
PROPOSED EXPANSION — FOR STUDY, TESTING & CONTINUED ADDITION

A Macro-Chiasm Spanning the Canon

Job ↔ Revelation: Ten Structural Arms — Expanded Edition

— CENTER —

“I know that my Redeemer lives”

Job 19:25

The book of Job is the earliest written book of Scripture. The book of Revelation is the last. Together they form a single chiasmic structure centered on the living Redeemer.

Arms A–I are the chiasm as presented in the book and developed in the companion study. **Arm J (communal silence) is not part of the book.** It is a proposed tenth arm, offered here for the reader’s own testing, correction, and possible expansion.

Prime symbol (') = corresponding Revelation arm. LXX = Septuagint Greek. Scripture from NASB1995.

Diagram continues on pages 2–5 (A–B, C–E, F–G, H–J + Center).

Companion to: A Hook in the Mouth of Leviathan: Job as a Blueprint for the Last Days
by Mea Fredrickson · ISBN 9798181484207 · © 2026

JOB (Earliest Written Book)		ANCHOR / ARM	REVELATION (Last Written Book)	
A	Job 1:1–5; 42:7–9 LXX Job — blameless (tāmīm), upright, fearing God. FIRST: rises early to offer for his children — interceding for potential hidden sin, before trial (1:5). SECOND: God receives Job’s face (προσεύξεται, LXX 42:8) and the friends are restored through him — interceding for open sin, after trial. Twice-spoken priestly pattern bookends the whole book.	tāmim / First Mention Law Twice-spoken priestly pattern προσεύχομαι — προσευχή Received before the Lamb’s face	Rev. 1:6; 5:8; 8:3–4; 21:24 He has made us a kingdom, priests to His God (1:6). Golden bowls of incense — the prayers (προσευχαί) of the saints — rise before the Lamb who was slain (5:8; 8:3–4). The nations walk in the light of the Lamb (21:24). Job’s individual priestly act fulfilled in the saints’ corporate priestly intercession before the same Redeemer.	A’
	Job 1:6–2:10 + LXX Job 34:6 Four sequential assault waves: (1) Sabceans / sword; (2) fire from heaven — the fire of God falls from above (1:16); (3) Chaldeans / sword; (4) great wind striking the four corners of the house, children killed (1:19). Satan sows boils from sole to crown (2:7). Satan’s wager: Job will curse God with his tongue (1:11; 2:5). Job blesses instead (1:21). Job’s tongue holds. In the LXX Job later describes his suffering as being struck by a violent arrow: βίαιον τὶ βέλος (34:6).	Sequential Four-Part Assault Pattern τόξον (bow) → βέλος (arrow) → fire from heaven Four corners + four winds Satan sows / reaps (Gal. 6:7): Boils on the righteous → boils on his own Tongue: Job blesses → his people curse Particularly striking correspondence	Rev. 6:1–8; 7:1 Rev. 16:2, 9–11, 21 White horseman: bow (τόξον) — fire from heaven is the effect of the bow’s flaming arrows (βέλη). Job names the weapon he was struck by: βίαιον τὶ βέλος — a violent arrow (LXX 34:6). The bow fires the arrow; the arrow produces the fire from heaven; Job identifies his suffering as the arrow’s wound. Red: sword. Black: ζυγόν (yoke). Pale: Death and Hades. Four corners / four winds (7:1). First bowl: loathsome sores on those who took the mark (16:2). Fifth bowl: they gnaw their tongues and blaspheme God three times (16:9, 11, 21).	B’

JOB (Earliest Written Book)		ANCHOR / ARM		REVELATION (Last Written Book)	
C	Job 1:19; 3:3–9, 26 The house falls on Job’s children — they did not ask for it; it fell on the innocent (1:19). Job then curses ἡ νύξ ἐκίνη (that night) THREE TIMES (LXX vv. 4, 6, 7): let it be darkness; let darkness take it; let it be pain with no joy. “Let the stars of that night be darkened” (v. 9). He longs for light that never comes.	νύξ (nyx) Three-fold curse of night vv. 4, 6, 7 LXX ἡ νύξ ἐκίνη ×3 House falls on innocent → guilty beg rocks to fall on them MIRRORS three-fold declaration of light νύξ → νύξ οὐκ ἔσται ἔτι	Rev. 6:12–17; 18:22–23; 19:1–6; 21:23–24; 22:5 Sixth seal — darkness: sun black, moon blood, stars fallen (6:12–13). The guilty cry: “Fall on us and hide us” to the mountains and rocks (6:16) — they beg for what fell uninvited on Job’s innocent children. Joy silenced in Babylon (18:22–23). Joy restored: “Hallelujah!” fills heaven (19:1–6). Light declared THREE TIMES: glory of God illumines the city (21:23); nations walk by its light (21:24); νύξ οὐκ ἔσται ἔτι — night will be no more (22:5).	C’	
	Job 3:21 “Long for death, but it does not come” (3:21). Job longs for death as one digging for hidden treasure — but death will not come.	Death Sought / Death Fled Near-identical verbal form	Rev. 9:6 “Men will seek death and will not find it” (9:6). During the fifth trumpet men seek death and death flees from them.		D’
	Job 19:25–27 + Job 41:1–34 “My Redeemer lives, and at the last (אַחֲרָיוֹן, aḥarōn) He will take His stand on the earth. From my flesh I will see God” (19:25–27). Leviathan — the ancient serpent-chaos power whom no human hand can subdue: “Can you draw him out with a hook?” God alone masters him.	Approaching the Center אֲחֲרָיוֹן (Job) → ἔσχατος (Rev.) “at the last” → “the Last” Leviathan / Dragon LXX δράκων in both	Rev. 11:15–12:11 + Rev. 1:17 The kingdom has become the Lord’s (11:15). The great red dragon — the ancient serpent, the devil, the accuser — is cast down (12:7–9). They overcame him by the blood of the Lamb (12:11). The same Redeemer Job said would act “at the last” declares: “I am the First and the Last” (ἔσχατος, 1:17).		
	E				

JOB (Earliest Written Book)		ANCHOR / ARM		REVELATION (Last Written Book)		
F	Job 33:16 — ḥāṭam seals the mind Job 37:7 — ḥāṭam seals the hand Job 34:6 — incurable wound Job 42:3 — things too wonderful God seals (yaḥtôm) the mind in instruction (33:16). He seals (yaḥtôm) the hand of every man, that all may know His work (37:7). Job's wound is incurable (אִנּוּשׁ, ānūsh) — no human remedy can address it (34:6). He waits for the living Redeemer alone. After the theophany he confesses: "things too wonderful for me (נִפְלְאוֹת, niplā'ot) which I did not know" (42:3). Real wonder produces silence and submission.	ḥāṭam (H2856) to seal / brand ownership LXX: σφραγίζω True seal vs counterfeit mark Incurable wound (real) vs fatal wound "healed" (false) True wonder (niplā'ot) → silence Counterfeit wonder (ἐθαύμασεν) → worship Notable lexical correspondence Two occurrences only in Job; correspond precisely to two marks in Revelation		Rev. 7:3 — sealed on forehead Rev. 13:3, 16 — mark on hand or forehead; fatal wound "healed"; whole earth marveled The 144,000 sealed (σφραγίζω) on their foreheads (7:3). The beast requires a mark (χράγμα) on the right hand or forehead (13:16) and has a fatal wound (πληγῇ) that appears healed — and the whole earth marveled (ἐθαύμασεν) and followed after the beast (13:3). Job's incurable wound leads him to wait for the true Redeemer; the beast's false healing produces counterfeit wonder and draws the world into worship.	F'	
	G	Job 38:1–40:14 The LORD speaks from the whirlwind. The divine speeches declare sovereign mastery over the entire cosmos: earth, sea, light, stars, weather, every creature. "Where were you when I laid the foundation of the earth?" No human hand governs any of it. Job's tongue speaks no deceit through it all (27:4): "my tongue will not mutter falsehood."	Divine Voice / Thunder from the Throne Cosmic creation sovereignty ἄμωμοι (amōmōi) blameless — no lie in the mouth Creation → New Creation	Rev. 14:1–5; 19:6; 21:1–5 The 144,000 stand with the Lamb on Zion. No lie was found in their mouth; they are blameless (ἄμωμοι, 14:5) — LXX equivalent of tāmīm / Job's tongue that spoke no deceit. Voice like thunder: "Hallelujah! The Lord our God, the Almighty, reigns" (19:6). New heaven and new earth; "Behold, I am making all things new" (21:1–5).		G'

A MACRO-CHIASM SPANNING THE CANON • JOB ↔ REVELATION • TEN ARMS (Arms H–J + Center)

EXPANDED EDITION • ARM J IS A PROPOSED ADDITION, NOT PART OF THE BOOK

JOB (Earliest Written Book)		ANCHOR / ARM	REVELATION (Last Written Book)	
H	Job 40:4–5; 42:1–6 LXX: χείρα θήσω ἐπὶ στόματί μου I am insignificant — “I will place (θήσω, tithēmi) my hand upon (ἐπὶ, epi) my mouth” (40:4 LXX). Once I spoke; I will not answer again. Job had already believed without seeing: “I know that my Redeemer lives” (19:25). After the theophany: “now my eye sees You” (42:5). Hearing becomes seeing.	tithēmi + epi θήσω / ἔθηκεν ἐπὶ in both Same verb same prep inverted direction Job: believed without seeing → now sees Church: blessed believing without seeing (Jn 20:29) → will see Submission → Restoration Hearing → Seeing	Rev. 1:17; 19:10; 22:8–9 + John 20:29 “He placed (ἔθηκεν, tithēmi) his right hand upon (ἐπὶ, epi) me: Fear not — I am the Living One” (1:17). John fell as dead; Christ raises him. John falls to worship at 19:10 and 22:8–9; the angel: Do not do that — worship God. Like Job, the Church believes without seeing — “blessed are they who did not see and yet believed” (Jn 20:29). Both Job and the Church move from believing without seeing to the hope of seeing the Living Redeemer face to face.	H'
	Job 42:7–17 The LORD restores Job's fortunes double in every category: 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, 1,000 donkeys. Then ten more children. Not replacements — additions. The first ten are with the Redeemer whom Job confessed in 19:25; death does not subtract from the total. Job has twenty children: ten in eternity already, ten on earth. The double portion is complete. Daughters inherit alongside brothers (42:15).	Double Portion across Death 10 + 10 = 20 children First ten held by the Redeemer (Job 19:25) Death does not subtract from the total Daughters inherit	Rev. 20:4–6; 21:7 The first resurrection: those preserved through death — who did not receive the beast's mark — come to life and reign. The second death has no power over them (20:4–6). “He who overcomes will inherit these things” (21:7). What the Redeemer holds through death is given back at the last. Nothing held by the living Redeemer is ever finally lost.	I'
J	Job 2:13 (opening) • Job 3:1–10 (Job breaks silence) • 32:1; 40:4–5 (closing) Seven days, seven nights — no one spoke (2:13). Job breaks the silence first — not merely private despair, but a curse of “that day” and “that night” (ch. 3) that shadows what the prophets will later name outright: the Day of the LORD. Only after every human voice — Job's, the friends', Elihu's — is spent does the LORD answer from the whirlwind (38:1), and Job returns to silence, hand over mouth (40:4–5).	Job's Cry as Shadow of the Day of the LORD Individual cry → corporate / cosmic fulfillment Communal Silence before the Divine Word Duration quantified in both texts PROPOSED	Rev. 6:12–17; 8:1 <i>When the Lamb broke the seventh seal there was silence (σιγή) in heaven for about half an hour. Every voice ceased (8:1). The sixth seal had already unveiled the cosmic darkness Job's cry foreshadowed — sun black, stars falling (6:12–13; cf. Arm C'). Only after that does the deeper hush fall: no voice before the trumpets sound.</i>	J'
X • CENTER • JOB 19:25 <i>“I know that my Redeemer lives, and at the last He will take His stand on the earth.” — Job 19:25</i> <i>“Worthy are You to take the scroll; for You were slain and purchased for God with Your blood.” — Rev. 5:9</i>				

B / B' THE ASSAULT ON JOB — Job 1:14–19 / Rev. 6:1–8

Four waves of destruction fall on Job in sequence: raiders with the sword, fire from heaven, more raiders, then a great wind that kills his children. In Revelation, four horsemen ride out in the same order: conquest, sword, famine, death. The weapon of the first horseman is a bow — and a bow delivers flaming arrows. The fire of God that fell from heaven in Job 1:16 is the effect of those arrows. Job later described his own suffering as being struck by a violent arrow (LXX Job 34:6). What Satan sowed against the blameless, he reaps on his own: the boils he put on Job from sole to crown (2:7) return on those who took the mark of the beast (Rev. 16:2). The tongue Satan tried to corrupt in Job — “curse God and die” (2:9) — Job kept for blessing (1:21). Those who followed the beast gnaw their tongues in agony and blaspheme God three times (Rev. 16:9, 11, 21). God is not mocked. Whatever a man sows, this he will also reap (Gal. 6:7).

D / D' DEATH SOUGHT, DEATH FLED — Job 3:21 / Rev. 9:6

“Why is light given to the bitter in soul, to those who long for death but it does not come?” (Job 3:20–21). In the fifth trumpet, the same longing returns at the scale of the whole earth: “Men will seek death and will not find it; they will long to die, and death flees from them” (Rev. 9:6). Job’s individual anguish in the night becomes the corporate anguish of a world under judgment. The cry that rose from the ash heap rises again at the end of the age — but with nowhere to turn.

F / F' THE SEALING — ḥāṭam / Job 33:16; 37:7 / Rev. 7:3; 13:16

The Hebrew word ḥāṭam — to seal, to mark with ownership — appears twice in Elihu’s speeches: once sealing the mind in the night (Job 33:16), and once sealing the hand for all to see (Job 37:7). In Revelation, two corresponding marks appear: the seal of God on the foreheads of His servants (7:3), and the mark of the beast on the right hand or forehead (13:16). The question the chiasm asks is the same question every generation faces: whose seal do you bear? The God who seals His people by His Spirit (Eph. 1:13), or the beast who marks his people for survival in his system? Job’s incurable wound (34:6) had no human remedy. He waited for the living Redeemer alone. After the theophany he confessed things too wonderful for words (42:3) — real wonder that led to silence. The whole earth marveled at the beast’s healed wound (Rev. 13:3) and followed him into worship. One wonder leads to the living God. The other leads away from Him.

J / J' — PROPOSED JOB’S CRY AS SHADOW OF THE DAY OF THE LORD — Job 2:13; ch. 3 / Rev. 8:1

When Job’s three friends arrived and saw what had happened to him, they sat with him for seven days and seven nights and no one spoke (2:13). Job breaks that silence first — but not merely to vent private grief. His curse in chapter 3 (let that day be darkness, let no light shine on it, let it not rejoice among the days of the year) is the shadow of what the prophets will later name explicitly: the Day of the LORD (Joel 2:1–2; Amos 5:18–20; Zeph 1:14–15) — a day of darkness and gloom, not light. Scripture’s pattern is to move from the individual to the corporate and cosmic: one man’s cry becomes, in the fullness of time, the cry — and then the reality — of the whole created order under judgment. See “Job as Prophetic Messenger” below for the whole-book basis of reading Job’s cry this way. That shadow finds its fulfillment in the sixth seal, when sun and stars go dark and the guilty cry out for rocks to fall on them (Rev 6:12–17) — the very inversion of the innocent house that fell on Job’s children (cf. Arm C/C’) — and its final undoing in the promise that night will be no more (Rev 22:5). Only after Job’s cry and every human voice that follows it (the friends, then Elihu) are spent does the LORD Himself speak from the whirlwind (38:1). Job returns to silence before Him. That deeper silence — after every human voice, before the divine word — is what corresponds to Rev 8:1, when the seventh seal opens and heaven falls silent before the trumpet judgments proceed.

H / H' FROM HEARING TO SEEING — Job 40:4; 42:5 / Rev. 1:17

Job placed his hand over his mouth before the living God: “I will not answer” (40:4–5). He had already confessed “I know that my Redeemer lives” (19:25) without having seen Him. Then: “now my eye sees You” (42:5). He moved from faith to sight — from hearing to seeing. In Revelation, John fell as dead when he saw the risen Christ (1:17). The Lord placed His right hand on him and said: Fear not — I am the Living One. In Greek, the same verb and the same preposition appear in both passages: Job placed his hand upon his mouth in submission; the Redeemer placed His hand upon John in restoration. The direction is reversed, and that reversal is the gospel. Like Job, the Church now believes without seeing — “blessed are they who did not see, and yet believed” (John 20:29). We too will one day see Him as He is.

THREE KINGS / THREE SPIRITS THREE FRIENDS / THREE SPIRITS — Job 2:11; 42:7 / Rev. 16:13–14

In the Greek translation of the Old Testament (the LXX), Job’s three friends are given royal titles. Three kings arrived together at Job’s side and spoke on behalf of a framework the adversary had designed. Their theology reduces to three axioms: that God cannot allow suffering to fall on the truly obedient, so suffering itself is proof of hidden guilt; that God must repay obedience with material blessing, turning righteousness into a transaction; and that man is finally inconsequential to God — that the system governing blessing and curse is mechanical, not relational, a ledger rather than a Father. God’s verdict was not that they had misjudged Job, but that they had misspoken of Him: “you have not spoken of Me what is right, as My servant Job has” (Job 42:7). Their error was theological, not merely diagnostic — a false account of who God is. In Revelation, three unclean spirits go out from the mouth of the dragon, the beast, and the false prophet — like frogs, inescapable and multiplying — gathering the kings of the earth to the final battle (16:13–14). Both sets of three voices speak from an adversarial source and are ultimately silenced by the divine word: the friends by God’s verdict from the whirlwind; the gathered kings by the sword from the mouth of Christ (Rev. 19:15). Voices that multiply and fill the air are not thereby true. The question has never been whether these voices spoke rightly of Job. It is whether they spoke rightly of God.

THE BLOOD THREAD THE LIFE IS IN THE BLOOD — Lev. 17:11

"The life of the flesh is in the blood" (Lev. 17:11). This is not merely a dietary law. It is the theological axis on which the whole of Scripture turns. Job cried: "O earth, do not cover my blood" (16:18) — let my life cry out, let it not be swallowed by silence. He knew his Redeemer lived and that the life passing through death was not lost (19:25–27). The martyrs under the altar cried the same cry: how long until You avenge our blood? (Rev. 6:9–10). They overcame by the blood of the Lamb — the life given and taken back — and they did not love their own lives more than their testimony (Rev. 12:11). Blood to the horses' bridles — the earth cannot contain it (Rev. 14:20). Those who shed the blood of saints were given blood to drink (Rev. 16:6). The life is in the blood, and the life belongs to God. What Satan attacks throughout Job is the life that belongs to God. What Revelation declares is that this life — held by the living Redeemer through death — is given back to those who did not love it more than their testimony.

FIRE FROM HEAVEN THE ELIJAH QUESTION — Job 1:16 / 1 Kings 18 / Rev. 11:5; 13:13

When fire fell from heaven and destroyed Job's sheep and servants (1:16), the messenger called it "the fire of God." But it was the adversary's weapon, permitted by God within the trial. Fire from heaven has always been the sign of the true God — Elijah knew this. On Carmel he called it down to answer the question the whole nation was asking: "The God who answers by fire — He is God" (1 Kings 18:24). In the last days, the two witnesses come in the spirit of Elijah: fire proceeds from their mouths (Rev. 11:5). Then the beast kills them. And the false prophet calls down fire from heaven in the presence of men (Rev. 13:13) — performing the Elijah sign to authenticate the wrong king. The adversary has been counterfeiting divine fire since Job 1:16. By Revelation 13 he does it openly, at global scale, before the watching world. The question Elijah asked on Carmel is the question of the last days: whose fire is this, and whom does it serve?

SUPPORTING ARM J JOB AS PROPHETIC MESSENGER — A Whole-Book Argument

Arm J proposes that Job's cry in chapter 3 is more than a man's private despair — that it functions as a genuine, Spirit-given shadow of the Day of the LORD. That reading does not rest on chapter 3 alone. It rests on the status the book as a whole establishes for Job: a man in authentic prophetic relationship to YHWH, even in his darkest hour.

The covenant name, spoken freely. Job, an outsider to Israel, uses the divine name YHWH unprompted at the height of his loss: "The LORD gave and the LORD has taken away. Blessed be the name of the LORD" (1:21).

The need for a mediator, openly confessed. Job knows he cannot stand before God on his own terms: "There is no umpire between us, who may lay his hand upon us both" (9:32–33). Yet he does not despair of being heard — he names an advocate: "Even now, behold, my witness is in heaven, and my advocate is on high" (16:19).

The one claim the Judge will hear. That advocate is named at the center of this entire chiasm: "I know that my Redeemer lives, and at the last He will take His stand on the earth" (19:25) — the claim on which Job's whole case, and this whole diagram, turns.

Taken together — the covenant name, the confessed need for mediation, and the Redeemer named as the one hope of the Judge's ear — these establish Job as more than a suffering man venting grief. They establish him as occupying a genuine revelatory, prophetic relationship to YHWH even while crying out in the dark. It is this whole-book status that licenses reading his curse of "that day" (ch. 3) as a Spirit-patterned echo of the Day of the LORD, rather than despair alone — read backward from the confession of ch. 19 into the cry of ch. 3. Scripture's regular pattern is to move from the individual to the corporate: one man's prophetic cry becomes, in time, the cry of the whole body in Christ (cf. the individual laments of the Psalms taken up as the church's own voice; the Servant who is one and many). Job's cry in ch. 3 is offered as that kind of individual echo — one whose corporate and cosmic fulfillment Revelation names outright.

A closing exhortation. *This chiasm is offered as an invitation, not a finished verdict. Like the Bereans, who "received the word with great eagerness, examining the Scriptures daily to see whether these things were so" (Acts 17:11), the reader is urged not to take these ten arms on trust but to search them out firsthand — to read Job and Revelation side by side, to test every cited word in its own context, and to weigh whether each proposed correspondence truly holds. Arms A–I are offered with confidence; Arm J, more than any other, is offered as a question still open for study. Where the mirroring proves out, let it stand; where it strains the text, let it be corrected. And where the pattern runs further than these ten arms have traced, may it be searched out and shown — for the whole of Scripture, from its first-written page to its last, bears witness to the one living Redeemer.*