that any discussion of chaos and order must be related to combat mythology does not stand up to scrutiny. Order and chaos, I maintain, are broader terms. I define them as "how the world ought to be," and "how the world ought not to be," respectively. Using these broader, and, I think, more accurate definitions, the Book of Job can be read as a long discussion about chaos and order, without requiring that we identify characters as forces embodying chaos or order who fight each other for control of the world, an interpretation which is an over-simplification of what is going on in the book.

As "how the world ought/ought not to be," order and chaos are container terms, capable of being filled in a number of different ways. That is to say, we cannot look at Leviathan (or Tiamat) and extrapolate characteristics of chaos that are applicable across the board. Rather, what constitutes chaos or order will depend on the particular circumstances and point of view of the person doing the labeling. In this thesis, I identify three pairs of concepts around which chaos and order are commonly conceived: singularity/multiplicity, stasis/change, and inside/outside. Taking these pairs one at a time, I examine how the various characters in the Book of Job describe order and chaos. What emerges is not a dictum as to what constitutes order or chaos, but a number of possible visions of how the world ought and ought not to be, none of which is definitive.

At the end of the "conversation about chaos and order" that is the Book of Job, both God and Job make strong bids for their right to "make the world," by deciding how and ought not to be. In his speeches from the whirlwind, God identifies himself as the world’s creator, presenting an ordered world that is vastly different from what Job presumes order to be. Regardless of how Job’s response to God in 42:6 is understood—and it is interpreted in a great number of ways—in the epilogue Job can be seen to make his own bid for creator status, as he proceeds to inhabit a world that bears no similarity to the world God has just described. Job’s epilogue-world denies the ultimate reality of God’s whirlwind-world, but God’s whirlwind-world casts doubt upon the reality of Job’s epilogue-world. In this way, the book ends ambiguously; it curves back on itself, and the discussion about the nature of chaos and order continues, both within the book and beyond.
Clouds are not spheres, mountains are not cones ... Nature exhibits not simply a higher degree but an altogether different level of complexity. - Benoît Mandelbrot, The Fractal Geometry of Nature. Chaos (n): the inherent unpredictability in the behaviour of a complex natural system. - Merriam-Webster Dictionary. Chaos Theory is a delicious contradiction - a science of predicting the behaviour of “inherently unpredictable” systems. It is a mathematical toolkit that allows us to extract beautifully ordered structures from a sea of chaos - a window into the complex workings of such diverse natural systems.

All over the world people look forward to a perfect future, when the forces of good will be finally victorious over the forces of evil. Once this was a radically new way of imagining the destiny of the world and of mankind. How did it originate, and what kind of world-view preceded it? “Cohn's lucid writing style and his detailed notational listings will make Cosmos, Chaos, and the World to Come an interesting read and a useful tool for students of ancient history and religion.”—Charles Odahl, Historian. “A provocative account of how [apocalypticism] arose and took root in a variety of religious systems, including Judaism and Christianity. . . . In-depth conversations with experts on topics that matter. Connect With Yale University Press. Yale University Press E-Newsletter. The Book of Job (/dʒoʊb/; Hebrew: יְהוָּא יָבוּן) is a book in the Ketuvim (“Writings”) section of the Hebrew Bible (Tanakh), and the first poetic book in the Old Testament of the Christian Bible. Addressing the problem of theodicy – the vindication of the justice of God in the light of humanity's suffering – it is a rich theological work setting out a variety of perspectives. It has been widely praised for its literary qualities, with Alfred Lord Tennyson calling it “the greatest poem of ancient and