

34a JOB

This is Friday the 26th of January 2007. We continue and conclude tonight our study in the book of Job. We resume in chapter 41.

Let's take a moment as we begin to go to the Lord in prayer. Father as always we pause at the beginning of our study to express our gratitude for the opportunity we have to fellowship, to spend time together in the study of your Word. We pray that God the Holy Spirit will illuminate these truths and enhance our understanding of your plan and purpose through our study.

We ask it in Jesus name, Amen. As I said we are resuming in chapter 41 and I had a little bit of a navigation problem as we were concluding last week in chapter 41 particularly when we were looking at the description of Leviathan and we're going to take a quick concluding look at Leviathan because this is the other half of a great idea chiasm. It's not so much a strict content chiasm but idea wise we have a great full circle comeuppance here that we want to note and as we go through this I will correct one thing I said last week about the eyelids of the dawn.

I got lost in my Hebrew because the verses are offset by 8 in chapter 41 and I momentarily couldn't find my place in the Hebrew and I didn't tell you something I wanted to tell you so I'll tell you now. But I want to first go back and I know when you say go back oh dear and your heart is sinking but pay attention because we're going to go through this pretty quickly and there is an important purpose in it. 41.1 Can you draw out Leviathan with a hook or secure his tongue with a line which you lower? The whole theme of the Leviathan description is that he is beyond human capture attack or control right? If whatever else you want to say about the details he is completely beyond any human power to stop him to thwart his purposes or anything else.

He is too big, he's too massive, he's inaccessible, he's got these virtually supernatural powers in terms of breathing fire and smoke and that sort of thing. His shielding and his plates and all that are sealed together. You just can't, you have no power against him right? We've certainly absorbed that much.

But take a look at this you can't put a hook in his nose, you can't pierce his jaw with a hook. Will he make supplications to you? Will he speak softly to you? Will he make a covenant with you? Will you take him as a servant? Will you play with him as a bird or will you domesticate him for your maidens? Now there are categories of things that you can do this with right? Both animal and people wise. You can make people into servants, you can make a covenant with people, cut a covenant is what it literally says right? But we know that Leviathan represents Satan and God's message here in this metaphorical description of Satan is there is no covenant that is going to stop his power.

There is no domesticating influence, there is no training, there is no human agency by which the power of Satan is going to be bound and reigned in. And he begins saying can you do anything to

control his mouth? Are you going to bind his tongue? Are you going to put a reed in his nose or a hook in his jaw? Because this is the operating end of the animal right? This is where all the bad stuff happens, the ring of teeth, the fangs, all of that right? And you can't stop that. And yet the description is put in terms of what humans typically do both with animals and with other people.

That is significant. Let's go back, back in time, back 40 chapters. Go back to Job chapter 1. Job chapter 1. We have a description of Job, we know what his sons used to do, the days of feasting he would sanctify them, he regularly offered sacrifices on their behalf.

In verse 6 of chapter 1 Satan goes up, we have the dialogue, we are very familiar with the whole thing. The Lord says all that he has is in your power, do not lay a hand on him. Satan went out from the presence of the Lord.

Now there was a day when Job's sons and daughters were eating and drinking wine in their oldest brother's house. A messenger came to Job and says what? The oxen were plowing and the donkeys were feeding beside them when the Shebaans, in Hebrew this is Shebaans, Shebaans, Shebaans raided and took them away. Indeed they have killed the servants with the mouth of the sword, literally.

I alone have escaped to tell you. Now, do you think these Shebaans, these Shebaans have been in the area before? Do you think Job has never heard of them before? Are they some brand new band of people? These are the kind of individuals that you could make some sort of arrangement. Job's got adult children.

He's been around long enough to have had some kind of contact with them, right? He could have made an agreement with them, had a covenant with them, domesticated them in some way, tamed them down so that they didn't do their raiding on his stuff. And this is a surprise. Job has no concerns and no expectations.

It doesn't say, and behold, the Shebaans did raid him regularly on an annual basis so they could party or whatever. This is out of the blue. Job doesn't expect it.

They evidently have betrayed some sort of understanding in doing this because this is a people group that has been in the area. They're not new. While he was still speaking, verse 16, another came in and says what? The fire of God, or a great fire, when it says of God in Hebrew, this is when we say, we don't have a real good equivalent in English, but you have to be careful in ancient Semitic languages because sometimes when it says fire of God, it means as big as God.

It is an adjective that means this is just supernaturally big, bad, awful, or whatever. There are profanities in English that would equate, which I won't bother to inflict on you, but someone could say, well, there was a almighty fire that came down from heaven. That's about as near as we can get in English, but this has more weight in ancient Hebrew and its cognates, Akkadian, Arabic, and so on.

When they wanted to say this was a whopping big thing, it was an almighty huge fire, or impressive in some way, they would say, well, it's of God. So this almighty fire fell from heaven and burned up the sheep and the servants and consumed them. Of all of the different forms that this destruction could take, it wasn't a pack of lions, it wasn't wild boars, it was fire that fell, a horrifying fire.

While he was still speaking, another also came and said the Khazdu came. I'm not sure, I think when it says Chaldeans, and it was 40 chapters ago, I'm not real sure what I said about these guys back in chapter 1, but the Khazdu or Khazdeen were likely a more local band of Aramaic types in this area. I don't think they came all the way from Daniel's Chaldea, but they are a tribe, a Bedouin type group.

They formed three bands, and when it says raided the camels, this is a thing that says they, it's more than raided, it's more like they fell upon them or they hurled themselves at, they threw themselves at. It's a very violent, it's like a blitz, that's the word I've been trying to resurrect out of my brain, they blitzed them. Out of nowhere, just this sudden overwhelming force took them by surprise and overwhelmed them and carried off these camels.

This was probably a cavalry type of thing. In Judges 9.33, you have a similar use of this verb where they say ambush, which took place by the way outside of Shechem, and that's the idea, they ambushed them, they blitzed them, they just completely overran them. While this one was still speaking, remember that's the first three, you've got the Sabians, the fire, and the Khazdu, then another messenger arrives and says your sons and daughters are eating and drinking, suddenly a great ruach swept across the wilderness and struck the four corners of the house.

You have this increasing severity, the Khazdu were in three bands, the wind hits the four corners of the house, all four sides at once and basically collapses it on top of them. I just wanted to refresh our minds on what happened in Job chapter 1. We go back to Job chapter 41 and we look once again at God's words here about Leviathan. You can't make a covenant with him, you can't make him your servant, you can't tame him, will your companions make a banquet of him? Remember that in verse 6, are you going to apportion him amongst the merchants? Can you fill his skin with harpoons or his head with spears? And of course this is kind of a seaborne animal analogy, harpoons and fishing spears and that kind of thing, but the idea is are you going to attack him with weapons? What has happened in chapter 1? It's the other way around, and of course Job doesn't know it at the time, but it's Leviathan throwing weapons at him, subjugating and killing his servants, violating any sort of covenant or tacit agreements that existed with these people groups in the past.

It is Leviathan who has caused fire to fall and burn up the sheep and the servants, right? Now put yourself in Job's position, and remember, Job is one of the wisest men of the East. He's not a dummy. God doesn't have to get out the primary color crayons and draw him a great big picture.

God is going to communicate to Job on the UHF channel. It's going to be up there in the high bands. It's not going to be ink-a-dink-a-doo, let me put this in single syllable words.

God is telling Job something about what happened in chapter 1 and chapter 2 in the Leviathan section, and he is doing it in the typical beautiful way that this high bandwidth communication takes place in Hebrew poetry. It is going to be by allusion. It is going to be by evocation.

It's going to be by using certain words and certain ideas that are going to hook back, come back full circle, just like they do in a chiasm. So God says, before he begins this, he says, now look, this Leviathan thing is uncontrollable by human power. Then he stops and he says, nothing is able to stand against me.

Anything that Leviathan does, ergo, is by divine permission. Leviathan can do what he wants and men can't stop him, but I can, is basically how God introduces this section. You can't do anything about Leviathan.

I, of course, can. Who has preceded me that I should yield obeisance or whatever? Everything under heaven is mine, and that's the theme. I will not conceal his arms, his limbs, the extent of its might.

And then you have his graceful proportions, but this phrase may also be, there is no comparison. The translators of the New English Translation cite a guy named Dorme who, instead of reading the noun arrangement, makes it a verb. I will tell of his incomparable might.

So God begins this description after saying, now look, you can't control him, I can. Let me tell you about how powerful he is. And this is not humorous enough to be a wink nudge type of thing, but you need to have your ears on when God starts talking about Leviathan in terms of chapter 1 and 2. Who can remove his outer covering? Who can approach him? And when it says double bridle, again, there's a lot of difficult Hebrew here because it's poetic, it's old, there are hapax legomena here, but again, in the Septuagint, they evidently have the Hebrew text where two letters were transposed, and instead of a double bridle, it's a word that means a coat of armor, and that kind of makes more sense in this context.

That's what they call a metathesis where letters switch. So who can penetrate to the inside of his armor? This makes sense. How are you going to remove his outer covering? How are you going to get past his armor? You can't.

Who can open the doors of his mouth? His teeth are fearsome all around. We've talked about the rows of shield in the back, shut up close together as with a seal. In verse 16, each one is so close to the next, and in Hebrew, this is one with one.

They stand side by side, they're linked. The reason I'm elaborating on this is because when you get to verse 17, it says they are joined one to another. You know what this is in Hebrew? A man

with his brother.

Ish and his ah. And again, I have to do the subtraction here. Take 8 from 17 and you get 11.

So when it says they lock tightly together, this is ish ba akihu. And ah, his brother. Each man with his brother is what this literally says.

God is evoking something beyond just the physical creature here. These are those who are allied with evil, and they are impenetrable. You're not going to divide and conquer.

You're not going to turn them against each other type of thing. They cling together and cannot be separated. Verse 17 there.

Now look at verse 18. His sneezings flash forth light, and his eyes are like the eyelids of the morning. This is the thing I said I wanted to remember to correct last week, because the morning word here is our old friend shakar, which we have seen in other contexts and other passages, like how there are fallen from heaven, O Lucifer, son of Shakar.

It doesn't mean the dawn, and it doesn't mean the morning. It means darkness. This is the eyelids of darkness.

What's the picture that you have of God in Ezekiel and in Revelation and other places? His eyes are like what? Flames of fire. You know what the eyes of Leviathan are like? It's the eyelids of darkness. It's like looking in the eyes of the window of the soul.

Remember Jesus talked to his disciples about the window of the soul is the eyes and what's inside. If there's light inside, your whole body is light. Well, these are the eyelids of darkness.

Now, we have a usage of this same phrase in the book of Job. Back in chapter 3, where Job was talking to his disciples about the day he was born, that day, verse 4, let it be darkness. Let God on high regard it.

Don't let any light shine on it. This was at the beginning, and now we're at the end. We've got these same terms, and God is sort of reminding Job of his own vocabulary.

He says, it's not the day you were born that's dark. Don't curse the day. It's Leviathan, this flashing of light, and it's really the eyelids of darkness.

On down where he says, that night let darkness seize it. Let it not be included among the days of the year. Let it not enter among the months.

No joyful shout. Verse 8, may those who curse it who curse the day. Those who are ready to do what? Arouse Leviathan.

May the stars of its morning be dark. May it look for light but have none, and the last phrase in

verse 9, and not see the eyelids of darkness. The eyelids of Shechar.

The very same phrase that God is using in chapter 41, Job used about the day he was born in chapter 3. There is a reason for this. There is a purpose in it, and it is to tie this whole thing together. His eyes are like the eyelids of darkness.

Out of his mouth go burning lights, sparks of fire shoot out. Smoke goes out of his nostrils as from a seething boiling pot. That burning rushes thing I think is another little Hebrew problem and it's another metathesis deal there.

When you check the Septuagint and some other sources this is boiling and seething. Look at verse 21, his breath kindles coals and a flame goes out of his mouth. God is basically saying to Job, here's what happened back in chapter 1. This is the source of the darkness of that day.

This is the source of those flames that fell from heaven. Strength dwells in his neck and despair or sorrow goes before him. What was Job's expression in chapter 3? Despair and sorrow.

And God says this guy, this Leviathan, it's like a bow wave. Sorrow dances. I won't go into all the Hebrew, but I worked on it some this week.

This basically is the bow wave in front of his neck when it talks about him going through the water and we're going to end up with the shining wake that he leaves behind. But it talks about the strength of his neck because he's like a sea serpent with his neck sticking out of the water. Think Loch Ness Monster.

He's going through and he's got this bow wave and it's a bow wave of sorrow and despair. He pushes it ahead of him. When he's on the way, this is what accompanies him.

Now look at verse 23. It says the folds of his flesh are joined together. There's no word here for folds.

The word for folds, literally what this is saying is his flesh falls. The fallings. It's a noun form from Nafal.

The Nephilim, the fallen ones. This fire back in chapter 1 fell from heaven. Nafal.

Well, now you've got that same word used in a noun form. But the falls of his flesh are joined together. It says they are firm on him and cannot be moved.

This is talking about the, it says it cannot be moved. When he acts, he falls. When he acts, he falls.

There's no stopping it. In verse 24 it says his heart is hard as stone. The word for hard there means cast like molten metal.

The verb there means to cast molten metal. That's what it's always used for. So his heart is cast like a stone.

His heart has been poured and has gelled, has hardened. His heart has hardened like stone. And that flowing idea of molten metal flowing and reaching a shape that will no longer be moved reminds us that Satan made a choice.

When he raises himself up, the mighty, the Aleem are afraid. And that's exactly what he's done in Job's case. He has raised himself up.

Because of his crashings, they are beside themselves or they withdraw when he starts going into operation. Verse 26, there's no human weapon that can prevail. Job's servants fought.

That's why they died with the edge of the sword. Job had some perimeter security, but they were overwhelmed. They were defeated.

And both with the Chazdim and with the Sabians, it says they were slain with the mouth of the sword. And God says here, your sword is not going to prevail when Leviathan is behind it. You can't beat Sabians when they're sent and inspired by Satan.

You're not going to beat the Chazdim when they come and they're inspired by Satan. You're not going to be able to fight this fire when he's behind it. It's out of your control.

But he is the source of this. He's the one that throws these swords and these fires against you. Spear, dart, and javelin.

What's our memory verse? Cursed is the man who trusts in man, who makes flesh his arm, his strength, who sort of departs from the Lord. He's going to be like a shrub in the desert. He's going to blow away like a tumbleweed.

He has no security. He has no ability to experience any good. Why? You cannot prevail against evil, whether it's interior evil or exterior evil, whether it's our own flesh and our own corruption and what we as humans do in the world, or whether it is the devil and the prince of the power of the air and our principalities and powers and rulers in the heavenly places.

That's what we wrestle against. And human ingenuity, human stratagems, human defenses will not succeed. God is telling Job the equivalent of chapter one and chapter two right here.

Job is no dummy. God goes back and picks up his very first words about Leviathan and the eyelids of the darkness and so on. Swords cannot avail.

Spears, darts, javelins, it wouldn't matter. Job might have been sitting there saying, you know, if I had just given the troops more weapons, if they had just had better flak jackets, if they had more heavily armored vehicles, it would have all gone better. He regards iron as straw, bronze, rotten

wood.

What's the thing about iron and bronze? These are man-made, this is cutting-edge technology in the literal sense of the word. The cutting edges in Job's day were iron and bronze. No effect.

The arrow cannot make him flee. Sling stones become like stubble. Darts are regarded as straw.

He lasts at the threat of javelins. God is saying, Job, it wouldn't matter what you had given your servants. You could have given your servants nukes and the Sabians and the Chazdu would have still come in and wiped them out because this was a divinely permitted satanic attack.

Job, believe it or not, is picking up the transmission on this wavelength. It's difficult for us at this distance, but these guys were smart and Job understands. We'll find that out when we look at what he says in response.

His underbelly, you know, where do you attack something that's armored and got all these impenetrable shields and ferocious offense and all the rest of it? You try to find the soft underbelly. His underbelly is like sharp shards. He's got points that are spread in the mire.

There is no vulnerability to Satan. You're not going to bind him. You're not going to pray him off.

He makes the deep boil like a pot. He makes the sea like a pot of ointment. He leaves a shining wake behind him.

He's got a bow wave of despair and he's got a wake of this aftermath of chaos. One would think the deep had white hair. What did Jacob say when he found out that Joseph was ostensibly dead? You're going to bring my gray head down to the grave.

The bow wave is despair. The aftermath is this white hair. It just ages you, saps your strength.

On earth there is nothing like him, made without fear. He beholds every high thing. He is king over all the children of pride, the sons of pride, literally.

So then what is Job's answer? This is the explanation. Job, having gone through all of this dialogue, having heard what God has said about the nature of God's plan and purpose on the planet and that God, who is mightier than everything and is the only creator who can touch behemoth, is the only one who has might over Leviathan. When Leviathan's hot, fiery breath strikes, when his ruach blows your house down and kills your children, when his sharp swords defeat your servants with their swords, this is a part of the divine plan.

It could not happen unless God allowed it. God has a purpose. So what does Job say in verse 2 of chapter 42? I know that you can do all things.

No purpose of yours can be thwarted. If Leviathan has done these things to me, as you say, I know that this was your purpose, because no purpose of yours can be thwarted. If you want to

bless, nothing can interfere with that blessing.

If you are going to allow an attack by this beast of chaos, this dragon of the sea, it is a part of your purpose. Verse 3 says, you asked, who is this? And you notice it is in italics. Job is obviously quoting God, but I would scratch that out.

We don't really need that help. Who is this who hides counsel without knowledge? He is repeating the question to respond. I have uttered what I did not understand, things too wonderful for me which I did not know.

Now why would Job say this, except that now he does understand from the preceding speech exactly what happened. Listen please and let me speak. And this again is actually quoting God.

The you said here ought to be in front of, listen please and let me speak. I think they put it in the wrong spot here. It ought to be at the beginning of verse 4. You said, if you are going to include those italicized words, listen and let me speak.

I will question you and you shall answer me. I have heard of you by the hearing of the ear, but now my eye sees you. He is not talking about seeing God in the whirlwind, because obviously all that is visible is this storm cloud.

What is he talking about? I learned the principles and the doctrines about you by the hearing of the ear. Now I have seen the full-orbed revelation of your character and your purpose and your plan in my own life. I have seen the gamut.

I have seen your power and your purpose. Therefore I despise, and notice myself is in italics there. Cross it out.

Job says, therefore I despise. Therefore I abhor. But he is not talking about himself.

He is not necessarily talking about his words. What is he talking about? He doesn't name it. It is everything.

I no longer concern myself with the details of this life. I can now push this stuff aside. Basically what Job says is I have perspective.

This stuff no longer overwhelms me. I see your purpose. I see you.

It is not just Bible class knowledge. It is application knowledge. I understand that your plan is bigger than me.

That Leviathan has to be allowed to make his attack so that you can implement your power. This is very similar to the situation with the Apostle Paul. A messenger of Satan was sent to buffet me, Paul says.

This thorn in the flesh. And I prayed three times for God to remove it. And what does God say? Paul, buck up man.

You can take it. Come on. You can be strong and have a good courage.

What does he say? My grace is sufficient. What is God just got through saying in this behemoth and Leviathan section? After describing his awesome power of creation and control and ordering of everything and setting limits. My grace is sufficient.

And Job says, I get it. I see it. And these things that were overwhelming me, now I'm on top of it.

That's what I despise means. I've got it under control. It's not in charge of me anymore.

And I repent in dust and ashes. Well, he didn't have to go far for the dust and ashes, did he? Basically, what he's saying here is, I'm sorry I doubted your wisdom. Job never reached the point of cursing God as his wife suggested and as Satan predicted.

But he did doubt whether God was paying attention. Where are you? I don't know where you went. I don't know what's going on.

Why have you gone far from me? And he was not spotless in this whole deal. He raised some questions. You remember Elihu pointed out some things that Job said that Job had sort of forgotten.

And so he recognizes this. Remember in chapter 32, Elihu was angry. And he said his wrath was aroused because Job was focused on himself rather than God.

He had that subjectivity of looking at his situation and saying, why can't I swing God around my axis here rather than God? In chapter 33, verse 17, Elihu references that God does things to turn man from his actions and to conceal his pride. There's a little bit of a pride problem. Pride is basically egocentricity.

We think it ought to be working out for me or it just doesn't make sense. Chapter 35, verses 12 and 13, Elihu points out, men cry out but God does not answer. Why? Because of the pride of evil men.

It's got to be on my terms. I want God to come and answer me on my terms. God will not listen to emptiness.

The Almighty will not regard it, Elihu says in 35, verse 13. Chapter 36, verse 9, Elihu said, God tells them their work and their transgressions that they have acted with hubris. That they have been a little full of themselves defiantly.

Chapter 37, verse 24, men fear God. He shows no partiality. He shows no partiality to any who

are thinking they're wise in their own heart.

That they've got a just claim for making God act differently. So, God says, if you really think that you've got everything figured out, then you pull on the robes of majesty and splendor. You array yourself with glory and beauty.

You go out and dispense justice. If you think you've got this all figured out, and this is the correction, Job didn't maintain the perspective that God knows what he's doing. And so, this is the correction.

And this is why Job says, I repent. What is he repenting of? He says, I see now that you're doing what you do as God. So it was, verse 7, after the Lord had spoken these words to Job, that the Lord said to Eliphaz the demonite my wrath is aroused against you and your two friends.

Who does this remind you of? Where's the last time we saw somebody's wrath aroused? Elihu. Remember, he said, my nose is on fire. I've been containing myself.

And it reminds me when Jesus fashioned the whip of cords and went in and defended his father's house from the den of thieves. Elihu says, I'm angry because you've not spoken rightly. Now God says, I am angry.

And who does he address? In the Navy, they call this the SOPA. S-O-P-A. The Senior Officer Present Afloat.

Who's the ranking guy here? It's Eliphaz. He's the gray beard. He's the old guy that ought to know better.

So God spoke to Eliphaz. Now, this is a rebuke and God is unhappy, but who does God talk to? Eliphaz. Who does Jesus redress time and again during his earthly ministry? The guys in charge.

The Pharisees. The Sadducees. Woe to you, scribes and Pharisees.

They're the ones in charge. They have authority. And with authority goes responsibility.

Eliphaz ought to know better. Ought to be teaching these younger ones. So, that's why God addresses Eliphaz.

He says, my wrath has aroused against you and your two friends. You get the idea that Eliphaz probably instigated the visit. For you have not spoken of me what is right as my servant Job has.

Now, Job predicted this. You might put a little note out there. Chapter 13, verses 7-9.

Job says, are you, he's talking to his three friends, are you going to speak wickedly for God and talk deceitfully for Him? Will you show partiality for Him? Will you contend for God? Will it be well when He searches you out? Can you mock Him as one mocks a man? Well, that day has come

and Job's prediction is coming true. You have not spoken of me what is right as my servant Job has. By the way, here in chapter 42, God is going to use that term four times.

My servant Job. My servant Job. My servant Job.

My servant Job. Four times. Just in these two verses, verses 7 and 8. This is a great accolade.

This is a commendation. I would submit that this is the equivalent of the friend of God category. Now therefore, verse 8, take for yourselves seven bulls and seven rams and go to my servant Job and offer up for yourselves a burnt offering.

My servant Job shall pray for you. What's this all about? Well, we'll pause here and take a break. We'll come back and we'll examine this summation and narrative ending to this book.