

31b JOB

Let's pick up our study now in Job chapter 40. We're right at the very end of the chapter, going into chapter 41. And I've taken a little bit of time to sort of step back and make sure we still have the shape of the forest in our minds, what's going on in the book at this point, because we're about to get back into the specifics.

And sometimes I feel like you can get down in the details so much you kind of forget why you're looking at them. But the point is that God is speaking directly to Job and we have to ask ourselves, why? What is God's objective in talking to Job and in making these observations, asking these questions? And the answer is, what? See, I ask a question and I expect you to already know the answer. Why is God asking this question to something Job already knows, but he may not be applying? This is usually the case with us.

When we get caught up in what's going on here, we get real involved in our circumstances. Scripture says, there is no testing that befalls you but what is common to man. And in every case, there is a way of escape, there is a coping mechanism, there is an answer, there is a solution.

God does not put us into any test for which we are not equipped, for which we don't have the answers. It's just like a well-crafted curriculum. As most of you know, I was a professional curriculum guy in the military.

I am a graduate of the Instructional Systems Development course. I was a platform instructor at the Field Artillery School for many years. And one of the things that you learn in the teaching game is that there are only two reasons to ask a question.

You are either creating the need, you ask a question that you know people don't know the answer to, like 5,000 Russians just came over the ridge supported by MiGs and tanks and whatnot, what are you going to do? Well, of course, the young lieutenant doesn't know what he's going to do. You say, well, I am about to tell you, so pay attention to this class. You ask a question to create the need and gain the rapt undivided attention of your audience.

More often, you ask a question as a review, as a test to get someone to synthesize, to process, to arrive at and give you an answer based on what they already know. This is the nature of quizzes and tests. You should know the answer when you get a quiz or a test.

That's why it's given, so that you can demonstrate that you have mastered the material. This is why God asks us questions. Do things happen to us and we don't know why? You lose something, you lose someone, the situation changes.

You thought it was going to be situation A and it's situation Q. You didn't even see it coming. I never would have thought. Who could have imagined unexpected things? These are circumstantial questions.

For Christians, for growing believers who are doing what they're supposed to in studying the material, studying the principles, it's just almost daunting to try to correct all of the misinformation that goes out about Christianity today. Christianity, I almost wish we could change the name of it, so that people could go on in the media and in the public arena and talk about Christianity, and we could talk about what's really in the Bible, because they bear so little resemblance to one another. It's not being joyful and singing praise songs.

It's not running out and evangelizing people. It's not discipling and mentoring and getting people up at six in the morning and invading their privacy. It isn't prosperity.

It's not the revisionist, reconstructionist, super-hyper-uni-dispensationalism. What are we here for? Why are we left on this earth after our salvation? There is material in this book that serves two purposes. It guides us in this life, and it prepares us for the next.

This life is very short. The next is very long. This is a training ground.

This is our short introduction to life with God. You can't just walk into God's throne room and say, Well, hi there, God. I've been waiting to meet you.

He's way beyond our comprehension. We would be instantly incinerated in His presence. We need to learn something about Him before we can approach.

If you got a card in the mail and it said, Congratulations, you've won the sweepstakes, and you are going to have dinner with the Queen of England. They're going to fly you to Buckingham Palace. They're going to set the table.

Prince Charles and what's-her-name are coming. Prince William and all those are going to be there. The Queen Mother is going to be there.

The whole royal crowd is going to be there. And you're going to have a three-hour dinner with Queen Elizabeth of England. You say, OK, wow, great.

You may have relative degrees of excitement about that. Fill in the blank of somebody like your favorite celebrity. But I'm going to use the Queen of England because you would not want to... If you're in your right mind, you wouldn't want to show up over there and say, Well, what shall I call you? Hello there, Betty, or hello there, Lizzie, or hi there, Queenie, baby.

You would want to know the decorum. Do you bow? Do you shake hands? Does she shake hands? If you hold out your hand and she goes... That's going to be embarrassing. Maybe queens don't shake hands.

Do you bow? Is it a little bow? Is it a big bow? Do you curtsy? Do you swoop? Do you fall on your face prostrate? Do you genuflect? I mean, what do you do? When you go to the table there and they lay out their six forks on one side and twelve spoons on the other, and they've got bowls of

water and goblets of this and the other, and three or four plates. My point is, wouldn't you want to educate yourself so you didn't make a complete, oblivious idiot of yourself when you went? You would want to say, Well, maybe I ought to learn a little bit about the Queen. How long has she been the Queen? What's she the Queen of? Which is a good question, by the way.

What is Elizabeth Queen of? You say, well, Queen of England. Well, how about Ireland? Is she the Queen of Ireland? Is she the Queen of Scotland? Is she the Queen of Wales? How much of that British Isles thing is she the monarch over? Is there any part of it that is not? You don't want to say, Well, how's your father doing? And you find out he's dead. Or, well, how about that daughter-in-law? Sorry, the whole French tunnel business.

You want to have some knowledge, right? This is a crude and kind of silly example, but listen. How many believers, how many Christians are totally unprepared and unqualified to see the Lord Jesus? Jesus Christ is going to show up, and Christians who have been singing, Oh, praise Jesus, for 30 or 40 years are going to run the other way. Because he is going to be mean, he's going to have a sword in his hand, he's going to be spattered with blood, he's coming fresh off the tribulation.

Well, actually, when we first see him, he won't be. He's going to do that afterward. But, you know, people would be horrified if they knew everything about Jesus that they ought to know all at once, because they're just in shock.

They don't understand the plan, they don't understand the purpose, they haven't got a clue as to what the plan of the Father is that the Lord Jesus Christ is fulfilling, nor do they have an understanding of the plan of the Father for their own life. Why are we here? What is the point? Are you just supposed to make some money and find somebody and have a relationship, and whoop-de-doo, I lived a long time, and I didn't die of anything severe, and I had a heart attack in my sleep, and that's it. What's the real point? I mean, is that a successful life? What's it for? What does it mean? There are answers to these questions, as many of you know, and they are very needy answers.

They are meaningful answers. They make a difference in how you live your life day by day by day. It makes a difference.

Your life has meaning. Your life has purpose. Your life has definition.

You know exactly why you're here. You know exactly what your priorities are. You know that you are able to take the swift passing time, you know, sands in the hourglass, so is the days of our lives, you are able to take that and convert it into something eternal and something permanent.

You are able to redeem the time. People on earth would love to know this secret. How can I take this perishable moment and make it last? A girl gazing into the handsome young man's eyes, says, oh, I wish this moment could last forever.

No, you don't. You don't want to be in some sort of static bliss staring. But a lot of Christians, that's their idea of the afterlife.

Jesus is going to come and get us and we're just going to freeze in a moment of happiness. And we'll just be, oh, so happy, like a picture of angels painted on the wall. And rightfully, unbelievers say, your picture of heaven is disgusting.

I wouldn't want to go to such a place. Well, listen, I wouldn't either, and thankfully we're not. But people don't know the material that is in this book.

We need to know why we're here and what we're doing in the present. We need to know what we're heading into. And trust me, and trust the Word of God, heaven is not a bas-relief of angels and holy people with circles over their head, smiling and looking at the golden streets.

But listen, that's what I was taught in Sunday school. That's what hundreds of thousands of people are being taught every Sunday in Christian churches because we do not know what's in this book. Eliphaz, Bildad, and Zophar did not master the information that was available to them.

They had some of it, but they misconstrued it. Just as Christians today have some information, but it's misconstrued. Go ye into all the world and preach the gospel.

Oh, okay. And I close my Bible and I wander around the rest of my life going into all the world trying to preach the gospel with not the first clue. You might as well go to a high school class, grab all of the 17-year-old boys, hand them a pair of camouflage utilities and an M16, and say, find your way to Iraq and do something.

That's the relative level of intelligence behind most modern Christianity. No. There is a plan, there is a purpose, there is training, there is mission-oriented material that we must master if we are going to engage productively in this conflict, if we are going to fulfill the will of the Father, if we are going to be prepared to go on to unimaginably great things.

I've been gathering, as you know, I've been studying the nature of creation and to what extent were the angels involved in it. And I was revisiting Genesis 3 once again. Remember when God says, let us make man in our image and after our likeness and later on, after the whole fruit mishap in the garden, and God says, man has become like one out from us, one having gone out from us, us, one having gone out.

Who is the one who knows good and evil? And what did Adam and Eve become like when they partook of the tree of knowledge? They became like a serpent. He basically said, hey, I was a dumb creature, I ate the fruit, now look, I can talk. And if you eat the fruit, you will be like God, knowing good and evil.

And then God says, well, they have in fact become like one that has gone out from us, knowing

good and evil. In other words, fallen. Separated from God by sin.

Who is the one that went out from us? Satan. And now there's this disruption in relationship, this separation. Well, God is making reference here to the available information.

Where were you when I did the following things? And he refers to creation. He says, observe these animals. And we talked about the ostrich and the deer and the wild ox and the donkey and all these others, which are different categories of people that you encounter.

Now, he has begun in chapter 40, saying, look now in verse 15 at the behemoth. Sometimes the plural is a plural of greatness, like mayim, shemayim, elohim, where you have the dual used as a plural. And it means this is a big water, this is a big heavens, this is a big God.

And you'll have this dual, word that is construed as a singular. Other times, you find the feminine used for something concrete that is made abstract, like kohelet. Kahal is the word that means to assemble.

You remember when we did Ecclesiastes, we talked about kohelet, the assembler, but it's in the feminine and it's kind of this abstract. It's like a job title or a description. Well, it has been proposed that behemoth is one or the other of those, but I strongly think that this is an ancient Semitic word which then later showed up in Egyptian that basically means cow of the water or water ox.

And it's pi, he, mao, if you sound it out, or pa with an apostrophe, ha, mao, and P becomes B. There's a lot I could tell you about how transformations take place from one language to another in the ancient Near East. One of them is that P's become B's and you can document this in a lot of ways, place names and so on. But suffice it to say, behemoth, rather than simply being a plural of behemoth, which is beast, is something large, something shore dwelling that stands on the ground, something that is vegetarian and is not necessarily threatening.

You look at this. God says, look now at behemoth, which I made with you. You're there and it's there.

Now, what is threatening about this animal? He eats grass like an ox, so he's not a carnivore. You don't have to worry about becoming its next meal or being fed to its young. His strength is in his hips, power is in his stomach muscles.

He moves his tail like a cedar. In other words, you've got to respect his power and respect his mass. But he's not aggressively waiting in the shadows to munch on you when you go by.

Centers of his thighs, his bones are like beans of bronze, his ribs like bars of iron. He is first of the ways of God. Only he who made him can bring near his sword.

The mountains yield food for him. The beasts of the field play there. He lies under the lotus trees,

lies in a covert of reeds and marsh.

Lotus trees cover him with their shade. The willows by the brooks surround him. Indeed, the river may rage.

He is not disturbed. Then you have this picture of the river rising. He's confident, though, that Jordan gushes into his mouth.

And then it has this idea of going into the eyes or being taken in the eyes or his nose being pierced with a snare. I did a bunch of work on this and didn't make much progress because there's something that doesn't sit well in my literary perception here about piercing his nose with a snare. The word for snare here isn't right for piercing something's nose.

Something tells me that there's a problem in the Hebrew. There's an interesting possibility. Keep your finger here and turn to the right to Psalm 1010.

It's just a few pages over. What's at issue here is the word for eyes. Though he takes it in his eyes or though you take him in his eyes, something about the eyes doesn't really make sense to me here, although it's a part of the face with the nose and the mouth.

But look at Psalm 1010. Go up a little bit. He's talking about the enemy, the wicked who persecutes the poor.

That's introduced up in verse 2. The wicked boasts of his heart's desire. He blesses the greedy. He renounces the Lord.

The wicked in his proud countenance. This is verse 4 of Psalm 10. The wicked in his proud countenance does not seek God.

God is in none of his thoughts. This is the difference between righteous and wicked. If you are somebody doing what you're supposed to, God is going to be in your thoughts.

You're going to think, this is a factor I need to consider in my daily life. Otherwise, you don't. His ways are always prospering.

Your judgments are far above, out of sight. Look at that verse 5. The wicked's ways are always prospering. I don't understand why the wicked prosper.

And God's judgment, God's righteousness, God fixing this is up there out of sight somewhere. So David basically says the same thing. The first 50 Psalms, you can generally ascribe to David.

David says, God is in none of his thoughts, and yet he's prospering. And God's judgment on the wicked is out of sight. I don't see it.

As for all his enemies, he sneers at them. The wicked just sneers at his enemies, and he seems

to get away with it. He has said in his heart, I shall not be moved.

We have a wonderful gospel song, I shall not be moved like a tree planted by the waters. Well, the wicked says the same thing. I shall not be moved either.

I'm Behemoth. I've got my feet planted, and the Jordan can rise. It's not going to wash me away.

I'm by the rivers of water. I'm there shaded in the lotuses and the marshes. I give a great appearance of something that looks like Psalm 1. Except he's not bringing forth any fruit.

The tree planted by the rivers of water brings forth fruit. The Behemoth planted by the rivers of water eats the fruit. Eats the grass.

Eats everything in sight. The stuff tumbles down from the mountain. Everything that grows, he just swoops his big neck around and eats it.

Tramples it. Consumes it. So one is a consuming thing.

The other is a producing thing. Both by the rivers of water. Both stable.

Both I shall not be moved. Right? And David says, I don't see the judgment of God coming down on this wicked. He shall never be an adversity.

Some of these wicked people seem to go through their whole life and nothing... no comeuppance. No justice. His mouth is full of cursing and deceit and oppression.

Under his tongue is trouble and iniquity. His mouth is full of cursing and deceit and oppression. Notice that the signature of the wicked is his mouth.

He does his work with his mouth. And how much of the wickedness in the world today is of the tongue? What people say. What they infer.

What they accuse. It is set on fire by the flames of hell, as it says in James. He sits, verse 8, in the lurking places of the villages.

In the secret places, he murders the innocent. Remember Behemoth? Under the shadows. He's kind of camouflaged by the lotus and the fronds of the shore-dwelling vegetation.

And he's kind of in there. And sometimes the water comes up, right up to his mouth or his nose or his eyes. And you don't see much of him.

And he's sitting there. Nothing moves him. The water doesn't faze him.

And he's just... he's there. But at the same time, he's not a carnivore. In the secret place, he murders the innocent.

Now this is what I want to get to here. His eyes are secretly fixed on the helpless. This is David's description of the wicked.

He's watching for the weakling. He's watching for the one he can take advantage of. His eyes are saying, Aha! Here's someone I can use.

Here's someone I can take advantage of. He lies in wait, secretly, as a lion in his den. The girls and I are going to be reading Death in the Long Grass here pretty soon.

And it's all about lions in Africa. Peter Hathaway Capstick is the author. And he was a game hunter and a guy that lived in Africa for many, many years.

And he wrote these very interesting tales of his experiences over there. But everybody knows the answer to this question. Which is why I'm asking it.

Because you know the answer. What is it that is the threat of the lion? What two things on a lion constitute its threat? Its claws and its jaws. It's got teeth and it's got claws.

Sharp things, right? Well, look at what it says here. Like a lion, he's in wait. He lies in wait to catch the poor.

He catches the poor when he draws him into his net. And of course, lions don't use nets. But the word here means his snare, his place of entrapment.

These words are pretty general in Hebrew. I would not have translated this net. But look at verse 10.

This is the punchline here. So he crouches, he lies low, that the helpless may fall by his strength. That the helpless may fall by his strength.

The word here for strength is real interesting. It starts with an ayin. And it actually means many of something.

And orthographically, which means if you look at the letters and the shapes of the letters, this is really close to the word ayin. Ayin means I. A-Y-I-N in Hebrew. It's an ayin, and then it's a Y or a yod, and then a nun or an N. A-Y-N.

Ayin. Ayin, it's the word for eyes. And we're talking about the eyes of Behemoth.

Here, it says that he's going to catch these oppressed and these poor, and they're going to fall by his strength. And the word for strength here is very similar to the word for ayin. It's ayin sade, which is a T-S.

And I can't draw this on a board for you, but it would be very easy to confuse these. And I think that this got changed because this is an odd word. Bear with me, I'm getting to a point.

I think that this was originally ayin in this passage. I think that this would have been translated eyes, and the scribes scratched their heads and said, wait a minute, that can't be eyes. The helpless may fall by his eyes? That can't be right.

And so they thought, I must be misreading this, and they changed it to the next nearest word, which is this word atum instead of ayin. Orthographically, it's an easy change to make, and so they changed this to strength. Why would I say this? Because there is an old, old word that is a homonym for ayin, and it doesn't mean eyes, it means claws.

And we have other passages where it says, in fact, in Job, we have a passage in Job 26, I think it is, where he said, the wicked sharpens his eyes against me. And it's not sharpens his eyes, it's sharpens his claws. So what I'm getting at is, I think that here in Behemoth, when it says that he, though he takes it in his eyes, I think it is not talking about eyes, it's talking about claws.

And it says, will you take him with his claws, or will you pierce his nose with a snare? Are you going to try to control this solid, sizable beast, because he's got defenses. He's not a carnivore. He's not a threat.

But you're not going to move him. You're not going to attack him. He's got bones like bars and tubes.

He's got a tail like a tree. And the question there at the end, and this is in the form of a question, you see that word though in italics, it really shouldn't be there, they're trying to make sense out of this. But when it says, he takes it in his eyes, but it's not with, and straightening out the Hebrew it says, will he be taken with his claws, or will one pierce his nose with a snare? You're not going to move him.

Behemoth is a picture of Satan in his benign form. He's not harmful. Just leave him alone.

It's going to be too big of a problem to try to move him. You can't move him. He's too big.

He's got a tail like a tree. He's got claws if you get near him. You can't break any of his bones.

You can't pierce his ribs. You can't put a ring in his nose. You can't pierce his nose, not so much with a snare, but with a hook, or with a stake.

That's how you control a lot of other animals that are bigger than you, like an ox, you put a ring in their nose and the pain will keep them from straying. But you just have to leave him alone. And the argument is, well, he's benign, and if you just leave him alone, he'll leave you alone.

Stay away from the swamp. He's got the claws. Just leave him be.

It's the passive presence of Satan. Just leave it be. And it's the land aspect.

He's on the ground. He stands on the ground. He's got these legs and so on.

Now in chapter 41, he says, can you draw out Leviathan with a hook? And right away you know Leviathan is a sea-dwelling creature. God says, are you going to move this great big land-based thing? No. Now he says, are you going to pull this great sea creature out with a hook? No, you're not.

You can't. Are you going to snare his tongue or secure his tongue with a rope? No. Can you put a reed through his nose or pierce his jaw with a hook? No, you're not going to do any of those things.

It is ludicrous to even suggest it. You're not going to put anything in his face to control him. You're not going to pull him out of his environment.

He's too big and he's too powerful. Why these facial things? Behemoth, it was all about his presence. You can't eradicate his presence.

You can't move him. He says, I will not be moved, just like the wicked in Psalm 10. He's going to be present.

You can't push him out of the way. You can't lead him out of the way. You can't get close enough to put a hook in his nose because he's got these claws.

The water is not going to wash him away. So you're stuck with him sitting there by the water. And of course, water is the source of everything.

You have to go to the water if you're going to live. And there he is. Now you've got Leviathan.

Now you're on the sea. You're out in a boat. Or you're on the shore with a long line.

Are you going to pull him out of there? And what's in view? It's not his strength and his solidity and his presence. It's what? His tongue, his nose, and his jaw. This is the business end.

Human beings, this is where you speak. This is your face. This is the communicating end.

This is the acting end of the beast. We didn't see anything about the head of Behemoth, did we? Except that he munches on grass. It's like the thing's out of sight.

It's like a brontosaurus. Don't even worry about the head. Concentrate on the tail.

The presence on the ground. But now, we've got the opposite end. We're looking at the face.

You can't do anything about his nose. You can't control his direction. That's what you do with the nose of an animal.

You control their direction. You can't pierce his jaw with a hook. You can't control his tongue with a rope.

You can't bind his tongue. This is the aspect of Satan that is active and dynamic. It's not a presence.

It's business. It's what happens. It's what makes things happen.

Even without going any further, you can make application of this. Christians are not here on the earth. Believers have never been here on the earth to eradicate evil.

You're not here to form the moral majority. You're not here to implement Christian values in politics. You're not here to band together and be a voting block.

We're not here to picket evil places. It always gets me that there are certain places that are picketed and other places that are not. Why do they picket abortion clinics and they don't picket the school book publishing building? There's a lot more evil in the school books than there is in the abortion clinic.

Why don't they picket those things? Well, it's not as interesting. And yet it does a lot more harm. A whole lot more lives are damaged and a whole lot more evil is sown through the goofiness in our... Boy, well, don't get me off on that.

So, look, it's the tongue. And God says, look, Job, Satan is in the world. How did we begin this book? We have two chapters on Satan.

How are we finishing up? We're talking about Satan. Behemoth is one aspect. And God says, look, look at it.

He's sitting there and you're not going to move him. The only thing that can bring any kind of a sword against this beast is his maker. So, even the angels don't make railing accusations against Satan.

They say, the Lord rebuked you, as we find out over in the New Testament. Well, not only is it his presence that we don't waste time messing with, we put that in God's hands, but also his activity, his speech, what he does with his mouth and his tongue. Is mankind going to bind the tongue of Satan? Could Adam have run up in the garden when the serpent was speaking, saying, and hath God not said, you can... Adam runs up there and binds a cord around the serpent's mouth.

It's not going to happen. And all of this Christian malarkey that goes around about binding Satan and preying off demons, it's just so misguided. They need to come to this passage and recognize that God himself came to earth and said, are you going to draw Leviathan out with a hook? Are you going to control his head and his mouth and his tongue? And the rhetorical answer is no.

Give it up. It's a stupid thing to try. Will he make many supplications to you? Oh, please stop.

You're hurting me. Oh, I'll drown. Please let me go.

I'll give you three wishes. That's not going to happen. Will he speak softly to you? Will he make a covenant with you? Will you take him as a servant forever? Now, this is even more to the point.

Do you compromise? Do you bargain? Do you enter into agreements? Do you find a way to get along with evil? No. You're not going to control that head. You're not going to bind that tongue.

It's not going to speak softly. It's not going to enter into a covenant with you. And this is not just God saying, oh, look at this great sea creature and aren't you weak and isn't it strong? This is practical guidance for dealing with evil in the world.

Do not think that you can shut up a loud-mouthed evil person. Don't think that you can enter into a bargain with them. Don't compromise with them.

There is no compromise. Will you take him as a servant forever? Are you going to subjugate him and get him to do your bidding? No. Will you play with him as with a bird? Oh, I can put him in a cage and take him out when I want to and put him back when I'm tired of him.

You can't. Will you leash him for your maidens? He'll just be like a puppy. Take him out in the backyard and romp and throw him a stick and he'll play fetch and come back.

I mean, God, I am sure, had a very slight smile on his anthropomorphic face when he said this because, I mean, this is sort of *reductio ad absurdum*, as they say in Latin, which means you're pushing things to sort of an absurd extreme. You know, are you going to play kitty-kitty, chase the yarn with a full-grown male lion? No. Well, this is sort of that on steroids.

Will your companions make a banquet of him? Oh, he's not a problem. In the name of Jesus, I say, quit that and you're going to hack him up into *hors d'oeuvres* for your friends. Will your companions make a banquet of him? No.

Will they apportion him among the merchants? But listen, how often, if you subject yourself to it, do you hear in Christian circles, Christian ministries, two people sitting in chairs like a talk show format on Christian television and they say, oh, well, you know, we had some opposition when we went over there, but we prayed and God gave us a tremendous victory over Satan and we totally thwarted all of his... He tried to stop us, but we had our crusade anyway. He tried to keep us off the air, but we bought that broadcasting tower and we got that radio station and he tried to keep us from getting enough money, but we kept browbeating enough little old ladies until we got it all in and we stopped Satan and they basically act like they're having Satan for breakfast. In the name of the Lord.

And listen, that is dangerous, unwarranted talk and God says, do you seriously think you're going

to do that? Think again. You're not. You have to leave God to Satan.

I can't emphasize enough that the angels themselves do not mess with Satan and they know a whole lot more than we do and it's just stupidity and arrogance to goof around and cast out demons and all this other malarkey that people think they're doing. Will they apportion him among the merchants? Can you fill his skin with harpoons or his head with fishing spears? Get over yourself and respect the enemy. Respect the power that God has allowed to exist within limits.

If you want to avoid the uncontrollable power of Satan, what do you do? What God said previously wasn't there just for filler. Where does Leviathan dwell? He's in the sea. If you don't want Leviathan to bite you into giblets, don't mess around on the sea.

Don't go there. If you walk in the light as he is in the light, you have fellowship with God who is light and in him is no darkness at all. If you fellowship with darkness, if you decide that you're going to take a nice little row your boat on the sea, you're going to dabble in evil, you're going to pursue wrong things wherever they may be found, you're going to entertain them, you're going to compromise.

Oh, I can keep it under control. I can dabble in this illicit activity or this illicit relationship or this illicit part of the satanic, anti-Bible, anti-God arena. I can put a hook in its mouth.

I can control its nose. I can bind its tongue. I can keep it in its place.

I can chop it up and have it for breakfast. No, you can't. Don't go there.

Stay off the sea. God has limited the sea with bars and doors. So, if you're constantly... What's a practical example of this? One of the most prevalent sins of the tongue is gossip, maligning, judging, backbiting, assassinating people with the tongue.

James says again, the tongue is a fire, burns things, destroys things. It's set on fire by the flames of hell. A man who bridles his tongue has got his whole body under control.

So, speech discipline, conversation discipline. Speak that which is edifying or shut up is the idea. Well, that's something worth pursuing.

So, are you going to put yourself in situations where you are inevitably drawn into unproductive conversations? Are you going to go float your boat in that sea? Well, I've got this group of friends or I've got this group of relatives or I've got this person and I really value... So, I'm going to go with them and every time you get with them you wind up getting drawn into this evil. And you say, well, but it's harmless. We're just talking.

It's not harmless. It isn't the measure on earth. It's the measure from the eternal perspective that counts.

You don't know the damage that is going on. You don't know what lies beneath the surface of the troubled sea. You don't know what you're participating in and what you're egging on.

Well, that's a rather benign example. People say, well, I'm not too worried about sins at the time. But, lots of other examples.

You can think of them in the physical realm. You can think of them in the dating realm. You can think of them in the marriage realm.

You can think of them in the financial realm. Well, I'll just cheat a little bit in my finances or on my taxes or in my financial dealings. Or, I'll just cheat this store a little bit.

Or, I'll just shoplift a little bit. Or, I'll just beat people out of pirated software a little bit. Or, I'll just do whatever it is a little bit.

You can't do it just a little bit. You can't wrap that Leviathan in a cord and put a hook in it and just drag it around and get it to do your bidding. You can't.

Stay away from the chaotic, uncontrollable forces of darkness. That's God's thing to control. God has put bars and gates on the sea and that keeps Leviathan in his place.

The only people who are influenced by Satan, the only people who come under demonic oppression, which is a real thing, are people who go sail the sea on purpose. You go there. You get into transcendental meditation.

You get into bizarre Far Eastern religions. You get into drugs. You get into other kinds of evil.

You get into pain and sadomasochism. You get into weird things. You hang around with people who are into those things.

You might as well just launch your boat and wait for Leviathan to crunch you into kindling. That's the idea here. God says, look, big evil things, whose domain is that? Yours or mine? That's the argument here.

Why is God saying it to Job at this point? Well, he's letting Job in because Job knows that God doesn't do things without a reason. When God says, I have the job of controlling evil, and Job says, aha, so my current situation is in this context. God is doing something with the big beast.

God is doing something with the big sea-dwelling creature. This is helpful. This is something I knew that he generally does, but I had not applied it to my specific situation.

We'll see how this plays out as we go through the remainder of chapter 41 next time. Father, thank you for the truth of your word. Thank you for the interesting ways that you have presented these eternal truths and things that are valuable to us both in this life and in the next.

We pray that God the Holy Spirit will impress them in our hearts, help us as a result to live in a way that is pleasing in your sight and glorifying to the Lord Jesus Christ. We ask it in his name. Amen.