

33b JOB

Let's resume our study now in Job chapter 41, right at the end, right into chapter 42. We've tried to step back, at least I've done my best to step back with varying degrees of success, to look at the big picture. What is structurally going on in the book of Job? Where are we in the overall flow of the book? It's a fundamental question to ask.

It's easy to see the problem set up at the beginning. God says to Satan, have you seen my servant Job? Satan says, well, he's not what you think he is. If you do certain things, he will crumble.

He will not maintain his faith. Whatever else you want to say about Job, he has maintained his faith. He has not lost sight of God.

He has questioned. He has scratched his head. But God chose Job for a reason.

And Job manifests that reason throughout this book. God did not say, have you seen my servant Eliphaz? God did not say, have you seen my servant Zophar? The old Mr. Practical down here? So God calls out Job for a purpose. And it's a purpose that we know that Job does not.

And there's a reason for the book being presented in this way. We know that there's a big picture in which this makes sense. To Job, without that information, it does not make sense.

And what God is asking Job to do is figure out the sense from the information that he has, which does not include chapter 1 and chapter 2. Now, how much sense can Job make out of it? Well, he's got a lot of information, which he has given us in all of his responses to the friends, and in 26-31 in particular. And he is the wisest man in the East for a reason. He is God's blessed servant for a reason.

He's got this knowledge of God. And the question becomes, where did that knowledge come from? We know that there was an awful lot of information that was circulating in the pre-canonical Old Testament times, in other words, in the times before the books were written down, that has not been set down. How did Abel know what sacrifice to offer? How did the patriarchs know what they knew about God and his purposes? Some of it was by revelation through dreams, visions, and when it directly impinged on them.

Others of it was oral history passed down from what the angels had taught before the days of the flood, what Noah taught his sons, what Shem taught his sons and grandsons, all the way down. And we sort of scratch our heads and say, well, how come that's not in the Bible? Well, these people didn't pack Bibles around. They had a lot better brains, I suspect, than we do.

They could remember and retain things in their exact form. And they had a knowledge of God that would only later be set down in writing. If you think about it, Moses in 1400 B.C. or 1500

B.C., somewhere in that range, setting these things down in writing, if human history in fact started circa 4000 B.C., that's what, 2600 years of no written revelation? What did people do for those 26 centuries? Well, they did what Job, Eliphaz, Bildad, and Zophar did.

They had fellowship with each other, and they rehearsed and recounted what they knew of God. And this was transmitted from father to son, from generation to generation. And if it was in written form, those writings have not survived down to our day.

But the point here is, God comes in and speaks at the last. This is what Job has been asking for, chapter after chapter after chapter, dialogue after dialogue, soliloquy after soliloquy. If God were here, I would speak to him.

I would stand up and make my case. And when God shows up, Job says, you know, I shut my mouth and you can call me corn pong because I recognize that I'm talking out of turn. And this again tells us that Job had information, but that he was misapplying it.

He wasn't gaining a correct perspective from it. And it's an important thing for us to remember because we are, I think all of us, pretty ardent students of the Word of God. We have spent many hours studying God's Word.

We want to know the truth. And we make that a goal and a priority and an objective. And that's great.

But it is not enough to learn and know the truth. It has to be a source of illumination because we make it the object of meditation. We have to think about it.

I think this is a big part of why the Lord Jesus went off by himself so frequently and prayed to his Father. What is prayer? Prayer is the timely application of the truth we know to circumstances around us, for others, for ourselves, for situations. Prayer is an exercise in the application of Bible doctrine.

That's what prayer is. You are wasting your time praying if you are not claiming the promises of God, applying the doctrines and principles of the Word of God, and therefore making requests confidently based on what God has promised and what God has said. Appealing to the character of God.

Appealing to the righteousness and the justice of God. Appealing to the grace and the compassion of God. Making requests based on the promises of God.

You can't just say, Oh God, give me a refrigerator. Oh Lord, I could sure use a new car. Oh Jesus, please get me out of this scrape.

This is what the vast majority of prayers are in the modern day. That's not Biblical prayer. Biblical prayer is like what Moses prayed, and like what David prayed, and like what the Lord Jesus

prayed.

It is an exercise. This is why prayer is important. Even though God knows what we are going to say before we say it, even though he knows the end from the beginning, before we ask, he will answer, etc.

etc. It doesn't change the fact that for us, prayer is a command, it is a necessity, and we are told not only to pray, but to lift up our voice. Evening and morning and at noon, will I pray and think to myself.

And he shall hear my thoughts. Is that what 55.17 of Psalms says? Evening and morning and at noon, will I pray and cry aloud. And he shall hear my voice.

Voice. You know why the Bible emphasizes speaking? Not because you are going to speak God's word over your life. I'm going to speak it, it's positive confession, there is the whole positive confession movement.

The reason is, when you speak things in coherent sentences, if you write them in coherent sentences, it forces you to reason. It forces you to think and to put words together. You have to process information to put it into coherent sentences.

If you kind of float amorphous, lava lamp type thoughts toward God in your prayers, and like, ooh, that's a problem. I hope that turns out alright. Oh God, it's silver lining.

That's not the purpose of prayer. The purpose of prayer is to go to what? The purpose of prayer is to take promises, principles, and doctrines of God, and process them consciously, reasonably, and bring them before God. In everything, by prayer and supplication, with thanksgiving, I mean, what kind of a supplication do you get from a baby or a toddler, and some adults? Wah, wah, wah.

That's the supplication. It's just an incoherent cry of frustration, and please help me. What does a mature person do when they make a supplication? You file a friend of the court brief, you order your arguments, your basis, your logic, you say, because of this, this, and this, this is what needs to take place.

You marshal your arguments and your facts, and you try to make a compelling case. This is what mature believers are supposed to do when we speak to God. Job is marshaling information as he speaks, and he prays to God, as it were, several times in those early chapters, doesn't he? He addresses God in the second person, and he says, two things I want you to do.

Don't take your hand away from me and stop scaring me. Why are you far from helping me? It's the equivalent of what he says in these early chapters. Well, here's the point.

As you move through that interchange, Job goes through all of those 30 chapters, 20-something

chapters, interacting, speaking back and forth, conversing with his three friends, and he does not get any satisfaction. It doesn't satisfy him, and it frustrates the nose off of Elihu, literally. Remember, he says, my nose is on fire.

I've got to speak. Well, believers in the Old Testament age longed to see the day of the Lord Jesus. Moses longed to see his day, Jesus said.

Abraham waited for a city. He lived in tents, waiting for a city whose founder and builder is God. By the way, where did Abraham get the information about the city that God was going to build? Don't find that in Genesis anywhere.

Abraham, get thee up out of Ur of the Chaldees, go to a land I will show you, and I'll build you a big city. There's a lot of promises from God in Genesis 10-25, but I don't see, behold, I will build thee a city anywhere in there. And yet, Hebrews says, Abraham waited for a city whose founder and builder is God.

And he dwelt in tents on purpose. He said, I'm not going to build a city. God's going to build me a city.

He had the doctrine of the New Jerusalem, which is astonishing. But that's the only city I know of that God's building. God's not even building the Millennial Jerusalem.

Did you know that? It doesn't say anything about God or Jesus or anybody else building a Millennial Jerusalem. But where does the New Jerusalem come from? Out of heaven. Decked out like a bride.

So, after that interchange and that dissatisfaction with authority and experience, with tradition and with pragmatism, these are all of the tools of earthly wisdom. And Job himself is not satisfied with his own answers. And he's got the Word of God.

He is speaking rightly about God. So, there's something that's missing. This is where Elihu and then God Himself come in.

So, if you think about the flow of the book, there's dissatisfaction all the way up until you get to about chapter 36 or so. Actually, 32. Where Elihu begins.

And Elihu has those speeches. And he says, look, you're wearing me out with all of this talk. And he's addressing Job as much as he is the others.

And this is the tension for me at the end of the book. God says Job has spoken rightly. Elihu says, you're wearing me out.

My nose is going to explode if you don't shut up and let me get you ready for the whirlwind. So, Job has spoken correctly, but Job has not functioned correctly. Job has not applied what he

spoke.

He knows the truth, but he isn't getting it lined up and going. Remember what the New Testament has to say about Israel. Having a form of godliness, but denying the power.

Having the law, having the prophets, having the oracles of God, but not getting it put together properly. Elihu and Zophar and Bildad have got pieces of the elephant. A lot of the things they say are correct.

It's just insufficient. It's incomplete. It is grossly myopic and grossly subjective.

Where Job is only mildly myopic and mildly subjective. But none of them have reached where Elihu is. So God comes in at the end and says, look, here's really the bottom line and the major point that God makes in this book.

When you reach a certain stage, when you are mature, when you are in a position where God can call your name and make a difference in His plan and purpose in your life, when He can bounce His glory off of your life, you have to be able to trust Him for what you cannot see. For those ends of the parabola that disappear into the mist, that disappear into the clouds of heaven, that disappear beyond the horizon, that disappear past the limits of the chaotic sea, and to be content that God has control. Job understands that God has power and that God has control, but Job is not content.

What is our memory verse again? That will keep him in perfect peace, whose mind is stayed on thee. It doesn't say that will keep him in perfect peace as long as he is not too badly tested. The man, regardless of circumstances, who is fully trusting in God will have peace.

Now, Jesus had an experience, whether or not He sweat great drops of blood in the garden, we know that Jesus' spirit was troubled on numerous occasions. Jesus is praying to His Father saying, If it be thy will, let this cup pass from me. Jesus is on the cross saying, My God, my God, why hast thou forsaken me? And you wouldn't necessarily put that in the dictionary next to perfect peace.

What are we talking about when we say perfect peace? It is stability. It is not despairing. It is not reaching a level of questioning where you have no reason to go on living.

Job says, I don't know why I'm still here. I wish you'd just bury me, do the wrath thing, and then dig me up later. Job says, I wish I had never been born.

Curse that day. Cover it with darkness. Bury it.

Let those who call Leviathan have that day. I don't want it. I wish I wasn't here.

That's not perfect peace. It's kind of like the guy talking about what's the definition of

pornography? Will I know it when I see it? Well, that which is not peace, you know it when you see it. And Job's situation in the early chapters of this book are not peace.

He is aware. He is not repudiating God. He is not going to curse God and die.

He knows his Redeemer lives. But he says, I have no hope. My hope has perished.

I'll see my Redeemer in some distant future, but right now, I don't see why I'm still breathing air. Did Jesus ever reach that point? At any time in the garden or on the cross where He was in despair and saying, well, I just don't see any point in continuing? That's peace. Knowledge of where you are in God's plan.

And that even if you're in the boat on the Sea of Galilee with the worst storm you've ever seen, you know that God has control and that at any point, He can say, peace be still, and the whole thing is fixed. Well, it's intriguing to study God's answer to Job, isn't it? Because God doesn't come in and say, well, you know, Job, sit here and let me tell you about this deal I had going with Satan. We had kind of a little bet going.

I bet him a couple of wing feathers or something that if we took away your stuff, you either would or wouldn't curse me. I'm proving a point to the angels. God doesn't say any of that, does He? What is the point for Job? The point for Job is not to find out, Job, I'm going to let you in on a big secret.

Now I can let the cat out of the bag. You know how they do on these shows where they try to fool somebody and they lead him along thinking one thing is true and at the end they say, ah, guess what? We were just kidding and you weren't really going to die. God doesn't do that to Job.

God doesn't do that to Job. God evidently never tells Job about the conversation with Satan. God says, this is what I want you to understand.

I was making stuff before you were around. I was setting up a great big universe and setting its limits and controlling forces beyond your reach and beyond your control long before you were even a glimmer, before there was any man on the earth. I was doing great big things.

We've come down and there are going to be future big things. There's Leviathan and he's still out there in the sea and he's leaving this white wake-like gray hair and he's out there. Job says, well, he's pierced the fleeing serpent and God says, look, the serpent's not dead.

I may have pierced him, but he's not gone. There's still an ocean. There's still all this going on.

You're certainly not going to put a hook in his jaw. You're not going to be able to do anything to him. He's out there and he's still operating.

So God basically puts Job's life in perspective. So let's take a look at some of the specifics of this

text related to Leviathan. We kind of skipped over this to get our big picture.

But the point here is, if you want a hook to hang all this on, think about the fourfold structure. Tablet 1 of the Law. Look at God.

Look at the heavens. Tablet 2 of the Law. Look at mankind and the necessary evils that are going to exist in man.

Look at Behemoth, which is the corresponding satanically inspired system of which it's like the beast that the woman rides all down through history. That's kind of Behemoth. And then you have the dragon, the seven-headed Leviathan in the sea.

It's supernatural. It's above and beyond. You can't see it.

You can't cope with it. It disappears in a shiny wake. That's way beyond.

What are you going to do with something that sort of symbolically speaking breathes fire and smoke? Well, that's the flow. And Job's life, right there between the ostrich and the eagle and Behemoth, is just one small part of this large mosaic. God says in verse 12, I'm talking about Leviathan.

Well, look at verse 9. Any hope of overcoming him is false. Don't think when Leviathan is at work, and of course it's the satanic influence that has come into Job's life, which God has allowed. You are not going to figure this thing out.

Well, if I just think hard enough, I can come up with a strategy to defeat Leviathan and to put him in his place. Any hope of overcoming him is false. If you're sitting there trying to come up with a hope that's bigger than Satan's strategy, forget it.

No wonder you're frustrated. You can't do it. Shall one not be overwhelmed at the sight of him? If you keep your eyes on Leviathan, you will be overwhelmed.

You are going to lose your hope. You're looking at the effect of Satan in the world. You're looking at the confluence of circumstances.

No one is so fierce that he would dare stir him up. Who then is able to stand against me? And God basically says, if there's nobody in the universe that can stand against Leviathan, but I made Leviathan and I'm controlling him, there's nothing greater than God. Who has preceded me that I should do him honor? When it says pay, it means render obeisance, render tribute.

And this is the key. Everything under heaven is mine. Everything under heaven is mine.

You don't have to be able to see it. You don't have to understand it. Your degree of peace with what's going on under heaven is going to be directly related to your faith in God, in his wisdom and in his purpose.

Job has been judging the merit of God's wisdom and God's power and God's purpose by its effect in his own life, which is too narrow a range of observation. This is like the global warming thing. I'm not saying one thing or another about global warming.

All I'm saying is that a century or a century and a half worth of observation is too small a window to tell if we are actually experiencing global warming. We know this. I've talked before about the mini ice age, about the ebb and flow of climactic conditions that we've had over the last several hundred years, over the last millennium.

And the detailed scientific measurements of temperature that we've had in the last 120 to 150 years are insufficient. It's an insufficient bracket. You can't extrapolate from such a small sample and say, oh my gosh, we're all going to melt and drown.

We'll melt the ice caps and we're all going to drown. You can't say that. It's too small a sample.

This is the problem with Job looking at the action of God in his life. It's too small a sample. God says, put your bracket wider.

Open up your field of view. And you're going to see that this actually is okay. It's all going to be fine.

And the end of the book of Job is going to establish that right bracket far enough that we're going to see that it all comes out okay. You know what happens to Job in the end. And we say, well, what if he didn't have the last chapter of Job? What if he didn't have the first two chapters and he didn't have the last chapter? What kind of a book would this be? Well, Job, at this point, that God is talking to him, doesn't have chapter one and two and he doesn't have the last half of the last chapter.

So, you can see the problem for Job. And I think it's been well addressed. How is Job supposed to know these things? Well, why do you think God himself comes in the whirlwind and appears to Job? To help him out.

It's a pretty tall order even for Job to put this together. So, what does God say? What does He say to Paul when Paul says, this thorn in the flesh is messing me up. I don't see how I can cope.

God says what? What did God say to Paul about the thorn in the flesh? My grace is sufficient for thee. Job probably never would have gotten this figured out. It took God appearing in the whirlwind to straighten this out.

But God did appear. That's the point. God appeared.

The God of the universe, the God of the angels, the God that did all of these grand parabolic things has come down to the earth, has come down between the beasts and behemoth, has

come down between the Pleiades and Leviathan, and has come right down to Job's camp, to Job's ash heap. How many people does He talk to? Who does He address? Does He address Elihu? Does He address Eliphaz? Does He address Bildad or Zophar? We don't have sufficient appreciation for the God of the cherubim, of Gabriel and Michael and everything in the universe coming down and speaking to this poor guy sitting on his ash heap. But that's the grace of God.

My grace is sufficient for thee. You have trusted. You've grappled.

You didn't get the problem 100% right. But I'm giving you credit for your work. You did put down... You know, it's like in math.

They say show your work. You write down the formula and they say, well, I give you credit for knowing the formula. I give you credit for having the knowledge.

But you didn't apply it properly. But I'm giving you partial credit. You did better than any of the rest of the class.

You set the curve. But here's the right way. This is really kind of what's going on in this part of... Eliphaz and Zophar, the only reason they're going to pass is because Job set the curve and everybody's going to get a bump up.

But God has come to say, Job, you were close. Here's what you missed. And I'm here to supply it because you're the guy that can understand it.

And this is the great promise for a believer that is growing, for a believer that loves God, even when we screw up and even when we fail, if we are a Job-type believer, God is going to reveal Himself to us. These are the believers... You know, if believers got everything figured out, if you could just be the perfect believer, why would God have to give you any hidden manna? Why would you have to walk with Christ? Why would you need the robe? Why would you... You'd be done. God would say, well, I can't teach you anything.

Go start your own universe and be the God of that thing because there's nothing more for you to learn. We get part of the way there and then God comes and with His presence, fills in the rest. I can't wait to get to the 16th and 17th and the 14th and the 15th chapters of John where Jesus says... How many times have I quoted this? The One who has my words and keeps them, He it is that loves me and I and my Father will do what? Come to Him and make our home with Him.

You wouldn't need that if you had everything figured out. But God comes, the Lord Jesus Christ comes and fills that gap and gives the grace of His presence. Catholics talk about dispensing grace with holy smoke and candles and rosaries and Hail Marys and stuff like that.

You want to know what the grace of God is? The grace of God is His presence. We can experience the same grace that Job is getting here where the God of the universe came personally and presently to Job and spoke to him face to face. If you have God's words and you

keep them, you're the one that loves God and God will come and make His home with you.

Revelation 3.20 What does it say? Jesus says, Look, I'm standing at the door and knocking. If you'll open the door, I'll come in and have a fellowship meal with you and we'll talk. You can ask questions.

You can get answers. Can you imagine if the Lord Jesus Christ came and knocked on the door? How fast would we kill ourselves getting to the door to let Him in? Do you have questions for the Lord Jesus? I can soak up the whole millennium asking Him questions that I've got. This is the privilege that Job has.

Why? He didn't get it totally right. But that's why God comes. Because He's teachable.

He's asking. And He has not lost His faith. Just as God pointed out to Satan at the beginning.

So, Everything under heaven is mine, God says. This is what you've got to keep in mind. Don't judge the universe and God's plan and purpose in it by what happens in your own small periphery.

God is bigger than that. I was talking to my assistant at work today about the argument that is often made by people who don't believe in God or who choose not to acknowledge God. And they say, you see the two little boys that got nabbed by the pervert up there or wherever.

One was gone for four years and the other was gone for four days or whatever. How could there be a God who would let a child be abused? What kind of a God is it? And you hear about these horrible cases, particularly in our generation. How could there be a God and Him let this kind of thing happen? Think about the book of Job.

Job thinks it's incomprehensible that God would let this kind of thing happen to me when I have not sinned. I don't get it. It doesn't make sense.

And now God's not even talking to me. And I don't know anything against myself. I know that I couldn't stand in His presence.

Nobody's pure in His sight. But come on, I've always been this way. What changed? I don't get it.

And it doesn't make sense. You look at horrible injustices and egregious, sickening evil that is perpetrated in the world. And people say, see, there can't be a God.

You say you've got a righteous God? Look at this stuff going on. Narrow limits of observation. And spread those limits out.

Look at a little bit more of the parabola. Remember who God is and what His purposes are. They go well beyond.

I was explaining to my assistant, Joyce, this morning. I said, if you think about it, let's take a child that gets horribly abused. How is it any different with it happening to a child than it is with it happening to an adult? Human beings are human beings.

And there are egregious wrongs that are done to people who get tortured to death in prison camps and things. There's all kinds of things. It's not just that it happens to a child.

It's that it happens to anybody. So, let's say that there is some kind of horrible torture that goes on for somebody for 20 years, 25 years. They're horribly, horribly abused.

Look at the parable Jesus told of the rich man and Lazarus. Lazarus spent his entire life as a cripple with oozing sores, sitting there being licked by the dogs outside the gates of a guy that could easily have comforted him, could have easily helped him, and was under command from the law of Moses to do so. The law of Moses commanded Israelites to look out for their less fortunate brethren.

And the rich man does nothing. Just walked past him, paid no attention. How does that parable continue? What does Abraham say to the rich man when he's down there saying, Son of Lazarus, put one drop of water on my tongue.

In life, you were comforted and Lazarus was afflicted. Now, he is comforted and you are afflicted. Now, which one of these is going to last longer? Whose affliction is going to be worse? If you want to decry somebody's suffering, decry the people who are going to suffer for a thousand years in the Millennial Kingdom as though they were in flames, who are going to be weeping and gnashing their teeth for ten centuries.

Not just 20 years or 30 years. Is there recompense? Jesus said, through that parable, those who suffer in this life are going to be comforted. Of course, assuming they are believers.

If they are unbelievers, it's a moot point anyway. You're going to get snuffed and it won't matter what kind of suffering you went through. Go into the lake of fire.

But if you're a believer, it doesn't matter how awful your suffering is in this life. Jesus said, anything you give up, you're going to receive back a hundredfold in the resurrection. He told the disciples that.

You've given up houses, lands, time with your family. You're going to get it back a hundredfold. Suffering in this life is going to be recompensed with comfort a hundredfold.

You almost think, well, suffering may be not so bad. If I'm going to get that hundredfold recompense, I don't mind my suffering so much. Obviously, I'm going to stick my hand up and volunteer for abuse and being burned with cigarettes and stuff.

It all depends on how real the promise of God is. How much confidence and faith you have in the

justice of God. God says, I am just.

And if you widen out the brackets, you will see that this momentary light affliction, as it says in Romans, is not worthy to be compared with the glory that is about to be revealed in the sons of God. Affliction is horrible. Jesus went through horrible affliction on the cross.

But why did he go through it? For the joy that was set before him, which is eternal joy, eternal glory, eternal benefit, leading many sons to glory, the firstborn among many brethren. All of those wonderful things. Jesus went through something indescribably awful, but he had that bigger picture.

He had the wider perspective. He knew it from the Old Testament. He knew it from the revelation of the Holy Spirit.

He knew that it was a part of God's plan and that it was necessary and that God would raise him from the dead. He had that confidence. This is what God is alluding to here.

When he says, Who has preceded me? Who's outside my shell that I need to pay them tribute or look up to them? Everything under heaven is mine. This is the central truth of this entire speech. Everything under heaven is mine.

Nothing it befalls you that doesn't have a purpose. This is the big problem. I've seen this ever since I was a tiny tot in Sunday school.

People say, God is letting this happen in my life and I'm going to see how it works out later on. God is preparing me for something. This awful thing is happening.

It may have nothing to do with your later life. You may go through some horrible affliction and it doesn't do you a darn bit of good for the whole rest of your life. What do I go through that for? It's not about you.

Your suffering isn't about you. Your afflictions, your tests, aren't necessarily about you. If they're for discipline, maybe you're supposed to wake up and smell the coffee.

But there's a lot of things that befall believers. Job's testing wasn't about Job. It had to do with the angelic conflict.

It had to do with writing a book of the Bible that was going to benefit untold hundreds of millions of people. And all Job can think about is, Hey, this is kind of chapping my hide here. I'm not having any fun here at all.

I don't understand what God's doing to me. Or why He's doing it. And it's understandable.

But it's an object lesson for us. We can learn from Job's experience. Be patient.

Trust God. God will come. God will fill in the blanks.

God will teach us. God will benefit others. That's the point.

Now, God launches into this description of Leviathan. You can't draw him out. You can't snare him.

You can't control him in any way, shape, or form. I will not conceal his limbs, his mighty power, or his graceful proportion. He's powerful.

He has reach. And he's beautiful. Gracefully proportioned.

It means he's beautiful. Who does that describe? Isaiah 14, Ezekiel 28. This is Lucifer.

Bejeweled. Garden of God. Guardian cherub of the throne.

Highest thing that God ever created. Who can remove his outer coat? Who can remove his outer coat? Who did remove Satan's outer coat? Remember what was on his outer coat? Three by three. The nine-fold, the nine-jeweled, high-priestly breastplate that he had.

High priest wore a coat. Of course, this is before the ritual priesthood. And what is a coat? In Job's day, before the Levitical priesthood, what would this allude to? This is your badge of rank.

You look at the coat. How did the Samaritan woman know that Jesus, when he came to the well, was Jew? By his clothing. Your coat is your badge of rank.

And in the human realm, this marks who you are. Who's going to rip off his royal robe if you're looking at Satan? Who can approach him with a double bridle? You're going to tame him and get some useful work out of him for your own purposes? Don't think so. Who can open the doors of his face with his terrible teeth all around? You can't deal with him.

Rows of scale are his pride. Shut up tightly as with a seal. Why is it that the heart of Satan is impenetrable? Why is it that he cannot be changed? He is walled up inside his pride.

What makes us unteachable? What makes us unmalleable? Who is it that can't be told anything? The person hermetically sealed inside their own pride. You know, the Proverbs thing. Pride goeth before a fall and a haughty spirit before destruction.

It's because you have to be destroyed because you can't be pierced. You can't be convinced. His pride is so sealed up, these scales, one is so near another that no air can come between them.

There's no chink. There's no hope changing his mind. They're joined together.

They stick together and cannot be parted. And this becomes a metaphor for those who gang together. Those who form a confederation of pride.

They are held together by pride and they are inseparable in that pride. His sneezings flash forth light. Now light is a good thing, but these are just flashes.

This isn't the sun in the sky. This isn't a bright bonfire. This isn't the golden reflection of God's glory.

It's just a sneeze of fire. There's a brief flash. It looks like light and it's impressive, but it doesn't do anybody any good.

Sneezings of fire don't cook your food. Sneezings of fire don't grow your crops. Sneezings of fire don't provide health or benefit to anyone.

But there's a flash of light and this is that twisted truth, that seeming goodness. Satan masquerades as an angel of light. His eyes are like the eyelids of the morning.

What do you think this has to do with? His eyes are like the eyelids of the morning. What are the eyelids of the morning? Darkness? What kind of eyelids do you have in the morning? They're kind of half-masked? If you're like me... This has to do with redness, with threat. Red sky in the morning.

Sailor, take warning. If you've got this redness in the morning, that means a storm is coming. Out of his mouth go burning lights.

Sparks of fire shoot out. You remember James talking about the tongue being a fire and set on fire by the flames of hell. This has to do with the influence of Satan specifically in speech, in communicating concepts.

Smoke goes out of his nostrils as from a boiling pot and burning rushes. His breath kindles coal and a flame goes out of his mouth. This is destructive.

It is not beneficial. Again, people aren't roasting their all-beef weenies in the flame of this Leviathan. It's destructive.

It's threatening. If you get close to him... This is a short-range weapon. He can't shoot fire across the horizon.

It's if you get close. The closer you get, the more dangerous he is. Strength dwells in his neck and sorrow dances before him.

This word translated sorrow, if you've got your text note there, it has the idea of despair. The idea is that when people see his head, this face, this threatening visage with this flame and smoke and this neck behind it, which means you're not going to be able to move that face, all you can do is despair. It is hard as rock, hard as the lower millstone.

When it rises up, the mighty are terrified as it's thrashing about, they withdraw. The mighty, this is a reference to even the angelic hosts. These are the mighty ones in heaven.

Remember that even Gabriel and Michael, they don't go screwing around with Satan. They say, the Lord rebuke you. And that's as far as they go because he is formidable.

And the idea is, this is what God is contending with in the universe. Our lives are a very small episode happening underneath this large conflict. If we keep that in mind and trust that God knows what he's doing in our lives, we will not despair.

If you look instead at Leviathan and you stare into his face, and that fills your vision, you will despair. That's all I can think about are the sparks and the smoke and the flames. We have to broaden our view.

We have to widen the bracket. Well, we'll conclude our look at God's words and study the ending of this story and conclude our Job study next Friday night. Let's close here in a word of prayer.

Father, thank you for this graphic demonstration of how important it is for us to concentrate on the truth of your word, meditate upon it, and make sound application of it in our lives. We pray that God the Holy Spirit will impress these truths on our hearts. We ask it in Jesus' name.

Amen.