

Devotional Questions – Job 3:1-26

1. Was Job wrong in cursing the day of his birth? Why or why not?
2. Can questions serve to strengthen faith, not simply destroy it?
3. How important is it to know that we are not alone in our struggles – why?
4. What benefit does Job see if he had never been if he had never been born? Why is that thought so attractive to him?
5. What ‘why’ questions did Job ask:
 - a. Job 3:11
 - b. Job 3:12
 - c. Job 3:16. This is not a question but a statement of a benefit of dying at birth.
 - d. Job 3:20. This is not explicitly a why question.
 - e. Job 3:23
6. What is it that Job feared ([Job 3:25])?

Further Thoughts

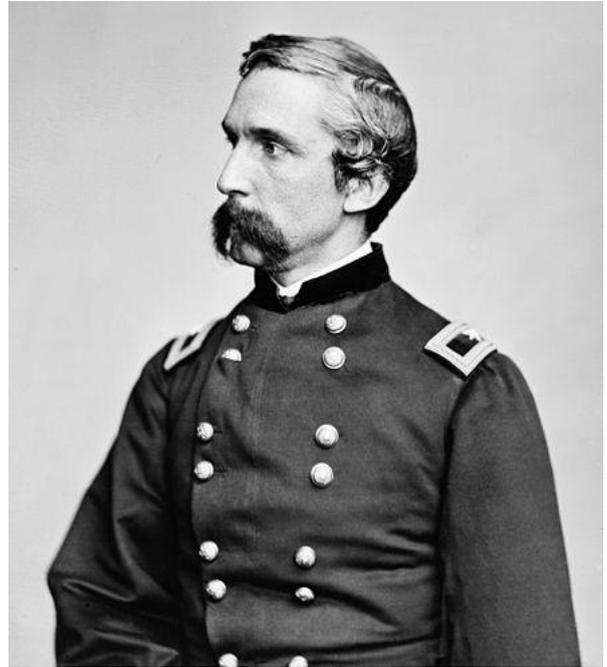
1. Job apparently speaks the words of chapter 3 within hearing of his wife* and friends. If you had been there and heard him speak the words in chapter 3 how would you have responded? *Mrs Job was gone by this time and did not return. Her last recorded words were “**curse God and die**” Job 2:9. She most likely did, as Rebekah did in associating with a curse in that her son Jacob never saw her again after departing for Haran, with the curse on his mother already in operation “**And his mother said unto him, Upon me be thy curse, my son: only obey my voice...And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?”** Genesis 27:13, 46. See Leviticus 24:15, no doubt already applicable in Job’s time, “**And thou shalt speak unto the children of Israel, saying, Who-soever curseth his God shall bear his sin,**” likewise anyone who even prompts another to sin, as Mrs Job did with Job and as Balaam did with Israel and died for it, Numbers 31:8, 16, Revelation 2:14. Note therefore that Mrs Job is *absent* from Job 42:7-17.
2. Why is it that many Christians struggle with this chapter? What is it about this chapter that we do not like?

Devotional Questions – Job 3:1-26, Answers to Questions

See Dr Ruckman's commentary *The Book of Job* pp 33-47, 607-609 and the *Ruckman Reference Bible* p 732 for detailed comments.

1. Was Job wrong in cursing the day of his birth? Why or why not?

Note first that a *No* answer could risk *God's* chastising, *good* but **“grievous”** Hebrews 12:6-11 but a *Yes* answer could risk *the devil's* e.g. *“God, how about I put on them what you let me put on Job?”* i.e. **“Judge not, that ye be not judged”** Matthew 7:1. Before daring to answer, therefore, consider your state of mind after having **“sat down among the ashes...upon the ground seven days and seven nights”** Job 2:8, 13 and pray for God to sustain you as He did Brigadier General Joshua Lawrence Chamberlain 1828-1914, who fought for the Union during the American Civil War 1861-1865. The following is a brief account of General Chamberlain's dependence on God from Chamberlain's biography *In the Hands of Providence* pp 214-215 by Alice Rains Trulock. This is what happened after Chamberlain was very severely wounded in the battle of Petersburg, Virginia, June 18th 1864.



Brigadier General Joshua Lawrence Chamberlain in the 1860s
en.wikipedia.org/wiki/Joshua_Chamberlain

Chamberlain was taken to the division hospital, already choked with wounded. A private of the 143rd Pennsylvania lay on an operating table awaiting amputation of his leg. *“He heard Chamberlain ask to be laid to one side, saying that he was all right and they should take care of his boys.”* Instead, the surgeons gave priority to Chamberlain, though on inspection of his wound, they thought he would not survive. The bullet *“had torn through his whole body from right thigh to left hip, severing blood vessels, nicking the urethra and bladder, and crushing bone before it stopped.”* Nevertheless, the surgeons worked on Chamberlain all night, though stopping at one point because of his terrible pain. He urged them to continue but in the cold light of dawn, believing death was near, he pencilled a short note to his wife and children:

“My darling wife I am lying mortally wounded the doctors think but my mind & heart are at peace Jesus Christ is my all-sufficient savior. I go to him. God bless & keep & comfort you, precious one, you have been a precious wife to me. To know & love you makes life & death beautiful. Cherish the darlings & give my love to all the dear ones. Do not grieve too much for me. We shall all soon meet Live for the children Give my dearest love to Father, mother & Sally and John Oh how happy to feel yourself forgiven God bless you evermore precious, precious one Ever yours Lawrence”

Chamberlain survived his wound and though its effects were permanent, he recovered sufficiently to serve at the front for the rest of the war and lived to the age of 85. Like Job, Chamberlain fulfilled Psalm 91:16 **“With long life will I satisfy him, and shew him my salvation.”**

Unlike Job, Chamberlain could follow *God's* exhortation **“Thou therefore, my son, be strong in the grace that is in Christ Jesus”** 2 Timothy 2:1, Chamberlain's wife and children were safe at home and his wife didn't leave him but the Lord's encouragement to Isaiah still holds good and is worth remembering. **“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee”** Isaiah 43:2.

2. *Can questions serve to strengthen faith, not simply destroy it?*

One question is vital i.e. **“what saith the scripture?”** Romans 4:3, Galatians 4:30. This writer knows from scripture that *the Lord’s intercession is what strengthens faith according to the only time the two terms are mentioned together in the same scripture, along with others in context.*

“And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” Luke 22:31-33 with Romans 8:26, 27, Hebrews 7:25.

Both the Lord and Paul emphasise strengthened faith *for the sake of others as well as oneself.*

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God” 2 Corinthians 1:3-4.

Note that *strengthened faith via the Lord’s intercession* is what engenders *boldness in prayer* in that **“in Christ Jesus our Lord...we have boldness and access with confidence by the faith of him”** Ephesians 3:11-12 with Galatians 2:20 **“I live by the faith of the Son of God.”**

3. *How important is it to know that we are not alone in our struggles – why?*

It is important to know this when no other person appears to be at hand to help. Observe that the Lord Jesus Christ knew what it was like to be *utterly alone*, for a time, when literally *no-one* was at hand to help Him *not even God His Father.*

“And they all forsook him, and fled” Mark 14:50.

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?” Matthew 27:46.

“And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?” Mark 15:34.

The reason why is again *for others* as well as oneself, as again Paul explains, with respect to the steadfast presence of the Lord with the believer in order to **“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine”** 2 Timothy 4:2. This was true, for example, even if without suffering, for a missionary turning up for a specially arranged prayer meeting for that particular missionary. The missionary found that he was the only one there (related to this writer by that missionary, Melbourne, Australia, circa 1972).

“At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion” 2 Timothy 4:16-17.

4. *What benefit does Job see if he had never been if he had never been born? Why is that thought so attractive to him?*

Job desires death: **“Why died I not from the womb? why did I not give up the ghost when I came out of the belly?”** Job 3:11 i.e. *Biblical death* is when *the spirit* leaves, Ecclesiastes 12:7.

Job then expresses the perceived benefit of this desire and its attraction to him in Job 3:13 as the only way, futile of course, that he could have achieved rest. **“For now should I have lain still and been quiet, I should have slept: then had I been at rest.”**

Any individual now has the Lord Jesus Christ’s invitation for rest that is *not* futile.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” Matthew 11:28-30.

5. What 'why' questions did Job ask:

- a. Job 3:11 **"Why died I not from the womb? why did I not give up the ghost when I came out of the belly?"**
- b. Job 3:12 **"Why did the knees prevent me? or why the breasts that I should suck?"**
- c. Job 3:16 **"Or as an hidden untimely birth I had not been; as infants which never saw light."** This is not a question but a statement of a benefit of dying at birth. See Question 4.
- d. Job 3:20 **"Wherefore is light given to him that is in misery, and life unto the bitter in soul;"** This is not explicitly a why question but with Job 3:21 **"Which long for death, but it cometh not; and dig for it more than for hid treasures"** it is a pointer to "great tribulation" Matthew 24:21, Revelation 7:14 of Daniel's 70th Week when according to Revelation 9:6 **"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."** The Book of Job is prophetic, showing that the Book's actual Author is God. **"...for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure"** Isaiah 46:9-10. See Job 2 Question 2 www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php.
- e. Job 3:23 **"Why is light given to a man whose way is hid, and whom God hath hedged in?"**

See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php Job 1 – Summary Thoughts p 1 for the total of the 13 specific why questions that Job asks about his suffering*; Job 3:11 twice, 12 twice, 23, 7:20, 21, 9:29, 19:22, 28, 21:4, 24:1, 27:12, a pointer to Satan **"the crooked serpent"** Job 26:13. *Job 31:3 **"Why then should I think upon a maid?"** is not about suffering.

Job's questions and declaration in Job 3:11, 12, 16, 20, 23 are summed up in his later declaration of his despairing of life itself **"So that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live alway; let me alone; for my days are vanity"** Job 7:15-16. Today's believer at least has the assurance when faced with despair that Paul explains.

See Job 2 Question 4 www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php.

"For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" 2 Corinthians 1:8-10.

6. What is it that Job feared ([Job 3:25])?

Job 3:25 states **"For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."**

Job's fear would be that for all the "good at the hand of God" Job 2:10 that he had received, God would eventually even up the score, so to speak, with evil, such as Job had now received. This seems to be a form of fatalism en.wikipedia.org/wiki/Fatalism with God perceived as arbitrarily doling out blessing and cursing in equal portions regardless of how much an individual had sought to please God, as Job had done, Job 1:1.

If so, that wasn't really Job **"in his right mind"** Mark 5:15. Job's right mind emerges later even in the depths of his suffering and points in anticipation of the 2nd Advent for today's believer.

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" Job 19:25-27.

Further Thoughts

1. Job apparently speaks the words of chapter 3 within hearing of his wife* and friends. If you had been there and heard him speak the words in chapter 3 how would you have responded? *Mrs Job was gone by this time and did not return. Her last recorded words were **“curse God and die”** Job 2:9. She most likely died, as Rebekah did in associating with a curse in that her son Jacob never saw her again after departing for Haran, with the curse on his mother already in operation **“And his mother said unto him, Upon me be thy curse, my son: only obey my voice...And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?”** Genesis 27:13, 46. See Leviticus 24:15, no doubt already applicable in Job’s time, **“And thou shalt speak unto the children of Israel, saying, Who-soever curseth his God shall bear his sin.”** likewise anyone who even prompts another to sin against God, as Mrs Job did with Job and as Balaam did with Israel and died for it, Numbers 31:8, 16, Revelation 2:14. Note therefore that Mrs Job is *absent* from Job 42:7-17.

See *Question 1*. Suggested right responses would be:

- Not according to Job 2:12 “And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.” This is *definitely not* **“to comfort them which are in any trouble”** 2 Corinthians 1:4.
- But according to Job 2:13 “So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.”
- Then according to “the comfort wherewith we ourselves are comforted of God” 2 Corinthians 1:4, trusting God for the words of comfort as Zechariah observed **“And the LORD answered the angel that talked with me with good words and comfortable words”** Zechariah 1:13. This writer remembers a case at Monash University, Melbourne, Australia, circa 1973 while in residence at Richardson Hall, in which one or both of the parents of a female student then living in the same hall died in a shooting incident. This student necessarily had to return home for a short period of time after the incident and on the evening when she came back to the hall, the other students living around her remained with her in her room until it was time for everyone to retire. This writer does not recall anything in particular being said at the time, though anything said was intended as comfort. It was also the simple presence of the other students that was important for the girl at the time. It is **“the presence of the LORD”** that is essential for the believer. Job isn’t aware of **“the presence of the Lord”** for most of his ordeal, Job 23:3, 8-9, until Job 38 and then largely by way of rebuke when he is, Job 38-41.

However, Job, as Job 42:7-17 shows, was eventually blessed by **“the presence of the LORD”** Genesis 3:8, 4:16, 1 Chronicles 16:33, Job 1:12, 2:7, Psalm 97:5 twice, 114:7, Jeremiah 4:26, Jonah 1:3 twice, 10, Zephaniah 1:7, Acts 3:19, 2 Thessalonians 1:9, 15 references in all, as the Lord said **“with good words and comfortable words”** Zechariah 1:13 to Moses and as applies now e.g. if a believer has to go for a hospital appointment.

“And he said, My presence shall go with thee, and I will give thee rest” Exodus 33:14.

2. *Why is it that many Christians struggle with this chapter? What is it about this chapter that we do not like?*

Noting that the Christian is *by definition* one who can truthfully testify that **“Christ liveth in me”** Galatians 2:20 and that he is **“the temple of the Holy Ghost”** 1 Corinthians 6:9 with **“Christ in you, the hope of glory”** Colossians 1:27 for **“the body of Christ, and members in particular”** 1 Corinthians 12:27, a Christian, as distinct from Job, may struggle with Job 3 for the same reason that the believer struggled with *The Footprints in the Sand*. See over-page.

Today’s believer therefore needs to keep in mind God’s promise through Isaiah.

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness”

Isaiah 41:10

Christians may not like this chapter because it speaks of:

- *cursing* rather than *blessing*, Job 3:1
- *perishing* rather than *reviving*, Job 3:3
- *darkness* rather than *light*, Job 3:4
- *death* rather than *life*, Job 3:5
- *mourning* rather than *rejoicing*, Job 3:8
- *misery* rather than *prosperity*, Job 3:20
- *calamity* rather than *safety*, Job 3:25, 26

It is as challenging for today’s believer now, 2 Corinthians 1:8-10, to accept as for Job then, Job 2:10, the Lord’s own testimony about the above distresses.

“I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things” Isaiah 45:7.

It is then that **“the grace of our Lord Jesus Christ”** is most needful. Note the following nine-fold *Biblical* benediction.

“The grace of our Lord Jesus Christ be with you. Amen” Romans 16:20.

“The grace of our Lord Jesus Christ be with you all. Amen” Romans 16:24.

“The grace of our Lord Jesus Christ be with you” 1 Corinthians 16:23.

“The grace of our Lord Jesus Christ be with your spirit. Amen” Galatians 6:18.

“The grace of our Lord Jesus Christ be with you all. Amen” Philippians 4:23.

“The grace of our Lord Jesus Christ be with you. Amen” 1 Thessalonians 5:28.

“The grace of our Lord Jesus Christ be with you all. Amen” 2 Thessalonians 3:18.

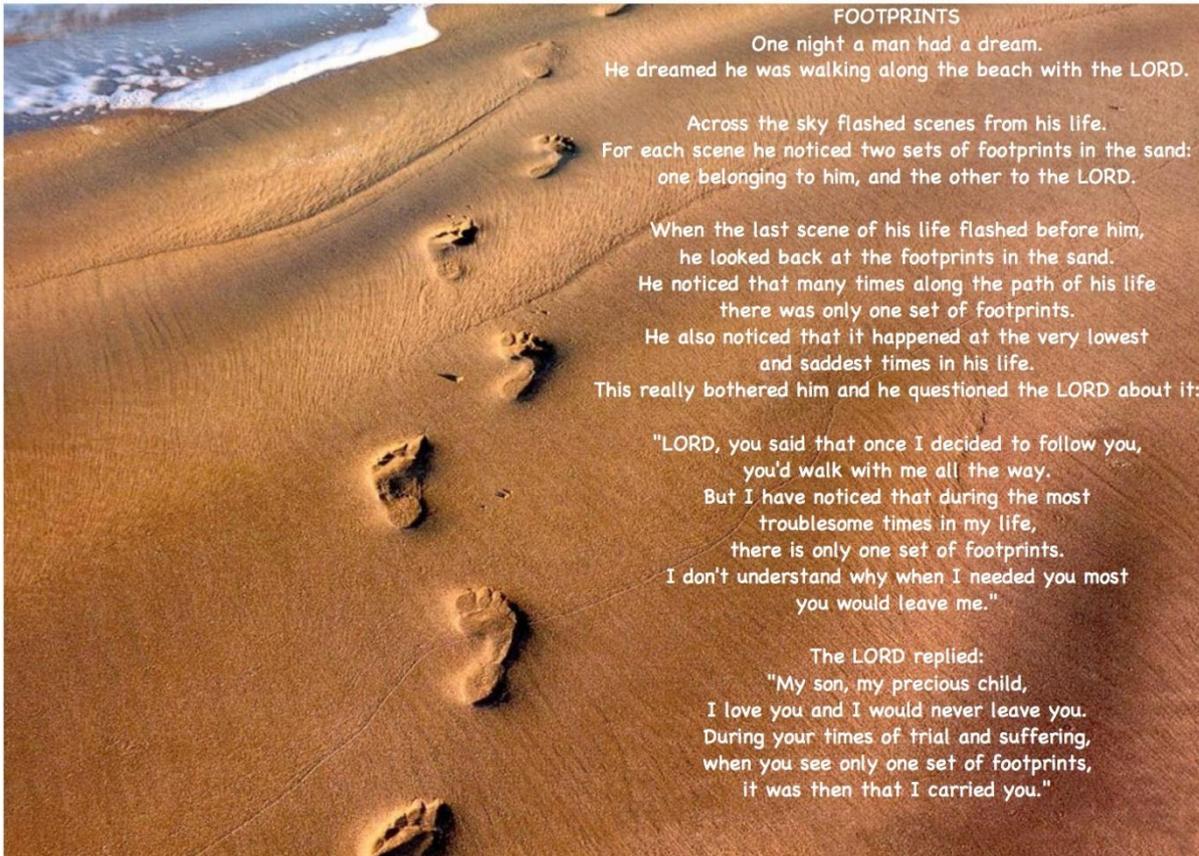
“The grace of our Lord Jesus Christ be with your spirit. Amen” Philemon 25.

“The grace of our Lord Jesus Christ be with you all. Amen” Revelation 22:21. Revelation 22:21 is how the 1611 Holy Bible ends, noting that **“the old testament”** 2 Corinthians 3:14 ends with **“a curse”** Malachi 4:6, such as Job invoked, Job 3:1 and **“the new testament”** 2 Corinthians 3:6 ends with the promise of **“grace”** and **“Amen”** i.e. as defined in 1 Kings 1:36 **“Amen: the LORD God of my lord the king say so too”** and as Job received, Job 42:7-17 and as today’s believer can received through the Lord Jesus Christ.

“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us” 2 Corinthians 1:20.

Appendix 1 – Footprints in the Sand

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” Isaiah 41:10



www.caradocmission.org/ministry/footprints

This writer does not endorse the use of modern versions by the site owners but their graphic is good.

Appendix 2 – “Leviathan” Job 41:1 and “mourning” Job 3:8

Leviathan

Young’s *Analytical Concordance* gives *leviathan* as a transliteration of the Hebrew word לִיְיָתָן *livyathan*. See also en.wikipedia.org/wiki/Leviathan

The term *livyathan* occurs 5 times in the 1611 Holy Bible where it is given as “*leviathan*” Job 41:1, Psalm 74:14, 104:26, Isaiah 27:1 twice. Psalm 104:26 associates “*leviathan*” with “*great beasts*” Psalm 104:25 i.e. “*great whales*” Genesis 1:21 and the whale is associated with “*Pharaoh king of Egypt...as a whale in the seas*” Ezekiel 32:2, who as a world ruler, Egypt being a type of the world, from which the Lord delivers His people, Numbers 15:41, Galatians 1:3, 4. Pharaoh and in turn the whale are therefore types of the devil, who is “*the prince of this world*” John 12:31, 14:30 and “*the god of this world*” 2 Corinthians 4:4.

Psalm 104:26 therefore associates “*leviathan*” with the devil, who is as a beast, “*as a roaring lion*” 1 Peter 5:8.

Psalm 74:14 then refers to “*the heads of leviathan.*” The graphic is therefore not correct though vivid nevertheless and indicative of Isaiah 27:1 that states “*In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.*”

“*Leviathan*” is therefore the serpent and the dragon with multiple heads. John therefore identifies “*leviathan*” explicitly as the devil, Satan. That is therefore what the word “*leviathan*” really means.

“*And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads*” Revelation 12:3.

“*And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him*” Revelation 12:9.



“*Destruction of Leviathan*”
1865 engraving by Gustave Doré

Mourning

The Hebrew term *livyathan* occurs once in the 1611 Holy Bible *translated correctly* as **“mourning”**: **“Let them curse it that curse the day, who are ready to raise up their mourning”** Job 3:8.

The Hebrew term *livyathan* is given in various bibles as follows.

“mourning”

1540 Great, 1549 Matthew, 1568 Bishops’, 1583 Geneva, 1611, 2011+ AV1611s: 6 versions.

The 1611, Cambridge Cameo and Concord and the TBS Westminster Reference AV1611 i.e. 2011 AV1611s have “*leviathan*” as a marginal note.

“Leviathan”

Brenton’s LXX f.n., text “*the great whale*,” “*Leviathan*” is not in the text: one version

1385, 1395 Wycliffe, 1535 Coverdale: 3 versions

Jerome’s 405 Latin Vulgate, transliterated, Green’s Hebrew-English Interlinear Old Testament, 1609-1610, 1749-1752 DR Douay-Rheims, 1885 RV Revised Version, 1901 ASV American Standard Version, 1977, 1995 NASVs, RSV, NRSV, JB, NJB Jerusalem, New Jerusalem Bibles, 1984, 2013 NWTs, New World Translations, 1984, 2011 NIVs, NKJV, ESV, GNT Good News Translation, HCSB, NCV New Century Version with “*sea monster*,” NET New English Translation, NLT New Living Translation: 23 versions

OMIT

CEV Contemporary English Version, TLB The Living Bible: two versions

35 versions in all

“Mourning” is correct because Job 3:8 refers prophetically to the mourning that will arise at the death of the Antichrist **“the idol shepherd that leaveth the flock”** Zechariah 11:17 i.e. **“The beast that thou sawest was, and is not...shall ascend out of the bottomless pit, and go into perdition”** Revelation 17:8 with **“the number of a man; and his number is Six hundred threescore and six”** Revelation 13:18 who is **“wounded to death”** with **“his deadly wound”** Revelation 13:3. Ezekiel prophesies this mourning. **“Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him”** Ezekiel 31:5.

Then **“sorrow is turned into joy before him”** Job 41:22 namely **“the dragon which gave power unto the beast”** Revelation 13:4 with Revelation 12:3, 9 above, when **“the beast”** i.e. **“The beast that thou sawest was, and is not...shall ascend out of the bottomless pit, and go into perdition”** Revelation 17:8 comes back from the dead as **“the son of perdition”** John 17:12, 2 Thessalonians 2:3-4 *indwelt by Satan, Luke 22:3 and is himself “a devil”* John 6:70, to assume world ruler-ship in that **“his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?”** Revelation 13:3-4.

See Dr Ruckman’s commentary *The Book of Job* pp 34, 607-609 and the *Ruckman Reference Bible* p 732. Use of “*leviathan*” in Job 3:8 breaks the above cross references and creates an apparent contradiction between Job 3:8, 41:10 concerning **“those who are ready to rouse/arouse Leviathan”** versus **“No-one is fierce enough to rouse him/No one is so fierce that he would dare stir him up”** NIVs, NKJV. As is usually the case with the 1611 Holy Bible versus the modern versions, the decision is between following the 16th century English Protestant Reformation or Rome and Watchtower. Solomon’s exhortation should be carefully considered. **“Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded”** Proverbs 13:13.

See also www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book pp 35-36, 37.

Genesis 1:21

“whales” AV1611

“creatures of the sea” NIV, “sea creatures” NKJV, “sea serpents” JB, “sea monsters” NJB, NWT

Whales are the one species not named by Adam, Genesis 2:19, because they are a type of Satan, Job 41:1, Psalm 104:26, Ezekiel 29:3, 32:2, Jeremiah 51:34, Jonah 1:17, 2:2, Matthew 12:40. Note first that the term “whales” in Genesis 1:21 matches that of “leviathan” in Psalm 104:26 in that God “created” the former and “hast made” the latter. Each is then specified in distinction from “every living creature that moveth, which the waters brought forth abundantly” and “the things creeping innumerable, both small and great beasts” which teem in “this great and wide sea.” “Leviathan” is therefore typified in the physical realm by the whale but he is also “that crooked serpent” Isaiah 27:1, another of God’s creatures whom “his hand hath formed” Job 26:13 and who inhabits “the deep” of Job 41:31. He also exists in the spiritual realm because he “beholdeth all high things” Job 41:34, Ephesians 6:12. He must be Satan because not only is he “that crooked serpent” he is a spirit being who can breathe fire, even “the fire of God” Job 1:12, 16, 41:21. Moreover, “he is a king over all the children of pride” and “upon earth there is not his like” Job 41:33, 34, whose heart “was lifted up” Ezekiel 28:17, Isaiah 14:13 but his name “livyathan” is actually “mourning” Job 3:8. Why? Because God has given Lucifer a new name to describe his fall, whose “pomp is brought down to the grave” Isaiah 14:11, who will be brought “to ashes upon the earth” Ezekiel 28:18, so that “the hope of him is in vain” Job 41:9. God has even named Leviathan’s earthly type, Genesis 1:21 instead of delegating this responsibility to Adam, Genesis 2:19, because Adam, “the son of God” Luke 3:38, should have had a testimony equivalent to that of the Lord Jesus Christ; “the prince of this world...hath nothing in me” John 14:30. The modern versions now try to cover for the enemy, who was once, ironically, “the anointed cherub that covereth” Ezekiel 28:14...

Job 3:8

“mourning” AV1611

“Leviathan” NIV, NKJV, NWT, JB, NJB

The ‘Hebrew’ is “Livyathan” but God HIMSELF states, in effect, that GOD ALONE is able to stir up Leviathan, Job 41:10. The modern versions, no doubt faithful to the ‘original Hebrew’ (!), therefore contradict God Himself!