

In our last podcast, we finished our discussion on whether God can have his mind changed and we dove into His **Plan-A** that never changes, as well as the issue of sin and how God relates to sin in comparison to how mankind relates to sin, especially those within the religion of Christianity. If you missed it, I encourage you to go back and listen; it might just change how you view so many of the lies that we have been told. Let's now move in the narrative.

Job's Three Friends, a.k.a. "the Boys"

Job 2:11-13

Now when Job's three friends heard of all the evil that had come upon him, they came each one from his own place, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite; and they made an appointment together to come to sympathize with him and comfort him.

When they lifted up their eyes at a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe and they threw dust over their heads toward the sky. Then they sat down on the ground with him for seven days and seven nights with no one speaking a word to him, for they saw that his pain was very great.

In chapter one we discussed that Job was likely located in the northeastern region of Edom, possibly east of the Jordan River and south of the land of Canaan (which is modern-day Jordan) beneath the Dead Sea. Some believe it might have been way north in what we know as Assyria, however, **Lamentations 4:21** references Uz in connection to Edom, "*Rejoice and be glad, O daughter of Edom, you who dwell in the land of Uz...*"

Eliphaz was from Teman, which was a very important city in Moab which was east of the Dead Sea and just north of Edom. In terms of distance, he was relatively close to Uz. His name means: "my God is gold" and Teman means "southward."

As for Bildad the Shuhite, it is not clear where he is from, and it all depends on the presupposition one makes about the date of these events, whether pre-Abrahamic or post Abrahamic. A long-standing viewpoint is that Bildad came from the middle Euphrates and the state of Suhu, which was in Mesopotamia. Bildad would have had the longest trip to take, and it would likely have taken him months to make the journey following the Euphrates north into Assyria and then traveling south to reach Uz.

If these events occurred post Abraham, it is possible that Bildad could be a descendent of Shuah, a son of Abraham and Keturah whom Abraham married after Sarah died.¹ We just do not really know about the whereabouts of Bildad. However, we do know that his name means "confusing love" and Suhu means "wealth." Together, confusing love with wealth.

Zophar appears to be from a Canaanite city named Naamah, which was located slightly northwest of what we know as Jerusalem, in the lowland of the region known as Judah. This city is mentioned in **Joshua**

¹ **Genesis 25:1-6; 1 Chronicles 1:32-33**

15:41, as being assigned to the tribe of Judah. Zopar's name means "sparrow" and "Naamah" means "pleasantness." The sparrow from pleasantness.

These three friends somehow coordinated over vast distances and planned to come and sympathize and comfort Job. As we learned in the book of *Revelation*, when it comes to spiritual matters, intentions are for ... well let's just say what these three friends ultimately did had little to do with what they had intended to do. Perhaps their names give us a clue as to why their desire to sympathize and comfort Job did not turn out as they had planned.

My God is gold. Confusing love with wealth. The Sparrow from pleasantness. Based on these names, and the arguments which they will soon make to Job, these guys were from the 1%, those few who live prosperous and successful lives. And it is this perspective that *inverts* their understanding of **Yahweh**.

Still, it is impressive that these three friends set out and traveled to meet Job. The beginning of their time with Job was more than impressive. They were so shocked and dismayed at what they saw, they did not even say a word, they just wept and cried for Job. This gives us a picture of how bad Job was physically afflicted by the Satan; these friends did not even recognize him. They tore their robes, a sign of mourning, and sat down on the ground with him for seven days and seven nights with no one speaking a word to him. They saw that his pain was very great.

It is hard to imagine that these three men were so attuned to Job's pain that they did not say a word for seven days or seven nights. Once again, it is hard not to notice the Biblical numerology. With the use of the number seven (7), we know there was a *complete* time of mourning; more than anyone could ask for or expect. It was a beautiful sacrifice in friendship and compassion. This must have meant so much to Job and made him feel so cared for and loved. At the same time, this display of mercy and compassion made the next part of the story that much more difficult to stomach.

Job 3

Job Speaks

Job 3:1

Afterward Job opened his mouth and cursed the day of his birth.

To our surprise, the word we have translated as "cursed" is not the inversion of "barak" (to bless), but Job used "qalal." It might be best translated, "*Afterward Job opened his mouth and belittled the day of his birth.*"

Job must have felt safe enough with the comfort and support of his friends that he dared to speak; albeit his confidence in his friends was premature. It seems almost like a set up. They acted coy, quiet, and mature; but we will find that as soon as Job gives vent to his grievances, they come after him like a group of honey badgers, as if something had possessed them causing them to now be aligned together against him.

During my darkest days, when it seemed as if everything in the universe was aligned against me,

including God, I found I needed the opportunity to express my thoughts, my feelings, my complaint, and my anguish. It did not matter if what I was saying was “right,” I still needed to say it. There was too much churning and turning within me that if I did not give it vent, I was sure I would lose my mind. And like Job, I learned very quickly who I could trust and who I could not.

With that said, I find it hard to blame those who could not handle what I was going through or the things I said; most people simply are not ever prepared to handle a person whose life has been suddenly turned inside out and upside down, seemingly for no reason. People are not trained to handle the tragedy of ones they love, and so they feel this weird need to find a reason for it all.

Everyone was confused as to what was happening, why it was happening, and quite frankly, it seems people were scared to death that something similar could happen to them. Of course, they wanted no part of that. Everyone’s presuppositions about God, Christianity, suffering, the issue of sin, evil, demons, angels, what is good and bad, etc., was being challenged, and there was no nice box of religion in which to stuff things.

Despite the confusion, it seemed everyone was convinced of one thing, I must be the problem. Somewhere, somehow, I had not been obeying God, and I was getting my just comeuppance. I was constantly fending off comments about my pride, my hidden sins, and my arrogance to challenge years of religious tradition, and so on. It drove me nuts; and I dug in for the fight not giving an inch, not giving in to that “Christian” reasoning, which of course just reinforced their accusations about my pride and arrogance.

I may not have fully understood what God was doing, but I knew it was not about Him punishing me for my wrongs, though there had been plenty of those throughout my life. The sins of humanity are simply a fact of life and there is no one who can escape its grip.

Yet, somehow, I knew this was all about His promise that He was going to show me how much He loves me, but it seemed that no one else had space for that understanding; they were all looking to sin to be the reason. And in a sense, they were not wrong, but God was not focused on my sins of humanity, He had already made provision for those.

Before my life blew up, He spoke to me from **Psalm 103** and confirmed that He does not deal with me according to my sin nor does He reward me according to my iniquity. *“As far as the east is from the west, so far has He removed our transgression from us.”*² He wanted me to accept this as a fact of life, He wanted me to believe in what He accomplished for me on the cross, and rest in it and not let anyone convince me otherwise. He wanted me to have a clear mind that was not consumed with guilt, penance, duty, and shame. He wanted me to understand that He was working to save me from the **sin**, the unbelief, that is rooted in not knowing Him intimately, not knowing His name.

Despite the pushback from those in my life, I still needed to verbally process what I was experiencing and what I was learning. The whole experience was ethereal. Even though I may have been talking to a friend or a relative, it was almost as if at the same time I was in the heavenly courtroom, standing before God, making my arguments about fairness, justice, mercy, compassion, and love. I would beg for my words to be heard and for God to step in and stop all the pain and terror. I would beg for God to prove His love for me, which means I just wanted Him to show me what I could do to stop the terror and put an end to

² See **Psalm 103:10-12**

my suffering.

You see, even though I knew the truth, I was also wrestling with my if/then God and the religious lies that were ingrained in my soul. These idolatrous beliefs were the very “reason” for my suffering and they were what God was saving me from.

But as I argued, as I vented, the heavenly court sat silent without reply. And this I believe is what Job experienced. Yes, he was talking to Eliphaz, Bildad, and Zophar but, in his own ethereal reality, he was expressing his complaint before the heavenly courtroom, which similarly sat silent without reply. I am confident Job too could feel the cold chill of that heavenly silence. For me, there was nothing comforting in the silence and nothing assuring; in fact, it just hurt my feelings and made me angry.

Next, let’s read how Job belittled the day of his birth.

Job 3:2-26

And Job said, “Perish the day on which I was caused to being born, and the night which said, 'A boy is caused to be conceived.' That day, it is commanded to be darkness; let not God above care for it, nor light shine on it. Darkness and black gloom are commanded to claim it; a cloud settle on it; the blackness of the day terrify it. That night, darkness be seizing it, not to rejoice among the days of the year, not come into the number of the months.

Behold, let that night be barren; let no joyful shout enter it. Let those pierce it who curse the day, who are prepared to rouse Leviathan.

Let the stars of its twilight be darkened; let it be forced to wait for light but have none and let it not see the breaking dawn, because it did not shut the doors of the belly or be caused to hide trouble from my eyes.

Why did I not die from the womb, come forth from the belly and expire? Why did the knees receive me, and why the breasts, that I should suck?

For now, I would have lain down and been quiet; I would have slept then, I would have been at rest, with kings and with counselors of the earth, who rebuilt ruins for themselves; or with princes who had gold, who were caused to fill their houses with silver. Or like a miscarriage which is discarded, I would not be, as infants that never saw light. There the wicked cease from raging, and there the weary are at rest. The prisoners are at ease together; they do not hear the voice of the taskmaster. The small and the great are there, and the slave is free from his master.

Why is light given to him who suffers, and life to the bitter of soul, who long for death, but there is none, and dig for it more than for hidden treasures, who rejoice greatly, and exult when they find the grave? Why is light given to a man whose way is hidden, and whom God has hedged in?

For my groaning comes at the sight of my food, and my cries pour out like water. For what I fear comes upon me, and what I dread befalls me. I am not at ease, nor am I quiet, and I am not at rest, but turmoil comes.”

After seven days of sitting in silence, Job’s was about to burst out of his skin. He delivers his first speech

in three parts. First, he curses the day he was born. Second, he curses his birth. Third, he wonders why God won't just let him die already. This may all sound overly dramatic, but remember, this is a man who in one-day lost his children, his servants, his possessions, and even the heart of his wife. And after sitting in that reality for a while, then he suddenly lost his health. Job is in such bad physical shape that even his closest friends did not recognize him.

It is hard for us to intellectually, much less emotionally, connect to the extent of this man's suffering. But as we go through his words and his poetic expressions, ask God to connect you to his heart and if you dare, to feel as he felt.

And Job said, *"Perish the day on which I was caused to being born, and the night which said, 'A boy is caused to be conceived.' That day, it is commanded to be darkness; let not God above care for it, nor light shine on it. Darkness and black gloom are commanded to claim it; a cloud settle on it; the blackness of the day terrify it. That night, darkness be seizing it, not to rejoice among the days of the year, not come into the number of the months."* (Job 3:3-6).

Perhaps it was Job's birthday, so he started his discourse by cursing this day as being a day that is not worthy of the light and a day that is not worthy of joy. For all he cared that day should be forgotten and skipped over altogether. The use of the commands, the Hebrew *jussive*, shows us how deep Job felt about his life, "darkness," "darkness and gloom."

"Behold, let that night be barren; let no joyful shout enter it. Let those pierce it who {"arar"} curse the day, who are prepared to rouse Leviathan." (Job 3:7-8).

This is such an interesting statement. Those who curse the day are essentially those who love the night. He must be talking about vampires and werewolves—right? Well, not so much vampires and werewolves, but something far worse.

Metaphorically, Job is addressing those who have given themselves to the night, those who have identified themselves with the ways of wickedness. They are not afraid to rouse up the Leviathan. Jesus explains it as follows:

John 3:19-20

This **now** is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who is **now** doing evil **now** hates the light and does not **now** choose to come to the Light for fear that his deeds may be caused to be exposed.

John 11:9-10

Are there **now** not twelve hours in the day? If anyone may **now** walk in the day, he does not **now** stumble, because he **now** sees the light of this world. But if anyone may **now** walk in the night, he **now** stumbles, because the light is not **now** in him.

I am sure we all know people like this. They are those who believe that hell will be one big party, and they treat those who love the light as if they are beyond stupid. They are not afraid to rouse Leviathan;

after all they have given themselves to him. He is their father the devil, and they want to do the desires of their father.³

The Leviathan

When you look up this word “Leviathan” you get all sorts of descriptions. The notation in many Bibles refer to it as a mythical sea creature and in others the Leviathan is referred to as a large crocodile. In Jewish literature, Leviathan is said to be three hundred miles in length with brilliant light proceeding from his eyes. When he is hungry, he sends forth heat from his mouth that makes all the waters of the deep boil. And if he put his head into Paradise, no living creature could endure the odor of him. It is said that the fish that swallowed Jonah barely escaped being eaten by Leviathan, for he eats one whale a day. It is awesome what our imaginations conjure up when we address spiritual pictures which are hard to understand.

Here is a fresco called “The last judgment” painted by Giacomo Rossignolo and a more common rendering of Leviathan.



Despite the notations in your Bible, Leviathan is not mythical at all, because in **Job 41** God gives us an amazing description of this creature. He is described as perhaps the most fantastic creation in the heavenly realms, a bedazzlement of God’s handiwork. **Yahweh** describes what can only be defined as an awesome dragon with smoke and fire coming forth from his mouth. The description is exactly like the images of dragons we find in the artwork of many cultures.

Like a dragon, Leviathan is fearsome—unassailable by man or any other created thing. With this description, it leaves us few choices in terms of identifying this creature. Not directly, but in a very poetic fashion, Leviathan is identified as none other than Lucifer, the devil. After a fantastic description detailing the dragon, the last two verses of **Job 41** say, “*Nothing upon the dust (or in the realm of man) is like him (or is his equal), one made without fear. He looks on everything that is high; he is king over all the sons of pride*” (**Job 41:33-34**).

³ John 8:44

With that description, let's connect the dots. Here is what we know.

According to **Genesis 1:28**, God has given dominion to man over all the beasts of the earth, the fish of the sea, the birds in the air, and over every living thing that moves on the earth. But since Leviathan is unassailable by man, and nothing in the realm of man is his equal, we can be pretty sure we are getting a description of a heavenly being, some sort of angelic creature.

In **Isaiah 27:1**, Leviathan is likened to a serpent, a twisted serpent, and is described as the dragon who lives in the sea. As we learned from our study in **Revelation**, the sea is a metaphor or a picture of the restless masses of humanity. And in **Job 1** and **2**, we see that Satan spends time roaming the earth—in effect doing his business on the great seas, watching, studying mankind, and churning up those seas. Then in **Ezekiel 28**, we find another fantastic description of Lucifer and the way God bedazzled him, and like **Isaiah 27:1**, he is again linked to the serpent, specifically the serpent in the Garden of Eden. This passage also gives substance to why he is called the king over all the sons of pride.

Ezekiel 28:12-17

You were the model of perfection, full of wisdom and exquisite in beauty. **You were in Eden, the garden of God.** Your clothing was adorned with every precious stone—red carnelian, pale-green peridot, white moonstone, blue-green beryl, onyx, green jasper, blue lapis lazuli, turquoise, and emerald—all beautifully crafted for you and set in the finest gold. They were given to you on the day you were created. I ordained and anointed you as the mighty angelic guardian.

You had access to the holy mountain of God and walked among the stones of fire. You were blameless in all you did from the day you were created until the day evil was found in you. Your rich commerce led you to violence, and you sinned. So, I banished you in disgrace from the mountain of God. I expelled you, O mighty guardian, from your place among the stones of fire.

Your heart was filled with pride because of all your beauty. Your wisdom was corrupted by your love of splendor. So, I threw you to the ground and exposed you to the curious gaze of kings.

Job 41:34 says Leviathan looks on everything that is high; he is king over all the sons of pride. His heart was so filled with pride, and he was so full of himself, that in **Isaiah 14:13-14** he makes all these audacious claims towards everything that is high. He believed he could take on **Yahweh** and supplant his role as judge and sovereign ruler over the hosts of heaven, over the angelic beings. He says, *"I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of the Assembly, on the utmost height of the sacred mountain; I will ascend above the top of the clouds; I will make myself like the Most High God."* The arrogance of this created being knows no bounds. This king of the sons of pride literally convinced himself that with the works of his own hands, he can be like the Most High God. (tragically, this is the same boast humans make when they believe they can be good like God).

Thankfully, it does not matter what Lucifer boasts, **Yahweh** will bring his boasting to naught as He says in reply: *"Nevertheless, you will be thrust down to Sheol, to the recesses of the pit."*⁴ Eventually Lucifer will

⁴ **Isaiah 14:15**

be thrown into the lake of fire and brimstone where he will be tormented day and night forever and ever.⁵ So much for Lucifer's pride; it is going to get him nothing but eternal despair.

Still, just so you understand how mighty and unassailable this demon is to anyone but his creator, **Yahweh**, even Michael the archangel was unwilling to confront him directly and dared not pronounce a railing judgment against him, when they argued over the body of Moses, but instead said, **Yahweh** rebuke you.⁶

This is why it is foolishness for people to run around rebuking the devil. He is not afraid of you; in fact, he looks down on you. The only one he is terrified by is his master, **Yahweh Sabaoth**. Now if **Yahweh Sabaoth** (translated in most Bibles as the Lord of Hosts, or the Lord of Heaven's armies) has made His abode in you, then you can be assured that Leviathan, this dragon, the serpent of old, is terrified of **Yahweh** within you. **Yahweh** is where our protection comes: His life in ours, which is the Design Point of true Christianity.

To complete our understanding of this picture of a dragon which is attached to the name Leviathan, Satan is referred all throughout the book of **Revelation** as a dragon.⁷ And there is no need to make any guesses as to his identity. In **Revelation 20:2**, he is specifically called out as the dragon, the serpent of old, who is the devil and the Satan. Thus, we can say with a lot of confidence that this reference to Leviathan who was in Eden, the garden of God, is speaking of the angelic being, Lucifer who abandoned his rightful place as the light bearer and has been consumed by darkness and lies.

When we get to **Job 41**, I think you will be awe struck by the description God gives of this dragon, it has the same feeling as his description of Lucifer's beauty and might in **Ezekiel 28:12-17**, just in a more dark and creepy way.

Again, Job said, "*Behold, let that night be barren; let no joyful shout enter it. Let those pierce it who {“arar”} curse the day, who are prepared to rouse Leviathan.*" Job is so upset he says, let all the spiritual forces of wickedness in the heavenly places, and let the people who love darkness and hate the light, those who are so beholden to their evil that they are willing to call forth the Satan, speak a curse (“arar”) against the day of his birth. That is quite a damnation. Job is not just angry about what is happening to him, he is furious beyond reason.

“Let the stars of its twilight be darkened; let it be forced to wait for light but have none and let it not see the breaking dawn, because it did not shut the doors of the belly or be caused to hide trouble from my eyes.” (Job 3:9-10).

To Job, at this moment, the day of his birth evokes such a loathsome thought he wishes he would have never been born and that this day would be punished for letting him live. The phrase about the “*doors of the belly*” is a poetic way of speaking of his mother's womb.

Job 3:11-19

Why did I not die from the womb, come forth from the belly and expire? Why did the knees receive

⁵ See **Revelation 20:10**

⁶ **Jude 9**

⁷ **Revelation 12:3, 4, 7, 9, 13, 16, 17; 13:1, 2, 4, 11; 16:13; 20:2**

me, and why the breasts, that I should suck? For now, I would have lain down and been quiet; I would have slept then, I would have been at rest, with kings and with counselors of the earth, who rebuilt ruins for themselves; or with princes who had gold, who were caused to fill their houses with silver. Or like a miscarriage which is discarded, I would not be, as infants that never saw light. There the wicked cease from raging, and there the weary are at rest. The prisoners are at ease together; they do not hear the voice of the taskmaster. The small and the great are there, and the slave is free from his master.

This is a powerful expression of hopelessness and despair that teaches us truth about the afterlife, or, more accurately, half of the truth. You see, not everyone rests when they die, for the wicked are never at rest, only those who are deemed to be righteous experience the rest Job is talking about. Job fancied himself one of those who would spend his death at rest, and he longed for it. He was not afraid of death, and he preferred it to the suffering he was enduring.

The Truth About Sheol

We know from Jesus' story in **Luke 16:19-31** that the dead just don't sleep in peace and the wicked do not cease from raging; in fact, the wicked are never at rest. Jesus once spoke of a poor destitute man named Lazarus and a rich man who joyously lived in splendor every day. Much like Job, Lazarus was covered with sores, such that even the dogs were coming and licking his wounds. Daily, he lay at the gate of this rich man, and he longed to be fed with the crumbs falling from the rich man's table; but he got none.

Jesus explains that both men died, and they descended to Sheol or Hades, the place of the dead. Lazarus went to the part of Sheol called the "Bosom of Abraham" and was comforted and was at rest. Whereas the rich man went to the other half of Sheol that is more adequately described as "Hell," a place of unending torment.

The rich man could see Lazarus in the Bosom of Abraham and asked his forefather Abraham, who seems to be overseeing the affairs of Sheol, to let this poor man come over to his side of Sheol in order that he (Lazarus) may dip the tip of his finger in water and cool off his tongue for he was in agony in flames. The arrogance of this man! Even in his state of anguish, he still looked at Lazarus as being no better than a servant who should come and care for his needs.

Aside from the audacity of the rich man, the point is that neither of these men were asleep, and the rich man was not at rest. To him death was not the blessed hiding place to avoid the terrors of this world, nor was it some big wild party with his friends with music blasting and libations for all. It is true the small and the great are there, and the slave is free from his master, however, the experience of the afterlife all depended upon which side of Sheol a person inhabited.

Think of Sheol as a holding place for the dead, where in the Bosom of Abraham they are kept and comforted until they are freed to be with Jesus, and in Hell they are imprisoned and tormented, until they are dispositioned to their eternal habitation, which is the Lake of Fire.

In **Matthew 12:40**, Jesus said that after His death he would spend 3-days and 3-nights in the belly of the earth. It is understood from **Psalms 16:8-11** and **1 Peter 3:19** that He went down to Sheol (also known

in Greek as “Hades”).⁸ The scriptures declare that Jesus was not abandoned to Hades nor did His flesh suffer any decay due to His death.⁹ So what was He doing there?

Jesus went forth to call out of the Bosom of Abraham all the people who had died in faith, believing and betting their life on **Yahweh**, even those who were rebellious (for instance, Abraham, Jacob, Samson, and David). He brought them with Him to heaven, to their eternal habitation. He literally set the captives free, for these people were a gift from the Father to the Son.¹⁰

Prior to the cross, no one could enter heaven, no one could be in the presence of God, for their sin had yet to be atoned. Thus, they were safely kept and preserved by their faith in a place of comfort until Christ would ascend to His Father. They were imprisoned so to speak, they were not free; but they were comforted, and they rested as they waited for the time of their release.

Jesus knew that upon His death He would descend to Sheol, which is why Jesus told the thief on the cross, “*Truly I **now** say to you, today you will in the **future** choose to be with Me in paradise.*”¹¹ While there, Jesus revealed Himself to all the prisoners. To those imprisoned in the Bossom of Abraham, He proclaimed that He was the object of their Faith, that He is **Yahweh**. To those imprisoned in Hell, he proclaimed that they had rejected Him, that they had rejected **Yahweh**.¹²

When Jesus ascended into heaven, He emptied the Bossom of Abraham of all the righteous and “led captivity captive,” He redeemed them from the realm of the dead and took them to be with Him in Heaven.¹³ On the other side, Hell, the place of torment, and agony in flames, there is no rest for the wicked in death.

As for the people who are now believing, now betting their lives on **Yahweh**, just like a little child who depends upon **Yahweh** for all things all the time (which is the definition of faith, expressed as “*the assurance of things hoped for and the evidence of things not seen*”), when they die they do not go to Sheol, but are immediately brought in to the presence of God in the heavens where they join the saints of old who once occupied the Bosom of Abraham.¹⁴

So, while Job expressed his desire to die and to simply find rest, you now know that death is only something to be desired if you have lived by faith in **Yahweh**, if you know His name and bet your life on His name. Still, Job clearly made his point. His life sucks and he would rather die and join those in the Bossom of Abraham than live and suffer mercilessly.

Let’s stop here and we will pick back up next week with Agony of it all.

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

⁸ The Septuagint, the Greek translation of the Hebrew Scriptures, usually translates “Sheol” as “Hades,” this interim place of the dead.

⁹ **Acts 2:25-33**

¹⁰ **Psalm 68:18; see also Hebrews 11**

¹¹ **Luke 23:43**

¹² **1 Peter 3:19**

¹³ **Psalm 68:18; Ephesians 4:8-10**

¹⁴ **Hebrews 11:6; Philippians 1:21-26; John 12:26**