

## ***Job Chapter 41***

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- After all the dialogue between Job and his comforters God has finally answered.
  - His initial questions to Job relate to creation and the universe, seemingly intended to demonstrate to Job how little he really knows, and how little he can actually control.
  - God then takes it down a few notches to things that Job should be able to observe and figure out, like the ways of wild goats, deer, and unicorns, and also the behemoth.
  - Then God sort of chided Job that if he knew all these things he should be able to rule the earth, he should be able to control “behemoth.”
  - As I mentioned some think behemoth is an elephant, or hippo, or rhinoceros - but I think we’re talking about dinosaurs.
  - So now, continuing in that direction, or that line of discussion God asks about “leviathan.” All of chapter 41 focuses on leviathan.
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### V: 1-2 “Leviathan” a masculine noun meaning “mourning.”

- Leviathan is only mentioned 4 times in the Bible, including our text this morning.
- Our text describes leviathan as a huge indomitable (impossible to subdue or defeat) being that God created and whom only He fully comprehends and controls.
- Some think that Leviathan is a reference to a whale, the few Bible references we have seem to indicate that it’s something more than just a whale.

**Psalm 74:13-14** “<sup>13</sup>Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. <sup>14</sup>Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.”

**Psalm 104:25-26** “<sup>25</sup>So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. <sup>26</sup>There go the ships: there is that leviathan, whom thou hast made to play (mock, ridicule) therein.”

**Isaiah 27:1** “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.”

- It would appear that the leviathan is a sea creature, large, and scary. Related in some way to the “dragon” - dragons are mentioned more times in the Bible, particularly a few times as a reference to Satan. (I don’t like dragons!)
- Kind of like behemoth I’m thinking along the lines of a “water dinosaur.”
- The question at hand is can you draw out leviathan with a hook. Kind of like going fishing and catching a killer whale on the hook you’d hoped to catch a smaller fish on, do you think that’s going to work?
- One of the gruesome customs of the Assyrians was to place a hook in either the jaws or nose of their captives to keep them in line as they were moved about.
- Kind of like leading them around on leashes that they couldn’t fight against
- Do you think you could put Leviathan on a leash and control him? Since we’re basically talking about sea monsters, my guess is “no”.

V:3-5 Will he plead for you to let him go? Will he negotiate with you? Certainly not!

- Can you make him do what you want, as a slave or a pet?

V: 6-8 Do you really think you can do battle with him? Think about it, don’t go there.

- You won’t make that mistake twice!

V: 9-10 It’s only a false hope that you could stand before him. Who would dare to even stir him up?

- If you can’t overcome this creature that I’ve made, how could you possibly hope to stand before Me?
- If you can’t understand, overpower, or control the things I’ve made, what makes you think you can understand, overpower, or control Me?

V: 11 This verse is translated “Who hath prevented Me, that I should repay him?” in KJV

NASB - “Who has given to Me, that I should repay him?”

NIV - “Who has a claim against Me, that I must pay?”

AMP - “Who has first given to Me, that I should repay him?”

Paul relates the same thing, possibly quoting here from Job:

**Romans 11:35** “Or who hath first given to Him, and it shall be recompensed unto Him again?”

- The idea being: who has given anything to God that God didn't first give to them? What have any of us done that God owes any of us anything?
- This is God speaking and He's saying "Everything under heaven is Mine" - says the Lord.

V: 12-13 God is saying "I won't conceal or hide his splendid form, or his strength - his design.

- Who can uncover his face to put a bit or a bridle on him?

V: 14-17 Who wants to open the doors to his face, like looking into the open jaws of a shark, or a lion, or an crocodile? Fearsome creatures!

- Crocodiles have three sets or three rows of teeth, kind of like sharks have multiple rows of teeth - very sharp, angular - they are not made for chewing or masticating - they are designed for shredding and tearing and ripping.
- Who wants to open that door? Not me!
- He has this protective layer of scales for skin, an impenetrable armor.

V: 18-21 His snorting / sneezings, light shines - bright, fires.

- His eyes are red, like bloodshot eyes in the morning when people first wake up.
- Out of his mouth burning lamps, spark of fire, smoke out of his nostrils.
- His breath kindles coal, starts fire, flames go out of his mouth.
- I'm not a rocket scientist but this sounds kind of like a fire breathing dragon to me!

V: 22-25 The reference to a strong neck seems to eliminate the possibility of a whale. Breathing out fire, kindling coal eliminates crocodiles, and just about any other conventional animal we can come up with.

- The flakes or folds of his flesh are impenetrable, he has a heart like a rock - no compassion there.
- When he raises himself up, the mighty are afraid: by reason of breaking, - shattering, destruction - they purify themselves.
- They purified or purged themselves - kind of like Belshazzar when he saw the handwriting on the wall:

**Daniel 5:6** “Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.”

- The mighty were afraid, the not so mighty were really afraid!
- It would appear that fighting dragons is a dirty business...
- Moving on...

V: 26-30 The sword doesn’t do any good against him. Spears, arrows, and habergeon’s (long lance or spear like ax weapon / pike) don’t do any good either.

- Iron and brass are like straw and rotten wood - he blows right through them.
- Arrows, darts, stones, spears - are nothing to him.

V: 31-32 He leaves behind a wake as he moves; he makes his path to shine. As he moves or swims he creates a turbulent wake behind him.

- Have you ever moved your hand quickly through the water and seen all the bubbles that make the water look white? Described in this case as “hoary” or gray headed.

V: 33-34 Now we get to the spooky part:

- Upon the earth there is not his like - there is nothing like him or perhaps no other like him.
- He beholds all the high things, he sees them.
- He is king over all the children of pride - the first among them.
- He’s describing Satan.

**Isaiah 14:12-14** “<sup>12</sup>How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! <sup>13</sup>For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: <sup>14</sup>I will ascend above the heights of the clouds; I will be like the most High.”

**Ezekiel 28:15, 17** “<sup>15</sup>Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” - “<sup>17</sup>Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground...”

**Revelation 12:9** “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 20:2** “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.”

- Again the question at hand is if you can't control these things that I've created, behemoth and leviathan, these things are too great for you, why would you contend with Me?
- Job has finally come around to where God wanted him, he can't go for round three...

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## ***Job Chapter 42***

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V: 1-3 Job: “I know you can do all things...” You are unstoppable.

- No thought can be held back or kept from you, you know all things.
- Job is describing both the omnipotence of God, and the omniscience of God - that God is all powerful, and knows all things.
- <sup>3</sup>Job repeats God's question to Job - who is he that hideth counsel without knowledge? That's me Lord.
- Confession: I spoke of things about which I am ignorant, things too wonderful, too far above me.

V: 4 Job is again repeating the question or statement put to him by God:

- What I heard and understood prior to this pales in comparison to what I now see.
- That you would declare yourself unto me. That my view of who you are and what you are would be based on what you tell me, what you reveal to me about yourself.
- God's revelation of Himself: So many people get their information about God from other sources, instead of the real source - God Himself.

**Psalm 40:7** “... Lo, I come in the volume of the book it is written of Me.”

V: 5-6 I have heard of you, but now I've seen you (figurative sense) - because of that I abhor myself.

Isaiah had a vision of God, and upon seeing Him:

**Isaiah 6:5** "Then said I, woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

- I repent in dust and ashes. I am truly grieved and I repent.
- Job's knowledge of God had been indirect and impersonal, but that has changed, now it's personal.

V: 7 After bringing Job to the place of confession God turns His attention to Job's comforters.

- He singles out Eliphaz who was probably the eldest and the leader of the group.
- The issue is that God greatly dislikes being misrepresented - which should make every one of us tremble.

**2 Corinthians 3:3** "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

- God seems to hate being misrepresented:

**James 3:1** "My brethren, be not many masters, knowing that we shall receive the greater condemnation."

V: 8-9 God's instruction, direction for Eliphaz, Bildad, and Zophar:

- Take 7 bullocks, 7 rams, a very significant sin offering and ask "My servant Job..." let that sink in for a moment, "My servant Job...him will I accept..."
- Because they didn't speak that which was right, like My servant Job.
- All those prosperity teachers who've been telling people that God's gonna go broke unless they send in their social security checks, or that God needs their help - I wouldn't want to be in their shoes when they stand before God!
- All those stern, legalistic, controlling preachers of a false Gospel are gonna be in big trouble.
- Eliphaz, Bildad, and Zophar are wise in that they are obedient.
- Humble pie! With extra humblies...

V: 7-9 God refers to Job as “**My servant Job**” 4 X’s. This book starts out with the same reference.

Speaking to Satan the Lord said:

**Job 1:8** “...**hast thou considered My servant Job**, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?”

- How is it that Job served God? By enduring suffering and hardship, and not cursing God - thereby silencing the Devil. Suffering in the will of God is a ministry that God gives to a chosen few, or perhaps even to all at some time.

**2 Timothy 3:12** “**Yea, and all that will live godly in Christ Jesus shall suffer persecution.**”

V: 10-13 So as Job prays for his friends, he is blessed. You can’t minister to others without being ministered to yourself.

- Job received twice as much as before.
- His friends and family returned and sought to minister to him, comfort him. They came bearing gifts. Some see these as “fair weather friends...” who knows they might be, I’ll roll with “Love hopes all things, believes all things...”
- Twice as many sheep, camels, oxen, and donkey’s.
- He had the same amount of children, 10 again. That’s double, the first 10 weren’t really dead he just didn’t have access to them, they died in faith, he would see them again. 10 more is double!
- Presumably from the same wife who had encouraged him so much at the onset of this trial. She ended up bearing 20 children before she was all done.

V: 14-15 Job’s three daughters: Jemima, Kezia, and Kerenhappuch.

- Jemima: “Dove”, “Little Dove.”
- Kezia: “Cassia” “Precious”
- Kerenhappuch: “Child of Beauty”
- Beautiful names, beautiful girls, given the rare privilege of an inheritance among the sons.

V: 16-17 It’s estimated because of the ages of his older, now dead children that Job was probably about 70 when all of this started. He lives to be 140 - so the double blessing was just that, double the blessed life!

- Job got to see his sons, his grandsons, his great grandsons, and his great, great grandchildren - 4 generations then he died having lived a good life, old, and full of days.
- To die “old and full of days” was the goal of every person. It means more than a long life; it means a rich and full life that ends well. This is the way Abraham, and Isaac, and King David all died, “being old and full of days...”
- The greatest blessing was not the regaining of his health, nor his wealth, or the rebuilding of his family.
- Job’s greatest blessing was that of knowing God better and understanding His workings in a deeper way.

**James 5:11** “Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy.”

**Hebrews 12:11** “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

**James 1:2-4** “<sup>2</sup>My brethren, count it all joy when ye fall into divers temptations; <sup>3</sup>knowing this, that the trying of your faith worketh patience. <sup>4</sup>But let patience have her perfect work, that ye may be perfect / mature and complete, wanting nothing.”