

30b JOB

Let's pick up our study now in the book of Job, chapter 40. And we've been looking at the section here that deals with the hemoth, and have alluded to the fact that this is not only a literal creature, because God tells Job to look at it and to see that it is eating grass, but it does in fact have some mythological overtones. There are some interesting allusions throughout the Old Testament and throughout the book of Job to things that have sort of a literal and mythological element combined.

And I'm going to quote now from Elmer Schmick in the Journal of the Evangelical Theological Society and give you some examples. He says, there are references where the language of mythology appears as borrowed metaphors, use of names, etc. This is like the New Testament use of the heathen deity named Beelzebub for Satan.

As the writer stated in an earlier paper, and this is an earlier paper by Elmer Schmick, I'm going to work his name in as many times as I can. He wrote in an earlier paper, this marks a time of religious vigor and verbal fluency in artful poetic idiom without necessarily a thought given to polytheistic usage. The Canaanite linguistic substratum was readily available as a vehicle through which the prophets and poets could communicate the truth.

Does that make sense? There's an available pool of metaphors and common understanding that can be drawn upon to communicate, and why not use it? Everybody knows these are not real things, but they are convenient. We can say, well, I was at work today and I really had to sail between the Scylla and Charybdis of my boss and my employees. Well, we know that there's not really a Scylla and Charybdis, you know that whole story.

But we use these metaphors. We talk about the days of the week, and it doesn't mean that we believe in Norse or Scandinavian gods, moon day, and Tuesday, and Woden's day, and Thor's day, and free day, and Saturn day, and sun day. We use those all the time.

It doesn't mean we believe that these are some kind of deities. In the same way, you have this sort of thing going on. So it shouldn't be a big shock.

We shouldn't be amazed or find it impossible to believe that the biblical authors are going to draw upon the milieu, the cultural available pool of ideas that are floating around that everyone is familiar with. Remember when you have Jude quoting the book of Enoch, Enoch, 7th from God, and people say, oh, you know, that Jude must not be canonical because it quotes a non-canonical book. Well, that part became canonical as soon as it got quoted because here's an element of truth and he's saying, here's a convenient distillation and statement of a truth.

And yes, it's found in the book of Enoch. But now, I'm saying it and that makes it inspired. So that's kind of what we have going on here.

Job 26, Smik says, is said to present a primitive cosmography. Verses 9 and 10 read, he encloses the, now this is really interesting. This is something I had not turned up earlier, so we found this just in time because we're almost ready to finish Job and we would have missed it.

You remember when we were in Job 26, we went through these verses 9 and 10. He encloses the face of his throne and spreads his cloud upon it. He marks or describes a circle on the surface of the water as far as the farthest or the very end of the limit of light and darkness.

How can it be affirmed that this is a primitive cosmography when verse 7 says he hangs the earth on nothing? It's basically talking about he describes a circle on the surface of the water and this some liberal scholars will say, well see the Job author believed that the earth was surrounded by sea and the seas were held up on pillars and this is a recognition of that. And Smik is saying, how can you say that when you go in verse 7, he already said that he hangs the earth on nothing. It's not held up by pillars and that was the common understanding of the day.

So verse 9 is said to picture God seated on a throne above a solid firmament conceived of as a dome sitting on the pillars of heaven. But here's the thing that I didn't see until I read this article, KSH is the word here translated throne, but this is not actually a throne. As it turns out, I'm going to go there and make sure I read this out of the Hebrew.

This is Job 26 and it says, this is KSEH, K-I-S-E-H, and it says he spreads, he covers the face of his throne and spreads over him his cloud. But KSEH, these consonants, if you point this properly, this is the word for the full moon. And this word is used and translated properly as full moon over in Psalm 81 verse 4 where it says blow the trumpet at the time of the new moon and it says blow, blow the trumpet at the full moon and it's B-H-K-S-EH.

To make a long story short, what this should probably be in Job instead of his throne is the moon. He covers the face of the moon and spreads his cloud over it and he draws this circle on the face of the waters at the boundary of light and darkness. And so this, as we have seen already, there are references to this celestial power that God has, power over the things in the sky.

And so rather than talking about covering up his throne and having it in the dome of heaven and trying to say this is some ancient bogus understanding, that's actually a reference to the moon, K-S-H. You also find this in Proverbs 7.20. So getting on down to the part that we want to look at, there is a lot of other references. You remember we talked about the north being Zaphon, Z-A-P-H-O-N, and that's the Hebrew word for the north.

The north, and this was also in chapter 26 and verse 7, where it says he stretches out the north over empty space, hangs the earth on nothing, and north is Zaphon. Well, Smith says we cannot ignore what Ugritic tells us about Mount Zaphon as being the Canaanite Olympus. This is actually Mons Cassius, or Jebel al-Akra.

Jebel, you may remember in Arabic, means mount. If you look at a map, it's labeled in Arabic, as

I did when I was in Lebanon, Jebel Musa, the Mount of Moses, or Mount Sinai, Jebel is the word that means mountain in Arabic. So Jebel al-Akra, or Mons Cassius, this is Mount Zaphon, as the Ugritic tells us, where Baal built his temple.

This explains why the Hebrew word Zaphon means north. It is to be understood in Job as the celestial place where God dwells, using the available Canaanite expression. Canaanites said Baal dwells in Mount Zaphon, it would be kind of like saying Zeus is in Mount Olympus.

And the Bible says, well, God is the one who dwells in the sides of the north. If you want to know who's at the head of the pantheon of gods, if you want to know who's at the top of the mountain, it's not Baal, it's Elohim, it's God. And so this is a reference to his deity, to his authority, to his divinity, to his Godhead.

And he says the same thing is done in Isaiah 14, 13 and 14. Remember Isaiah 14, Ezekiel 28, those are the Satan chapters. You have said in your heart, I will ascend into heaven.

I will exalt my throne above the stars of God. I will also sit on the mount of the congregation, where? On the farthest sides of Zaphon, of the north. That's a quote from Satan.

I will make myself like the most high. And so he has a lot of other things to say. I'm going to skip down here to Job 9, 13, where we saw, it says in the New King James, God will not withdraw his anger.

The allies of the proud lie prostrate under him. And the proud there, if you, I think this may be in your text note, yeah, it says Hebrew Rahab, Rahab, Rahab, and we talked about this a little bit when we were in Job chapter 9. Rahab is another of these mythological allusions. The cohorts of Rahab, Smith says, are described as those who grovel beneath the Almighty, who shakes the earth and removes mountains, who stretches out the heavens alone, and made the constellations, and who treads on the back of Yom, the Sea.

And that's Yom with a capital Y. The Sea in Canaanite mythology was a God. It's Sea with a capital S. And here's what I'm getting at. Here's what I'm getting at.

And Smith doesn't come right out and say this, but I will. Initially, you have God creating the heaven, creating the earth, creating the sun and the moon and the stars, and making them visible from the surface of the earth, putting them there for signs and seasons and days and years. As man leaves the garden, as man disperses from the Tower of Babel, as disbelief and rejection take hold among the sons of Cain in particular, what do you have? You have a corruption and a perversion of the knowledge of God.

And what started out being, here are the things that God created, gets distorted. The mighty men of old, the men of the name, men of renown, these myths and legends begin to form. And what God created and what God controls become, in the mythology, individual gods.

And so God, in the beginning, God created the heavens and the earth. God's spirit moves on the face of the waters. God sets the limits for the sea with bars and gates.

And the metaphor from earliest times is the chaotic sea represents the forces of darkness. Well, in the mythology, these become actual forces of darkness. Yom is a god, and the sun is a god, and the moon is a god, and different stars in the sky are gods.

So, in Job 9.13, when it says that these allies of Rahab are trodden down, the verb idea here is that of being subjugated. This verb, Bamaah, B-A-M-A-H, Smig says, is never used for ways, but the Ugaritic cognate of that verb is always the back of a creature, which yields a well-known Near Eastern symbol of overcoming one's foes. Like Isaiah 63.6, I have trodden down the peoples in my anger, made them drunk in my fury, and brought down their strength to the earth.

You know, putting the foot on the neck, trotting, treading down the enemies. Well, this idea of treading down an enemy goes back to this Canaanite mythology, where the god Yom was smashed down and trodden upon. So, the metaphor pictures God's complete control of the sea.

In Job 7.12, Job complained of harassment by God, and he says, Am I a sea or a sea serpent that you set a guard over me? Remember that verse? Am I a sea or a sea serpent? The interesting thing there is, in the Hebrew there, there is an article, Ha-Yom, and Ha-Yom-Ani, am I the sea or the sea monster? And the Ha covers both of those because they're joined. And the article is personifying those. Am I C, capital S? Am I Tanin, capital T? And these are Canaanite deities.

These are mythological deities from the culture. And he's saying, well, now, wait a minute. Is Job saying, am I Zeus or am I this, that, and the other? Think about it.

The Yam and the Tanin, think of it this way. And I've been struggling for a couple of days to try to figure out a good way to get this across. I'm probably making a hash out of it.

But I was thinking about this whole idea. Matthew and I read this thing a few days ago, where a guy was saying, oh, these poor Christians are so stupid. They think Jesus was born on December 25th.

Don't they know that this was actually the winter solstice? Well, yeah, actually, we do know that. What happened? Who made the rotation of the earth and the tilt of the axis happen so that we have a summer solstice and a winter solstice? We have a spring and a fall equinox. God set all that up, right? God is the one who made sure that our globe gets equal warming and that we have seasons and so on.

God did that. What did the pagans do? The pagans observed what God had set up and made a pagan explanation for it. Oh, whatever our current gods, whatever our current little cosmology is, we're going to worship and celebrate because the days have gotten as short as they're going to

get in December, around the 21st and 25th, around there.

And now it's going to start getting longer. So let's have a big celebration that we're, you know, we've gone through the worst of the winter. We're coming out of it.

And so they took what God had done and what God had made, took God out of it and made this pagan solstice celebration. So what did the church do several hundred years after Christ? As they started to evangelize the pagans, they said, hey, you pagans, you're, you know, worshiping, loading and doing all these weird things. And you're doing these maypole things in the spring and you're doing the winter solstice thing and the Yule log and all of that.

Well, look, we're going to take this pagan festival and give it a Christian significance. We're going to celebrate the birth. We don't know when Jesus was born, but we're going to say this is when we're going to celebrate it.

And so Christians consciously with malice of forethought took the winter solstice pagan celebrations and re-infused it with divine significance and said, let's look to God during this time, not to this wild mythology. So that time, that season, December 25th, that we just went through, started out being something that God made. It went into paganville and Christians went and rescued it out of that and said, no, let's celebrate the birth of Christ.

Now it's gone back into paganville with Santa and Frosty and trees and winter festival and Kwanzaa and whatever else you want to say. Jesus, it's Xmas again. So it keeps weaving in and out of the divine significance.

Well, this is nothing new. This happened in ancient times. They would look and see things that God had done and that God had made.

They would subtract God out of it and deify it, personify it and make it into its own thing. And the Bible will go in and rescue those things and pull them back and put their divine significance back in. That's what's going on here.

So when you get to Job in 7.12 and he says, am I a sea or a sea serpent? Job knows and his three friends know and believers of that age knew that the Canaanites had personified these and put a capital S and a capital T on sea and tannin. Or a capital Y, if you will. But that in reality, these were symbols.

These were metaphors that spoke of the angelic forces of darkness which God had set gates and bars and doors around. And Job says, am I one of those guys that you've got to keep a watch on me? That you're hemming me in the way they are? And he's alluding to and through the Canaanite mythology back to the reality behind it. Well, so we saw the sea and all of that and the stars in Job 38, just not too long ago.

Shutting the sea within doors is like the Canaanite or the Ugaritic mythology of Marduk after

slaying Tiamat. And if you go back and look at, we've gone through some of this in the past, Marduk slew Tiamat and created the seas from her. But the biblical allusion is simply to setting limits.

It doesn't delve into all of the details of the mythology. It goes to and through and back to what God actually did. So in Job 38.9, God says, I made the clouds, its garment and thick darkness, its swaddling band, talking about the birth.

And there are these birth narratives of the sea. In Ugaritic, there was the birth of the bovine monsters called eaters and devourers. In Job 38.12, morning and dawn or actually darkness are personified as dawn and dusk were personified in Ugaritic.

In verse 13, earth is personified with the coming of day, likened to the snatching off of her skirts and shaking the wicked out of them. But that's as far as it goes. It doesn't partake of the myth.

It doesn't partake of the legend. But the allusion to the personification is there because the personification as a symbol is legitimate. That's what the Bible does.

The Bible says that these things are representatives, that they are true metaphors. The king of Tyre is a metaphor for Satan. The, you know, we've seen this all through Daniel and Ezekiel.

Just as Zaphon was a word that originally meant the abode of the gods, but in Hebrew, it's used for the habitation of the only true God. So the terms Yam and Rahav derived from the Canaanite sea god and his monstrous cohort. It can be demonstrated, this is Smith again, that in a strong monotheistic context like the book of Job, these personifications were simply rich, linguistic expressions of the powers of nature.

Even when viewed as Canaanite gods, part of their function was to describe and explain nature, natural phenomena. We talk about Mother Nature. You know, people talk about it all the time.

You see it in commercials. You know, it's not nice to fool with Mother Nature. Remember that commercial a few years back? Well, nobody actually believes in Mother Nature, but it's a convenience to refer to nature in that way.

If Job and his friends did know the mythology, this in itself would not prove that they believed the myth any more than referring to Greek deities proves that we believe in them. This view is strengthened by Job 31, Job 26, Job 27, where the patriarch by oath with sanctions denies ever being tempted to participate in heathen worship of the sun or moon. Remember Job 5, 7? I remember this because the dramatization of the Job story has one of the friends saying, Oh, man is born to trouble as surely as sparks fly upward.

He wounds and he makes a hole. You know, well, that was in Job 5, 7. Man is born to trouble as sparks fly upward. And if you remember, the word sparks there is sons of Reshef.

Remember that? The anchor Bible translates that as Reshef's sons wing high. This is another clear case where the name of a Northwest Semitic deity is used to refer to forces in nature with which that particular deity was identified in the mythology. In the Ugaritic pantheon, Reshef is equated with Nergal, the Mesopotamian god of pestilence and the netherworld.

Reshef, god of pestilence and the netherworld. Who does that remind you of? Where did the idea of a god of pestilence and the netherworld ever come from? So who is Reshef? And who are the sons of Reshef? The Bible talks about sons of Belial. So this is the same as the Mesopotamian god Nergal.

In the Old Testament, the word is used of pestilence in Deuteronomy 32.25 and Habakkuk 3.5. Deuteronomy 32.25 says, The sword shall destroy outside, there shall be pestilence within. For the young man and the virgin, the nursing child with the man of gray hairs. Habakkuk 3.5, before him went pestilence and fever followed at his feet, Reshef.

The plural is used of lightning in Psalm 78.48. He also gave up their cattle to the hail and their flocks to fiery lightning, Reshef. In Psalm 76.4, however, the Reshefs, or arrows of the bow, are in apposition to the shield, the sword, and battle. In Ugaritic, Reshef is called lord of the arrow.

So this Ugaritic parallel makes a lot of sense when you go to Psalm 76.4. This is going to be verse 3 in your English, where it says, There he broke the arrows of the bow, the shield and the sword of battle. That's because the superscriptions of a psalm in Hebrew get numbered as a verse, and so the Hebrew is often one different. And so when it says, There they break the flaming arrow, this is Reshefei Kashef, and that's Reshef.

So these are lord of the arrow. Just as death had a firstborn in Job 18.13, it devours patches of his skin, the firstborn of death devours his limbs, Job 18.13. Death has a firstborn who devours wicked men's bodies, so here the sons of Reshef may be various forms of trouble, or petulance, or flames that soar aloft, devouring forces. In Song of Solomon 8.6, this is the one, you may remember this verse, it says, Set me as a seal upon your heart, as a seal upon your arm, for love is as strong as death, Jealousy as cruel as the grave, its flames are flames of fire, a most vehement flame.

Remember that verse? Well, that is Reshef. Set me as a seal upon your heart, as a seal upon your arm, for as strong as death is love, Ahav. Fierce as Sheol is passion.

And then it says, Reshefeyah, Reshefey. It's the Reshefing of the Reshef. Her flashes flash fire as a blazing flame.

It's what it says literally in Hebrew. So, Reshefs are associated with earthly love, but only in the sense that such love is like a flash of fire. It seems unnecessary to carry the thought onward.

So, I say all of this to say, we need to get used to the idea that the Bible is going to pull from

these secular and even pagan ideas, mythological ideas, and go to and through them to their sources. So, now we come to Behemoth and Leviathan. And this is what Schmick says, What of Behemoth and Leviathan in Job 40 and 41-7? There is something to be said for simply taking them as great bovine creatures like Hippopotamus and Crocodile respectively.

These are the common understandings. Behemoth is a hippo, and Leviathan is a crocodile. Both are used in other Old Testament contexts without a hint of mythological or symbolic interpretation.

The word Behemoth seems to be an intensive plural of behemoth, beast, hence the beast par excellence. Behemoth is called in chapter 40, verse 19, A, the first of the ways of God. A fellow named Pope, very famous in Bible scholarly circles 100 odd years ago, Pope translates this, A primordial production of God.

Dahud renders he is the finest manifestation of God's power. In Ugaritic, the goddess Ainat conquered the seven-headed Leviathan along with a bovine creature called Glil-tik, the ferocious bullock. Old Testament passages speak of great evil powers, whether cosmic or political, in terms of monstrous creatures.

In that day, the Lord with his severe sword, great and strong, will punish Leviathan, the fleeing serpent. Leviathan, that twisted serpent, and he will slay the reptile that is in the sea. That's Isaiah 27.1. In Isaiah 51, verse 9 and 10, Rahab is Egypt.

Awake, awake, put on strength, O arm of the Lord. Awake as in the ancient days, as in the generation of old. Are you not the arm that cut Rahab apart and wounded the serpent? It's an allusion back to the deliverance of Israel from Egypt.

In Psalm 74, verses 12 and 13, the many-headed Leviathan is Egypt. And once again, these are the Hebrew verses, so this is going to be verses 10, actually 11 and 12. Psalm 74, verse 13, 14, and 15, you divided the sea by your strength.

You broke the heads of the sea serpents in the waters. You broke the heads, plural, of Leviathan in pieces and gave him as food to the people inhabiting the wilderness. What's this referring to? When Israel came out of Egypt, remember they took up the spoils and the plunder, they took the gold and the silver, the cups and the vases and all of the jewels and so on.

And what did they do with those when they were wandering around in the wilderness? In addition to the manna, they used the silver and gold. They could purchase foodstuffs in trade. They could purchase flocks and herds and so on.

They turned the wealth of Egypt into food in the wilderness. When they would come across those who were willing to trade with them, the passing caravan and so on, they could get food. Essentially, Leviathan was given as food to the people inhabiting the wilderness.

In Job 40 and 41, the description of Leviathan becomes highly symbolic. One must assume a considerable amount of hyperbole to make of this simply a crocodile. Could it be possible that after description of the crocodile, an unannounced transition occurs because God also intends to remind Job of those cosmic forces which Leviathan and Behemoth symbolize and against which no human strength can prevail? Well, this is the idea.

And I'll leave off with Dr. Smick at this point because we've made this connection that yes, there are literal animals here. I think Behemoth was, in fact, a type of dinosaur. I think Leviathan was a type of dinosaur.

Having said that, let's go back to our passage now and see what we can discern. We're in Job 40. And we've talked about his strength in his stomach, his tail, his bones, his ribs.

He's first in the ways of God. The mountains yield food for him and all the beasts of the field play there. He lies under the lotus trees in a covert of reeds and marsh.

The lotus trees cover him with their shade. The willows by the brooks surround him. You may have seen pictures of the brontosaurus or whatever it is.

A lot of these seem to have been vegetarians. And so, dwelling by the brook, dwelling in the swamp, that's where your most lush and bountiful vegetation is. And that's where they're going to be.

Indeed, the river may rage, yet he is not disturbed. He is confident, though the Jordan gushes into his mouth, though he takes it in his eyes or one pierces his nose with a snare. And this last verse is a little bit problematic, where it literally says, in the eye of him he can take him with a snare and nose it can pierce.

And I think the whole idea here, although you can't make good sense of it in Hebrew, is that no one can take him with a snare, no one can pierce his nose and lead him off. This is how they would take an ox that might be wild or whatever and tame it. What did you do? You put a ring in its nose and you can lead it because the pain is such that the ox won't resist.

You can control it by piercing its nose and leading it in that way. You can snare certain animals and gain control over them. This is not something that man can snare or that man can control by piercing its nose.

And what did this say earlier? Only God can approach with a sword. So understanding that there is sort of a dual message here, God says to Job, here is this essentially land-based creature. It's in the marshes and it's swamped and it's near the river, but it's basically a land-dwelling creature.

It eats grass. Grass grows on the land. Vegetation grows in soil.

So it dwells in or near the land. But it's beyond human control. Only God can approach.

Specifically, only he who made him can bring near his sword. Why a sword? Why not a spear? Why not a hook? Why not a chain? Why not a net or a snare? Why a sword? Who does behemoth represent? This is the most powerful creature on the land. We're going to see that Leviathan is the most powerful creature in the sea.

On the land and the sea, the sea and the dry land, the surface of the earth, in other words, there are two dominant animals. Behemoth on the land, Leviathan in the sea. Man cannot cope with either one.

But they are different kinds of power. The Leviathan in the sea is unapproachable. You can't contact it.

You can very seldom see it. It's like trying to control the sea itself. It is similar to the sea.

It is one with the sea. And it's completely beyond observation. This is sort of the unseen force of Satan.

This is what he's doing that's beyond human understanding. Behemoth is the visible, manifest, tangible manifestation of Satan. This is what you can see, what you do feel, what you can contact and yet cannot control.

Think about the beginning of this book. There were two different kinds of attack on Job. The first wave was what? Tangible, Sabians, Chaldeans.

These people come in overwhelming force. They slay the servants. They carry off the animals.

They steal and plunder. It's visible, but it's overwhelming. Job has no defense adequate for this visible, more or less human type of adversary.

This is sort of the land base. This is sort of a behemoth kind of thing. Then you have the loss of the sons and daughters.

This is a whirlwind. This is the force of nature. You can't see a wind coming.

It's intangible. And finally, you have the disease that strikes Job himself. How do you account for that? It's not something you can grapple with.

There's no army you could raise that ever could defend. Job could say, well, I'll never let those Sabians come again. I'm going to get a security force and I'm going to arm my servants to the teeth and I'll try to cope with that.

But there's the seen and the unseen, the visible and the invisible, the tangible and the intangible, and behemoth represents one, Leviathan the other. And one is far more vast and unsearchable than the other. You can measure the depth of a river.

You can measure the width of a river. You can see how big the swamp is. You can see the sinews and the tendons and the stomach strength and the mighty cedar-like tail of behemoth.

Leviathan, far more mysterious, far, almost impossible to track, to know its whereabouts, and so on. So in verse 19, when it says he is first in the ways of God, only he who made him can bring near his sword, this kind of reminds you of Isaiah 14 and Ezekiel 28, where you realize that this has transcended the literal image and is referring directly back to Satan. Satan is the highest and the first of all of God's creation in terms of sentient creation.

He seems to have been the ultimate, the Rosh, the head. And who is going to discipline Satan? Who is going to judge Satan? The sword represents judgment. The fire and sword throughout scripture represent judgment.

Who's going to bring near a sword to behemoth? Only the one who made him. And what is the application? All these believers, charismatics and so on, running around saying, we're going to bind Satan, and we're going to rebuke Satan, and we're going to do this, that, and the other. No.

Your best course of action is to do like the angels, who, even when they're, remember, disputing over the body of Moses, did not make a railing accusation, but said, the Lord rebuke you. The Lord is the only one who can come near Satan with a sword. This whole idea of standing up to Satan and binding him and doing all these different things and trying to address Satan is hubris.

It's arrogance. It's playing with what people totally do not understand. God is the only one who can deal with Satan.

God is the only one who can bind him. God is the one who will put him in the pit. God is the one who will bring him back out.

Only his Maker can draw near to him with a sword. He is higher than anything else God has made, including all the other angels and certainly including us. So we ought to respect the enemy and respect his strength and respect his guile and not be foolish.

Now, each of these descriptive attributes pertains. We've talked about the literal meaning, that this would be a dinosaur-like creature, but go back and look at it. Because God says, look, look now, see now, pay attention.

And we're supposed to meditate on this and look to and through this symbol back to the original truth. And this is dealing with Satan and his earthly manifestation. Satan's wiles, doctrine of demons, satanic influence in the world, in government, in culture, among people.

So with that in mind, we go back through this beginning of verse 15. Look now at Behemoth, which I made along with you. God could have cast Satan out of heaven into a lot of places in the universe.

Plenty of stars, plenty of asteroids, plenty of places he could have gone. Where did God put him? Planet Earth. God put him right here with us, right? He eats grass like an ox.

Now, people would tend to think of Satan with his trident and his red epidermis and his pointy tail and his forked tongue and his horns and think, well, he's going to be some kind of a carnivore. He's going to consume men's flesh. And that isn't really it at all.

His agenda is domestic. His agenda is agricultural. His agenda is to grow a civilization apart from God.

That's his goal. I will be like the Most High. What does the Most High do? He manages civilizations.

He nurtures them. He guides them and leads them. He delivers them.

He judges them. He does everything for them as God. And Satan says, that's what I want to do.

And so, there's this benign approach. Well, all I want to do is help everyone. I just want to do it without God.

His strength is in his hips. His power is in his stomach muscles. He's got the tail and the sinews.

All of this is firm anchorage. It's terrestrial. He stands.

He's got a solid base. It reminds me of what they taught us in self-defense. You've got to get your balance.

You've got to have your center of gravity. Bend your knees. Somebody should be able to knock you.

Somebody should be able to bump you and not knock you off your feet. Stance, flexibility, the ability to take a punch without staggering, to take a blow without being knocked off balance. That's the goal in any good defensive stance.

And Satan has this solid stance. He's solidly anchored on the ground. And if anyone approaches him, this mighty tail is going to swat them out of the way.

Don't think you can knock him off his ground. That's where his strength is. His strength is rooted in the world.

He's the god of this world. He's the prince of the power of the air. Don't think you're going to legislate morality.

Don't think that you're going to influence, that you're going to win the world for Christ by the year 2000. That didn't happen, did it? I remember all through the 80s and 90s, Vision 2000, World

2000, every country. That thing fell so flat on its face.

It's pathetic. Why? Satan's power is rooted on this earth. This is where he has rulership and authority.

Respect it. Don't underestimate the roots in government, in culture, in society, in politics, in science, in literature, in common thought, in peer pressure. Don't underestimate it.

This is where Satan has his strength. He stands solid on the ground. Nobody's going to move him off of that ground.

His bones are like beams of bronze. His ribs like bars of iron. You're not going to break his power.

We have to armor ourselves. We are on the defense. We quench the darts.

It doesn't say go forth with the sword of the spirit and slay the dragon. We're not Saint George. We protect ourselves.

We do not vanquish Satan. He is not vanquishable by anyone except God. God is the one who will bring the sword near nobody else.

So, our warfare is defensive in nature when it comes to dealing with Satan and the things of Satan. This gives us a good idea of behemoth. We'll pick up in chapter 41 next time and look at Leviathan, at the other aspect, the other side of the coin with respect to Satan.

Let's close here in a word of prayer. Father, thank you for the truth of your word. Thank you for the graphic and dramatic ways in which truth is revealed to us in these passages.

May God the Holy Spirit find us teachable so that we can remember and apply these things in our lives. We ask it in Jesus' name. Amen.