

In our last podcast we covered the hidden Code behind the animals, their numbers and kind. We then began discussing the typology of sacrifice, the inversion of authority (the burgeoning apostasy in Job's household), and the role of a priest which Job fulfilled on behalf of his sons, for each of them individually, by sacrificing in case they had sinned and cursed God in their hearts. Let's quickly review our passage and then we will pick back up with some spiritual word play.

Job 1:4-5

His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them. When the days of feasting had completed their cycle, Job would send and consecrate them, rising up early in the morning and offering burnt offerings according to the number of them all; for Job said, "Perhaps my sons have sinned and cursed God in their hearts." Thus, Job did continually.

Spiritual Word Play

"Perhaps my sons have **sinned** and **cursed** God in their hearts." The Spirit does some interesting word play with this statement, and we will encounter a lot of word play in the book of Job. Both these words "sinned" and "cursed" have meaning beyond the words.

Sinned

The word translated as "sinned" ("hata") in the Hebrew "Qal" verb form means to miss as in to miss the mark, to go wrong, to incur guilt. This is where we get our notion of sin, anything that misses the mark of God's perfection. However, in the Hebrew "Piel" verb form, it means to bear loss and to purify from sin, to make atonement, as in ritual purification. In the "Hiphil" verb form it means to cause to sin or to offer a sin offering. For instance, in **Leviticus 4:26, 35, 5:6** it speaks of the priest making atonement through ritual purification.

With the dual purposed use of this word "hata", the Spirit is highlighting a fundamental truth: sin demands atonement (or sacrifice), they are a dyad that cannot be separated.

Cursed

Ironically, the word that is translated as "cursed" ("barak") is the Hebrew word for "bless." The word "barak" means "kneel" or to "bless." The word is based on the picture of a person kneeling before a superior to receive a blessing.

It should be obvious that Job was not sacrificing for each of his sons in case they "bless" God. Contextually, we are to understand the use of "barak" as an inversion, as a sarcastic expression, "*In case my sons have sinned and **'blessed'** God in their hearts.*"

The Inversion

So, what is going on here? Why the sarcasm? Why is the Spirit of God inverting words? After all, there are three Hebrew words for curse: "arar," "qalal" and "qabab," which the Spirit could have used. But

instead, He chooses to invert “bless” which we are to contextually understand as “curse.” Seems a bit confusing.

As for the Hebrew words for “curse,” the word “*arar*” speaks of that which is cursed, like when **Yahweh** makes a divine curse. This word first shows up in **Genesis 3:14**, when God says to the serpent, “**Cursed** are you more than all cattle,” and again in **Genesis 3:17**, when God cursed the land, “Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; **cursed** is the ground because of you; In toil you will eat of it all the days of your life.”

Then there is the word “*qalal*” which is broader in meaning and fits the context of when someone slights another or treats them in a belittling way. It first shows up in **Genesis 8:8** to speak of the waters abating or subsiding, being lesser than they were. Then in **Exodus 21:17**, the Spirit uses it to address one who belittles or treats their parents poorly, “He who **curses** (“*qalal*”) his father or his mother shall surely be put to death.” Belittling, making contemptible, a lessening of what is, all seem to be the negative of blessing, and that is how we are to understand the use of “*qalal*.”

Then there is the word “*qabab*” which is used when refereeing to a spoken curse; it also means to malign or to speak out against. This is used in **Numbers 24:10**, when King Balak tried to have the Oracle, Balaam, curse or speak out against Israel, and Balaam just could not do it.

*“Then Balak’s anger burned against Balaam, and he struck his hands together; and Balak said to Balaam, “I called you to (“qabab”) **curse** my enemies, but behold, you have persisted in blessing them these three times!”*

Again, all of this begs the question, why did the Spirit use the word “bless” (“*barak*”) as an inversion such that we are to understand it as “curse.” This same inversion appears in **Job 2** when Job’s wife tells Job to curse God and die. She also used “*barak*” as an inversion.

We will discover that a lot of the Job narrative is understood through this idea of *inversion*. There is the relationship between **Yahweh** and Satan, which is an inversion, an ironic contradiction, a religious ruse. Satan inverted his natural role, he abandoned it, and though he must bless **Yahweh**, his Master, his Lord, who is called **Yahweh Sabaoth** (often translated, “the Lord of heavens armies”), and though he has no choice but to submit to **Yahweh**, his heart is not in it. When he blesses, in his heart he curses; it is all a ruse.

We see this sort of inversion when we are told that Satan presents himself or literally transforms or configures himself as an angel of light. It is all an inversion. He was created to shine the light, but he abandoned his role as the light bearer. Similarly, his servants present themselves or literally transform or configure themselves as servants of righteousness.¹ Again, it is all a sarcastic inversion of truth.

This **inversion** captures much of the core message of Job which is centered on how religion inverts the truth and leads to the misrepresentation of God by those who claim to know Him, represent Him, and to speak for Him, but who in truth know Him not.

We saw the set up to this concept of inversion when we discussed the way Job’s boys had inverted the relationships in the household of Job, where, as sons, they took for themselves the role that belonged exclusively to their father. This is a picture which captures the offense or the sin of religious inversion,

¹ **2 Corinthians 11:14-15**

where men invert their role trying so hard to be like God, to be good for God, and so on. It is exactly what Satan did when he declared that he would make himself like the Most High.² This is the offense that resulted in his expulsion from his rightful place in the heavens.

Now, the text does not tell us that Job's sons sinned. But the implication is that they have a heart problem and are on the verge of rebellion, tinkering with apostasy. Job knew that their behavior was not the issue, that was just the fruit of their heart problem. Therefore, trying to control the behavior would have been futile and beyond troublesome. The issue was the heart and the inversion of their natural role as sons, and that is why sacrifice was the necessary solution.

When we have a heart problem, when we are on the edge of apostasy, for instance, when we invert truth and believe that we can be good for God, or that we can be our own shepherd, the author of our own destiny, our own provider and protector, that with the right amount of penance we can atone for our sin, and with the right amount of discipline and accountability, we can in some way manage our sin, and so on, the words that we say, which sound like a blessing and which sound oh so spiritual, are in truth a curse, for those words represent an inversion of authority and responsibility.

"Praise the Lord," "Praise Jesus," "Hallelujah," and even "Amen" coming from one who is trying to be a good Christian and trying so very hard to honor, please, and serve God is the same as saying "Praise Me." It is an inversion of truth and therefore a curse. It is an example of how we, like Job's sons, and like Satan, attempt to supplant the role of the only one who is good, and that is **Yahweh**.³

Yahweh is the only source of righteousness, which is why His name is **Yahweh Tsidkenu, Yahweh** our Righteousness. Therefore, when we try to be righteous through our own efforts, though possessing good and sincere intentions, we invert the truth. In this book of **Revelation**, this self-effort, this striving to be righteous, to be a good Christian, to not sin, and so on, is referred to as the **Work of our Hands**, and the Spirits says it is idolatrous and demonic. For a full break down of the **Work of our Hands**, I encourage you to go back and listen to or read the section on **Revelation 9:20**.

In short, as we learned in the book of **Revelation** that **the source matters, the source is everything!** Since only God is good and He has provided His righteousness to those who want it, anything that comes from our own effort, from our own delusions of spirituality, is an inversion of truth.

It should not surprise us that the Spirit has a history of using ironic sarcasm or inversions to communicate. For example, in setting the stage for the mass apostasy recorded in **Genesis 6**, in **Genesis 4:26**, we are told, "Then [men] began to **call**" upon the name of **Yahweh**" On the surface, that sounds like a good thing; however the word "began" is in the *passive* stem (the Hebrew "Hophal") which means that they were induced by an external force, it was not a natural expression welling up from within their hearts.

Then the Hebrew word translated as "call" ("qara") comes from a primitive root word that means to meet unexpectedly or to accost someone by surprise, whether accidentally or in a hostile manner. The implication is that the spirits, the bad ones, were moving amidst and motivating people to call on **Yahweh** with hostility or consternation, to accost His name. This makes sense given what is revealed in **Genesis 6** which explains the apostasy of humanity, all of which led to the flood.

² **Isaiah 14:13-14**

³ **Mark 10:18; Luke 18:19**

The Spirit loves these word plays. When we only consider the English translation of the text and we do not examine the source text, we tend to miss so much of the depth and meaning that the Spirit reserves for those who will seek it out, for those who are now having ears to hear what the Spirit now says.

A Mediator

Concerned over his sons decline into rebellion and possibly apostasy, like a priest, Job mediates with God on behalf of his boys, “*Thus, Job did continually.*” Later when Job is being afflicted by God, he cries out for a mediator, a priest, one who will come and bridge the gap between Job’s humanity and God’s divinity, so that he, Job, could approach God without fear, something he cannot do in his own strength.⁴

The message that is being communicated through this image is powerful and prophetic. As followers of Jesus, as we traverse through this life, our feet get dirty (we get mucked up with the sin of others as well as our own sinful choices) and we need to be continually cleansed. Using imagery from ***Revelation***, our white robes get dirty, and they need to be washed and then continually washed in the blood of the Lamb.⁵ Using imagery from the gospel of John, we need to have our feet washed.⁶

The point is that our need for atonement, ritual cleansing if you may, and a mediator, one who will wash our feet, is constant. This is a spiritual reality with a spiritual solution. As to its prophetic implications, we are told that Jesus, even **now** intercedes for us with the Father (this is rendered in the *present* tense).⁷ He is our mediator with the Father based on a covenant of grace, a covenant of perfection for those who are now caused to being purified, set apart, or consecrated to Him.⁸

Every moment of our now, we have an intercessor, a mediator, who is continually pleading for us with the Father so that we will not be subject to condemnation based of the claims put forth by the Accuser who, day and night, is even now accusing us before God.⁹

The need we have for a priest who will intercede for us is so constant and absolute that even the Spirit of God joins the mix and intercedes for us. We do not even know how to pray as we must, so the Spirit intercedes and prays for us according to the will of God, with groanings too deep for words.¹⁰

As Job did continually, so too Jesus and the Spirit of God mediate on our behalf, just in case we have sinned and cursed God in our hearts. Sacrifice is the solution and Jesus, our ultimate high priest, is our ultimate sacrifice.

The Imagery

Let’s step back for a moment and talk about the imagery of this whole in introductory scene, and please keep in mind, this is a picture painted in broad strokes that is intended to give us a view of the gospel of grace, the gospel of Jesus Christ.

⁴ ***Job 9:32-25***

⁵ ***Revelation 7:9-14, 22:14***

⁶ ***John 13:5-14***

⁷ ***Romans 8:34***

⁸ ***Hebrews 8:6, 9:15, 24, 10:14***

⁹ ***Revelation 12:10***

¹⁰ ***Romans 8:26-27***

Job

Job is blessed by God, and Job provides us a picture of both the problem and the solution.

On-the-one-hand, Job struggled with his own version of an inversion of authority. We will find that this inversion was due to the glory he took in the “**works of his hands**” (remember the number eleven represents chaos). The numbers and imagery communicate that all that Job possessed (family and animals alike) was a result of the grace of God; it was a gift, it was not earned. Therefore, in these images, God is **WARNING** Job about the judgment – the chaos – that is coming, which will also oddly be an expression of God’s grace.

Job does not know it, but his remarkable goodness is the problem. Job may be blameless, upright, fearing God, and always turning away from evil, but he does not see his goodness as a gift, an extension of grace, but as something he possesses by the “**work of his hands,**” by his discipline, by his intention, and by his desire to not do evil. The only solution to this inversion, that borderlines on apostasy, is sacrifice. It is through sacrifice that Job will be saved.

On-the-other-hand, Job provides us a picture of Jesus, our ultimate High Priest who is continually interceding on our behalf with the Father. Though the imagery of the numbers and the animals, we know that Job will be sacrificed, his life placed on the altar, to preserve a legacy, which surprisingly is not those who are currently identified as his family, but those who the Father will give him to be his eternal family.

Hated

As we learned, in Hebrew the name “Job” means hated. Beside the fact that his parents had some serious issues (Right! Who names their kid hatred?), this name paints a picture of Jesus, the Messiah, who would be hated by the very people that He desired to save. He was despised and rejected by men, scorned by mankind and despised by the people.¹¹ As Jesus said, “*more in number than the hairs of my head are those who hate me without cause.*”¹² “*They hated me without reason.*”¹³ “*The world cannot **now** choose to hate you, but it **now** hates Me because I **now** testify of it, that its deeds are **now** evil.*”

Job and Jesus are intricately linked in typology and irony. The one who is so blessed by God is called “hatred” and the one who is hated is called “Blessed.”¹⁴

The Sons

The sons represent those who have a legitimate right to all that Job possesses, they are in effect co-heirs to all that Job has, but it is not a right that can be enacted until Job is dead, until he passes. Until then, Job is the lord of his household.

The seven sons represent a complete gathering of those in God’s household. However, they are always on the edge of apostasy, exercising their personal sovereignty in a way that crosses the line of authority, such that their actions are lawless and unauthorized.

¹¹ **Isaiah 53:3; Psalm 22:6-8**

¹² **Psalm 69:4**

¹³ **John 15:25**

¹⁴ **Matthew 21:9, 23:39 (quoting Psalm 118:26)**

Even though they may “bless” God with the words of their mouth, those same words, stemming from a heart of rebellion (bordering on apostasy), are a curse. Sacrifice is the only solution that keeps God from condemning them in judgment, but as we will see, not for long.

The Daughters

We have addressed Job’s seven sons, but what about the daughters? In the Job narrative, the daughters are not upfront and central in the story, but they do have a significant role to play in terms of prophetic disclosure. After all, there are three of them and the number three is **Code** indicating perfection. The number along with the specific gender should awaken our prophetic ears.

It does not specifically say, but apparently, they responded to the invitations and celebrated at the feasts along with their brothers, but there is no indication that Job felt the need to continually sacrifice on behalf of his daughters. This seems to indicate that though they participated with their brothers in these feasts, they did not seem to be the ones exercising illegitimate authority that borderlines apostasy, as did their brothers.

Beyond being in the household of Job (which serves as an image of the household of God), these women present us with a flash picture of the bride of Christ, those who are the **Called and Chosen and Faithful** of God. We are just given a glimpse of her, and she is beautiful.

After the end of Job’s travail, it is said uniquely of the women (not the sons):

Job 42:13-15

He had seven sons and three daughters. He named the first Jemimah, and the second Keziah, and the third Keren-happuch. In all the land no women were found so fair as Job's daughters; and their father gave them inheritance among their brothers.

The Spirit of God mentions the three daughters by name, mentions their reward, and He tells us that they were stunning, beautiful, gorgeous, and no other women compared to them. And with three (3) being the key identifier, we know that this is a perfect collection of women, a perfect representation of the bride of Christ.

This brings to mind a beautiful statement which the Spirit made about Jesus’ sacrifice in connection with His bride, “*For by that one offering he forever made perfect those who are **now** caused to being made holy*” (**Hebrews 10:14**).

Let us stop here and in our next podcast we will pick up with the drama that occurs in the unseen realm, in the Assembly of God where **Yahweh** and the Satan discuss the fate of Job.

I am glad you tuned in and have been ready to listen.