

KEY

Archer = A Survey of Old Testament Introduction (Gleason Archer). Chicago: Moody Press, 2007.

Ash = Job: The Wisdom of the Cross (Christopher Ash). Wheaton, IL: Crossway, 2014.

BBC = The IVP Bible Background Commentary: Old Testament. Edited by John H. Walton, Victor H. Matthews and Mark W. Chavalas. Downers Grove, IL: InterVarsity Press, 2000.

Carson, D.A. Carson, How Long O Lord? 2d edition. Baker Academic, 2006.

Frame = John Frame, Systematic Theology, P&R Publishing, 2013.

Grudem = Wayne Grudem, Systematic Theology, Zondervan, 1994.

Harrison = Introduction to the Old Testament (R.K. Harrison). Grand Rapids: William B. Eerdmans Publishing Company, 1969.

K&D = Keil, C.F. and Delitzsch, F. in the Keil and Delitzsch Commentary on the Old Testament, Vol 2. Peabody, MA: Hendrickson Publishers, 1989.

Kaiser = Walter C. Kaiser in The Majesty of God in the Midst of Innocent Suffering.

Swindoll = A Man of Heroic Endurance: Job (Charles Swindoll). Nashville, TN. W Publishing Group, 2004.

Talbert = *Beyond Suffering: Discovering the Message of Job* (Layton Talbert). Bob Jones University Press, 2007.

TWOT = The Theological Wordbook of the Old Testament (R. Laird Harris; Gleason L. Archer, Jr.; Bruce Waltke). Chicago: Moody Press, 1980. Two Volumes.

Walton = Old Testament Today. Grand Rapids, MI: Zondervan, 2004.

Basic English Diagram / Structure

See outline(s).

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

ENGLISH TRANSLATION (NASB95):

Job 40:6–24 6 Then the LORD answered Job out of the storm and said, 7 “Now gird up your loins like a man; I will ask you, and you instruct Me. 8 “Will you really annul My judgment? Will you condemn Me that you may be justified? 9 “Or do you have an arm like God, and can you thunder with a voice like His? 10 “Adorn yourself with eminence and dignity, and clothe yourself with honor and majesty. 11 “Pour out the overflowings of your anger, and look on everyone who is proud, and make him low. 12 “Look on everyone who is proud, and humble him, and tread down the wicked where they stand. 13 “Hide them in the dust together; bind them in the hidden place. 14 “Then I will also confess to you, that your own right hand can save you. 15 “Behold now, Behemoth, which I made as well as you; he eats grass like an ox. 16 “Behold now, his strength in his loins and his power in the muscles of his belly. 17 “He bends his tail like a cedar; the sinews of his thighs are knit together. 18 “His bones are tubes of bronze; his limbs are like bars of iron. 19 “He is the first of the ways of God; let his maker bring near his sword. 20 “Surely the mountains bring him food, and all the beasts of the field play there. 21 “Under the lotus plants he lies down, in the covert of the reeds and the marsh. 22 “The lotus plants cover him with shade; the willows of the brook surround him. 23 “If a river rages, he is not alarmed; he is confident, though the Jordan rushes to his mouth. 24 “Can anyone capture him when he is on watch, with barbs can anyone pierce his nose?

Job 41:1–34 1 “Can you draw out Leviathan with a fishhook? Or press down his tongue with a cord? 2 “Can you put a rope in his nose or pierce his jaw with a hook? 3 “Will he make many supplications to you, or will he speak to you soft words? 4 “Will he make a covenant with you? Will you take him for a servant forever? 5 “Will you play with him as with a bird, or will you bind him for your maidens? 6 “Will the traders bargain over him? Will they divide him among the merchants? 7 “Can you fill his skin with harpoons, or his head with fishing spears? 8 “Lay your hand on him; remember the battle; you will not do it again! 9 “Behold, your expectation is false; will you be laid low even at the sight of him? 10 “No one is so fierce that he dares to arouse him; who then is he that can stand before Me? 11 “Who has given to Me that I should repay him? Whatever is under the whole heaven is Mine. 12 “I will not keep silence concerning his limbs, or his mighty strength, or his orderly frame. 13 “Who can strip off his outer armor? Who can come within his double mail? 14 “Who can open the doors of his face? Around his teeth there is terror. 15 “His strong scales are his pride, shut up as with a tight seal. 16 “One is so near to another that no air can come between them. 17 “They are joined one to another; they clasp each other and cannot be separated. 18 “His sneezes flash forth light, and his eyes are like the eyelids of the morning. 19 “Out of his mouth go burning torches; sparks of fire leap forth. 20 “Out of his nostrils smoke goes forth as from a boiling pot and burning rushes. 21 “His breath kindles coals, and a flame goes forth from his mouth. 22 “In his neck lodges strength, and dismay leaps before him. 23 “The folds of his flesh are joined together, firm on him and immovable. 24 “His heart is as hard as a stone, even as hard as a lower millstone. 25 “When he raises himself up, the mighty fear; because of the crashing they are bewildered. 26 “The sword that reaches him cannot avail, nor the spear, the dart or the javelin. 27 “He regards iron as straw, Bronze as rotten wood. 28 “The arrow cannot make him flee; slingstones are turned into stubble for him. 29 “Clubs are regarded as stubble; he laughs at the rattling of the javelin. 30 “His underparts are like

sharp potsherds; he spreads out like a threshing sledge on the mire. 31 “He makes the depths boil like a pot; he makes the sea like a jar of ointment. 32 “Behind him he makes a wake to shine; one would think the deep to be gray-haired. 33 “Nothing on earth is like him, one made without fear. 34 “He looks on everything that is high; he is king over all the sons of pride.”

PASSAGE OUTLINE:

Bible Knowledge Commentary

- I. GOD’S SECOND SPEECH (40:6–41:34)
 - A. God’s challenge and rebuke to Job (40:6–14)
 - B. God’s questioning about two animals (40:15–41:34)
 - 1. The behemoth (40:15–24)
 - 2. The leviathan (41:1–34)

UBS Handbook Series

- I. The Lord’s Speech: Second Part (40:6–41:34)
 - A. God Challenges Job to Punish the Wicked (40:6–14)
 - B. God Invites Job to Think About the Monster Behemoth (40:15–24)
 - C. God Challenges Job to Capture Leviathan (41:1–11 [40:24–41:3])
 - D. God Describes the Terror of Leviathan (41:12–34 [41:4–26])

Be Patient: Job (Warren W. Wiersbe)

- I. “Can you subdue My creation?” (40:6–41:34)
 - A. The hippopotamus (40:15–24).
 - B. The crocodile (41:1–34).

The New American Commentary: Robert L. Alden

- I. The Lord’s Second Introductory Challenge (40:6–7)
- II. The Second Interrogation (40:8–41:34)
 - A. Challenge to Job’s Defense (40:8–14)
 - B. The “Behemoth” (40:15–24)
 - C. The “Leviathan” (41:1–34 [Heb. 40:25–41:26])

Biblical Studies: Job (Sam Storms)

- I. God’s Second Speech (40:6–41:34)
 - A. The challenge (40:6–14)
 - B. The inquisition (40:15–41:34)
 - 1. The hippopotamus (40:15–24)
 - 2. The crocodile (41:1–34)

Job: The Wisdom of the Cross (Christopher Ash)

- I. The Lord’s Second Speech: Terrifying Evil (40:6–42:6)
 - A. Introduction (1): The Accusation: You Must Now Call God Unjust (40:6–8)
 - B. Introduction (2): The Challenge: Can You Judge the World? (40:9–14)
 - C. The Behemoth (40:15–24)
 - D. The Leviathan (41:1–34)
 - E. Job’s Response (42:1–6)

PASSAGE OUTLINE:

- I. God's Charge Against Job (40:6-8)
- II. God's Challenge to Job (40:9-14)
- III. God's Condition as Lord of the Great and Terrible (40:15-41:34)
 - A. God is Lord of Behemoth (40:15-24)
 - B. God is Lord of Leviathan (41:1-34)

SERMON OUTLINE:

- I. God's Second Reply to Job: The Lord of the Great and Terrible
 - A. God's Charge Against Job (40:6-8)
 - B. God's Challenge to Job (40:9-14)
 - C. God's Character as Lord of the Great and Terrible (40:15-41:34)
 - 1. God is Lord of Behemoth (40:15-24)
 - 2. God is Lord of Leviathan (41:1-34)

Closing Points (back to the Christophany idea):

- 1. Jesus as God is Lord Over Evil
- 2. Jesus as God is Lord Over Suffering
- 3. Jesus as God is Lord Over Everything

PASSAGE SUBJECT/THEME (what is the passage talking about): God's second reply to Job

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): He is the Lord over even the great and terrible Behemoth and Leviathan

PASSAGE MAIN IDEA (central proposition of the text): God is Lord over the great and terrible

CENTRAL PROPOSITION (OR IDEA) OF THE SERMON: The Almighty is Lord of the great and terrible

SERMONIC IDEA/TITLE: God's Second Reply to Job: The Lord of the Great and Terrible

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

Job gets his wish of having a face-to-face meeting with God. Cf. 9:34–35; 10:2; 13:3, 15, 18, 22; 23:3–6; 31:35–37. “The Lord will speak twice, perhaps to parallel the two times he spoke in the parallel heavenly scenes at the start (1:6-12; 2:1-6).” [Ash, 375]

“It is important to recognize that God does not here charge Job with sins that have brought on his suffering. He does not respond to the ‘whys’ of Job’s suffering, nor does he challenge Job’s defense of his own integrity. The reason he calls Job on the carpet is not because of Job’s justification of himself, but because of Job’s willingness to condemn God in order to justify himself. In other words, God does not here answer Job’s questions about the problem of evil and suffering, *but he makes it unambiguously clear what answers are not acceptable in God’s universe.*” [Carson, 151]

“The genre of the speech as a whole is that of the disputation speech. . . . The setting of the disputation remains the lawsuit . . .” [David J. A. Clines]

On the question of “tone:”

The question of the tone of Yahweh’s speeches is an intriguing one (see also the comments on the tonality of the speeches under Form/Structure/Setting above). Most readers and commentators think Yahweh is severe, and some would say condescending, sarcastic, and bullying.

But Yahweh’s tone does not strike all readers in the same way. Terrien, for example, thinks that Yahweh speaks with a “courteous and slightly wistful irony,” and Andersen finds a “kindly playfulness in the Lord’s speeches which is quite relaxing.” Carl Heinrich Cornill, in contrast, spoke of their “unparalleled brutality, which is usually palliated and styled divine irony, but which, under such circumstances and conditions, should much rather be termed devilish scorn . . .” [David J. A. Clines]

In this discourse, Yahweh knows his universe intimately. He knows how broad the earth is (38:18), the directions to the dwellings of light and darkness (38:19), the system of the stars (38:33), the birth cycle of mountain goats (39:1–3); he implants migratory instincts into birds (39:26) and maternal fecklessness into ostriches (39:16–17). “Nature for the Job poet is not a Newtonian clock operating with automatic mechanisms” (Robert Alter, “The Voice from the Whirlwind,” *Commentary* 77/1 [1984] 33–41 [38]). This God loves the detail, and, even when he is taking the broadest view, he only ever works with examples. . . . According to this worldview, the god of all the earth is counting the months of pregnancy of each doe of the mountain goats (39:2), imbuing horses with their strength (39:19), training hawks in flight (39:26), providing fresh meat for young lions in their lairs (38:39–40), directing the raven to its quarry when its fledglings croak for lack of food (38:41). [David J. A. Clines]

Note the lawsuit motif:

31:35–37 (Job): 35 “Oh that I had one to hear me! Behold, here is my signature; let the Almighty answer me! And the indictment which my adversary has written, 36 surely I would carry it on my shoulder, I would bind it to myself like a crown. 37 “I would declare to Him the number of my steps; like a prince I would approach Him.

Carson writes:

“Job had wanted an interview with the Almighty. He had, as it were, sworn an affidavit demanding that the Almighty appear and put his indictment in writing (31:35). But God’s defense wasn’t quite what Job had in mind.” [Carson, 151]

Poetry speaks in figures and pictures. No one accuses Joyce Kilmer of scientific ignorance when he described “a tree that looks to God all day, and lifts her heavy arms to pray.” If it is poetry, then one is not obligated to take it (or defend it) as a scientifically precise narrative. Those who belittle its alleged scientific inaccuracies must first dismiss its poetic dimensions. [Talbert 203]

Like God’s first speech, this one included a challenge (40:6–7), a rebuke (40:8–14), and questions about nature (40:15–41:34). God’s first speech pointed to inanimate and animate creation; this oration called Job’s attention to only two animals. Unlike the first speech this one did not end with a closing rebuke and challenge (cf. 40:2). [Roy B. Zuck, “Job,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 770]

In verses 7–14 God, who has been considered unjust by Job, challenges Job to govern the world, to show that he has the integrity and power to control the universe. If Job can do this, God will honor him. Beginning with verse 15 the theme shifts abruptly to God’s control of Behemoth and continues to the end of the chapter. [William David Reyburn, *A Handbook on the Book of Job*, UBS Handbook Series (New York: United Bible Societies, 1992), 739]

The Handbook heading may be adjusted to say, for example, “God invites Job to govern the universe,” “Are you as strong as I am, Job?” or “Job, can you govern the world?” Rowley has “Job is invited to assume the throne of the universe,” Habel “Challenge to govern like El,” FRCL “Does Job take himself to be God?” and TOB “The condemnation of God.” [UBS Handbook]

Chapter 41 is entirely taken up by descriptions of Leviathan, and the Lord again asks Job questions and makes comments. (See *Fauna and Flora of the Bible*, pages 73–74.)

Leviathan, like Behemoth, is the transliteration, or English spelling, of the Hebrew word. The TEV footnote at 3:8 defines Leviathan as “a crocodile or legendary monster.” See the discussion of Leviathan in 3:8. Other Old Testament references to this animal are found in Psalm 74:14; 104:26; Isaiah 27:1. As in the case of Behemoth, most translations use either the word Leviathan adapted to the sound system of the language, or use the word “crocodile.” In languages where the crocodile is unknown, and there is no equivalent animal, it may be necessary to use Leviathan with a qualifier such as “water animal called Leviathan,” or “Leviathan” accompanied by a note explaining what a crocodile is. If the translator has used a transliteration of “Behemoth” in 40:15, it is advisable to do the same for Leviathan. [UBS Handbook]

This speech seems to portray God as more powerful than any of His created animals as typified by the behemoth and the leviathan. Note the progression from the first speech which progresses from the creation of the earth (38:4-7), to the sea (38:8-11), to the morning / light / darkness (38:12-21), to meteorological phenomenon (38:22-30; 34-38), to the constellations (38:31-33), to animals of the land and sky (38:39-39:30). The chronicle of the beasts reaches its zenith with the mysterious behemoth and the leviathan in the second speech.

The nodal verse is plainly 40:15 “Consider now Behemoth, which I made as I made you.” The principal purpose of the speech is to invite Job to reflect on the significance of the animal creation, and this headline sentence nicely encapsulates that purpose. [David J. A. Clines, *Job 38–42*, vol. 18B, *Word Biblical Commentary* (Nashville, TN: Thomas Nelson, 2011), 1178]

Some have argued that the second divine speech was not original to the book. It has been argued, for example, (1) that Yahweh has already made his point in the first speech, (2) that these longer descriptions of Behemoth and Leviathan differ from the more succinct descriptions of animals in the first speech, and (3) that the animals of the first speech are plainly real creatures, whereas Behemoth and Leviathan, even if they are denizens of the real world, are described sometimes with mythological coloring. These difficulties are not hard to answer, nevertheless. (1) There is a dramatic dividend in having Job make a provisional reply at the end of the first divine speech, in having Yahweh resume his speech without our knowing in what direction it will move, and in making us wait for the final statement of Job’s response to God. (2) It would be a literary failure if a second divine speech merely repeated the structure of the first; the movement in the two speeches from the brief surveys of the first to the extended lyrical fascination in the second is itself of dramatic import. (3) All the animals of the divine speeches are real animals, but the depictions are developed in an imaginative crescendo. [David J. A. Clines]

Seems that there are basically two options as to the behemoth and the leviathan. 1) Mythological Creatures; 2) Real creatures that were (or are) alive. Below option #2: a) Are these common, recognizable creatures such as the hippopotamus and the crocodile? If so, the text must be

speaking in hyperbole. b) Are these other creatures, that may or may not exist today, such as something akin to the dinosaur or unknown creature of the seas, as in the case of leviathan?

Most scholars today, however, have no doubt that Behemoth and Leviathan are real creatures, though the descriptions are of course literary and not necessarily realistic, perhaps not entirely accurate. Since the work of Samuel Bochart in his *Hierozoicon* (1663), Behemoth has been almost universally identified with the hippopotamus (*Hippopotamus amphibius*) . . . [David J. A. Clines, *Job 38–42*, vol. 18B, *Word Biblical Commentary* (Nashville, TN: Thomas Nelson, 2011), 1185]

Characteristics of the hippopotamus that coincide with Behemoth are these: they are both herbivorous (v 15), amphibious (cf. vv 22–23), remarkable for the strength of their body (v 16), with solid bones (v 18); they live in swamps, among reeds, and seek shade (vv 21–22). It is, however, a little strange that no mention is made of the hippopotamus's enormous mouth, which can open as wide as 4 feet, and its terrifying teeth (the lower ones may be almost 2 feet long). The male hippopotamus weighs up to 7000 pounds, and stands about 5 feet high (the female weighs up to 5000 pounds, and is almost as tall). [David J. A. Clines, 1186]

They are literal beasts, but were also symbolic of evil and chaos in the world. They are a personification of all forces that oppose God. See Ps. 74:12–14; Isa. 27:1. Thus in describing how he rules over Behemoth and Leviathan God is not only telling Job of his creative power and majesty and sovereign authority over the natural world, but is also revealing his sovereign authority over the moral world, over the spiritual forces of both good and evil. [Sam Storms, *Biblical Studies: Job* (Edmond, OK: Sam Storms, 2016), Job 40:15–41:34]

Illustrative of the problems with identifying these as the hippo and crocodile:

. . . it is hard to see how Job's inability to catch and tame a hippo and a crocodile really addresses the question of his inability to administer cosmic justice; the issues and stakes are much higher than this. Tied in with this difficulty is, as we have seen, the extraordinary depth and clarity of Job's response to this second speech. A speech that was no more than a couple of afterthoughts to the first ("Oh, and by the way, I forgot to mention that you haven't managed to tame a hippo or a crocodile") would hardly elicit such a response. It would be anticlimactic, when in fact it is a tremendous climax.

Allied to these evidences from within the book of Job is clear evidence from elsewhere in Scripture that the Leviathan is a well-known storybook creature. Job has implied his own understanding of this in 3:8 ("Let those curse it who curse the day, who are ready to rouse up Leviathan"). Isaiah describes Leviathan as a "fleeing serpent . . . the twisting serpent . . . the dragon that is in the sea" in the context of God's sovereign victory over it (Isaiah 27:1). In Psalm 74 Asaph speaks of the Exodus in terms of God breaking "the heads of the sea monsters" and having "crushed the heads of Leviathan" (Psalm 74:12-14), suggesting that Leviathan is a many-headed sea monster whose power and enmity to God

are such that only the redemptive power of the Exodus can subdue him. In a wonderfully ironic passage, Psalm 104 describes Leviathan as a sea creature for whom God has made the sea as his playpen (Psalm 104:25, 26).

The book of Revelation takes the imagery of peace, dragons, serpents, and sea monsters and applies it explicitly to Satan. "And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan the deceiver of the whole world" (Revelation 12:9). "And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him" (Revelation 20:2). So we have clear scriptural evidence that Leviathan is a strange and terrifying sea monster, a many-headed, fire-breathing dragon who conveys to us the terror and evil of Satan himself. He is "the embodiment of cosmic evil itself." [Ash, 418-19]

Ash quotes Fyall: "It is not that they are the hippopotamus and the crocodile, but that these beasts in their size, ferocity, and untameable nature are evidence of that dark power rooted in the universe itself which shadows all life." [420]

It seems that the Behemoth may be the storybook embodiment of the figure of death. And the Leviathan in biblical imagery is the archenemy of God, the prince of the power of evil, Satan, the god of this world (as Jesus calls him), the one who holds the power of death. And in the Leviathan we see the embodiment of beastliness, of terror, of undiluted evil. When at the climax of his description, we read that "he is king over all the sons of pride" (41:34), we are reading of the one who elsewhere is called "Beelzebul, the prince of demons" (Matthew 12:24). [Ash, 421]

The question of supernatural evil in creation. Satan is on God's leash.

The assurance that he can do all things and that no purpose of his can be thwarted is the comfort I need in suffering and the encouragement I crave when terrified by evil. He does not merely permit evil, but commands it, controls it, and uses it for his good purposes. The most evil deed in the history of the human race, the moment when the Leviathan and the Behemoth seemed ultimately victorious, is the moment that was brought about by "the definite plan and foreknowledge of God" (Acts 2:23), and that was the moment of the Behemoth's and the Leviathan's definitive defeat. This God who knows how to use supernatural evil to serve his purposes of ultimate good can and will use the darkest invasions into my own life for his definite and invincible plans for my good in Christ. Hallelujah! What a Savior! [Ash, 424]

These two beasts may be the hippopotamus and the crocodile, respectively, but they probably also represent primordial cosmic powers that sometimes break out against God. [D.A. Carson, How Long O Lord?, 151]

VERSES 40:6-9

ENGLISH TRANSLATION [NASB95]:

6 Then the LORD answered Job out of the storm and said, 7 “Now gird up your loins like a man; I will ask you, and you instruct Me. 8 “Will you really annul My judgment? Will you condemn Me that you may be justified? 9 “Or do you have an arm like God, and can you thunder with a voice like His?”

ENGLISH TRANSLATION [ESV]:

6 Then the LORD answered Job out of the whirlwind and said: 7 “Dress for action like a man; I will question you, and you make it known to me. 8 Will you even put me in the wrong? Will you condemn me that you may be in the right? 9 Have you an arm like God, and can you thunder with a voice like his?”

ENGLISH TRANSLATION [HCSB]:

1 The LORD answered Job: 2 Will the one who contends with the Almighty correct Him? Let him who argues with God give an answer. 3 Then Job answered the LORD: 4 I am so insignificant. How can I answer You? I place my hand over my mouth. 5 I have spoken once, and I will not reply; twice, but now I can add nothing. 6 Then the LORD answered Job from the whirlwind: 7 Get ready to answer Me like a man; When I question you, you will inform Me. 8 Would you really challenge My justice? Would you declare Me guilty to justify yourself? 9 Do you have an arm like God’s? Can you thunder with a voice like His?”

ENGLISH TRANSLATION [NIV]:

1 The LORD said to Job: 2 “Will the one who contends with the Almighty correct him? Let him who accuses God answer him!” 3 Then Job answered the LORD: 4 “I am unworthy—how can I reply to you? I put my hand over my mouth. 5 I spoke once, but I have no answer— twice, but I will say no more.” 6 Then the LORD spoke to Job out of the storm: 7 “Brace yourself like a man; I will question you, and you shall answer me. 8 “Would you discredit my justice? Would you condemn me to justify yourself? 9 Do you have an arm like God’s, and can your voice thunder like his?”

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

6 Then the LORD answered Job out of the storm and said,

This is God’s second speech (rebuke of Job) that comes at the heels of Job’s less than repentant response in 40:3-5. See notes on “storm” from 38:1.

7 “Now gird up your loins like a man; I will ask you, and you instruct Me.

This is a repeat of . 38:3 (see notes there).

The verse is an almost exact repetition of the second line of Yahweh's first speech (38:3). Either the implication is that Job's response has seemed to Yahweh a feeble one, so that Job must be urged again to defend himself more vigorously, or that Yahweh is announcing that Job can expect no relaxation of the pressure Yahweh put upon him in the first speech. [David J. A. Clines]

8 **“Will you really annul My judgment? Will you condemn Me that you may be justified?”**

First of 2 accusations . . . Cf. 40:2 where God ended His first speech: 40:2 “Will the faultfinder contend with the Almighty? Let him who reproves God answer it.”

. . . the word “condemn” is the verb *rāša*‘, “to act wickedly or to condemn as wicked.” This is an amazing reprimand by God, for this verb has occurred several times already in the Book of Job. Job had said he would unwittingly condemn himself if God confronted him (9:20a). Then he said he would tell God not to condemn him (10:2). Eliphaz told Job that the sufferer was condemning himself by his words (15:6), and Elihu believed that the three had condemned Job (32:3) Now God said the One who was really being condemned was God Himself! [BKC]

Note how often people do this . . . They judge God and question Him (evil in the world, etc.) in order to vindicate their not believing in Him. Passing the blame on to someone else. Essence of sin going back to the Garden.

Job 34:17 (Elihu) “Shall one who hates justice rule? And will you condemn the righteous mighty One,

Job 9:22–24 (Job) 22 “It is all one; therefore I say, ‘He destroys the guiltless and the wicked.’ 23 “If the scourge kills suddenly, He mocks the despair of the innocent. 24 “The earth is given into the hand of the wicked; He covers the faces of its judges. If it is not He, then who is it?

Job 27:2 (Job) “As God lives, who has taken away my right, And the Almighty, who has embittered my soul,

Verses 8-9 are really central to the chapter.

9 **“Or do you have an arm like God, and can you thunder with a voice like His?”**

Job did not have God's strength (arm symbolizes strength; cf. 38:15; Ps. 89:13; Isa. 40:10; and cf. hand in Job 40:14), or the ability to terrify by his voice. [BKC]

Also, Compare 22:8; Exodus 15:16; Psalm 77:15.

Job 37:4 (Elihu) “After it, a voice roars; He thunders with His majestic voice, And He does not restrain the lightnings when His voice is heard.

Defaming God is to put oneself in authority over Him. Commitment to independence error.

The issue now is not the power of God but the justice of God (Job 40:8). Job had said that God was unjust in the way He treated him (6:29; 27:1–6) and in the way He failed to judge the wicked (21:29–31; 24:1–17). In 40:9–14, God asked, “Job, do you have the strength and holy wrath it takes to judge sinners? If so, then start judging them! Humble the proud sinners and crush the wicked! Bury them! You claim that you can do a better job than I can of bringing justice to the world, so I’ll let you do it!” [Warren W. Wiersbe, *Be Patient*, 150]

VERSES 40:10-14

ENGLISH TRANSLATION [NASB95]:

10 “Adorn yourself with eminence and dignity, and clothe yourself with honor and majesty. 11 “Pour out the overflowings of your anger, and look on everyone who is proud, and make him low. 12 “Look on everyone who is proud, and humble him, and tread down the wicked where they stand. 13 “Hide them in the dust together; bind them in the hidden place. 14 “Then I will also confess to you, that your own right hand can save you.

ENGLISH TRANSLATION [ESV]:

10 “Adorn yourself with majesty and dignity; clothe yourself with glory and splendor. 11 Pour out the overflowings of your anger, and look on everyone who is proud and abase him. 12 Look on everyone who is proud and bring him low and tread down the wicked where they stand. 13 Hide them all in the dust together; bind their faces in the world below. 14 Then will I also acknowledge to you that your own right hand can save you.

ENGLISH TRANSLATION [HCSB]:

10 Adorn yourself with majesty and splendor, and clothe yourself with honor and glory. 11 Unleash your raging anger; look on every proud person and humiliate him. 12 Look on every proud person and humble him; trample the wicked where they stand. 13 Hide them together in the dust; imprison them in the grave. 14 Then I will confess to you that your own right hand can deliver you.

ENGLISH TRANSLATION [NIV]:

10 Then adorn yourself with glory and splendor, and clothe yourself in honor and majesty. 11 Unleash the fury of your wrath, look at all who are proud and bring them low, 12 look at all who are proud and humble them, crush the wicked where they stand. 13 Bury them all in the dust together; shroud their faces in the grave. 14 Then I myself will admit to you that your own right hand can save you.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Here begins a series of four verses containing ten imperatives, commands to do things that a man might try to do, but only God can do with effectiveness. [Robert L. Alden, 394]

Verses 10 - 14. If / Then.

10 “**Adorn yourself with eminence and dignity, and clothe yourself with honor and majesty.**

God’s glory which is His alone. “If” (vv. 10-13) / “Then” (v.14) sort of construction.

Deck yourself with majesty and dignity: this is a command to Job to adorn himself with the symbols of power. The invitation to Job, if he can accept, gives him the royal qualities of the divine ruler. The divine speaker seems almost harsh in his sarcastic challenges to a ragged and sickly Job still sitting in a pile of ashes. Majesty and dignity translate two words both beginning with the same letter in Hebrew and each suggesting high, elevated, superior status. [UBS Handbook]

“Adorn yourself as God!”

11 “Pour out the overflowings of your anger, and look on everyone who is proud, and make him low. 12 “Look on everyone who is proud, and humble him, and tread down the wicked where they stand. 13 “Hide them in the dust together; bind them in the hidden place.

“Act as God!”

Verse 11: “anger” = “wrath” (there are about a dozen refs. to God’s “wrath” in Job).

Cf. NIV: “Unleash the fury of your wrath . . .”

God’s ability as God:

Isaiah 13:11 Thus I will punish the world for its evil And the wicked for their iniquity; I will also put an end to the arrogance of the proud And abase the haughtiness of the ruthless.

Cf. the Leviathan’s ability to look down on the haughty, 41:34.

Verse 13:

Hide them all in the dust together: hide here is a poetic term for “bury.” Them refers to the proud ones in the previous verse. Dust refers to the grave, and so the line means “Bury them all in the ground” or “... in the grave.” [UBS Handbook]

Bury them all in the dust together; shroud their faces in the grave. [NIV]

Bind translates a verb meaning “to imprison.” [UBS Handbook]

“Job, can you humble the proud and bury them in the dust?”

The same root underlies the verb “bury” and the noun “grave” at the beginning and end of this verse. Having discovered, identified, and crushed the proud, Job’s task was to “bury them” and “shroud their faces” with grave clothes, a strange command but suitable to the tenor of the theophany, which was to demonstrate to Job that he was not God and could not do what God does. Therefore Job should not presume on God or lay charges at his door. [Robert L. Alden, 394]

Job had complained that God did not see crime and therefore did nothing about it (12:6; 24:1–12). Now God summoned Job to look for “every proud man” and appropriately “humble him.” [Robert L. Alden, 394]

14 “Then I will also confess to you, that your own right hand can save you.

If Job can do all that God challenges him to do in verses 9–13, then he can take over God’s management of the universe.

“Confess” translates a Hebrew word that means “praise.” [UBS Handbook] Idea of congratulate, commend.

Can Job do what God can do? No, because what God does in the management of the creation is His to do alone. It’s part of what makes God, God (and Jesus God). There is a parallel to salvation here. People think they can save themselves from their sin and lost condition. “Your own ‘right hand’ [power/ability] cannot save you.” That is God’s role alone.

VERSES 40:15-18

ENGLISH TRANSLATION [NASB95]:

15 “Behold now, Behemoth, which I made as well as you; he eats grass like an ox. 16 “Behold now, his strength in his loins and his power in the muscles of his belly. 17 “He bends his tail like a cedar; the sinews of his thighs are knit together. 18 “His bones are tubes of bronze; his limbs are like bars of iron.

ENGLISH TRANSLATION [ESV]:

15 “Behold, Behemoth, which I made as I made you; he eats grass like an ox. 16 Behold, his strength in his loins, and his power in the muscles of his belly. 17 He makes his tail stiff like a cedar; the sinews of his thighs are knit together. 18 His bones are tubes of bronze, his limbs like bars of iron.

ENGLISH TRANSLATION [HCSB]:

15 Look at Behemoth, which I made along with you. He eats grass like an ox. 16 Look at the strength of his loins and the power in the muscles of his belly. 17 He stiffens his tail like a cedar tree; the tendons of his thighs are woven firmly together. 18 His bones are bronze tubes; his limbs are like iron rods.

ENGLISH TRANSLATION [NIV]:

15 “Look at Behemoth, which I made along with you and which feeds on grass like an ox. 16 What strength it has in its loins, what power in the muscles of its belly! 17 Its tail sways like a cedar; the sinews of its thighs are close-knit. 18 Its bones are tubes of bronze, its limbs like rods of iron.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

God questions Job about two more animals (40:15-41:34). In the ancient Near East both animals were symbols of chaotic evil. They have been created by God (v. 15).

15 “Behold now, Behemoth, which I made as well as you; he eats grass like an ox. 16 “Behold now, his strength in his loins and his power in the muscles of his belly. 17 “He bends his tail like a cedar; the sinews of his thighs are knit together. 18 “His bones are tubes of bronze; his limbs are like bars of iron.

What is Behemoth?

Key issue: What Behemoth and Leviathan are vs what they represent. I don’t think we can come to any firm conclusion as to what they are. But what they represent is another thing.

Basic things we learn about him in this chapter: 1. He eats grass like an ox. 2. He is exceptionally strong and hard to capture. 3. He is native to rivers and the marsh lands. 4. He can live in or out of the water. 5. He is fearless and fearsome.

Since about the seventeenth century Behemoth has traditionally been identified with the hippopotamus, which flourished in Egypt and much of Africa. The monarchs of Egypt hunted this animal, as depicted on numerous wall reliefs. The hippopotamus plays a role in many Egyptian myths, where it often symbolized enemy powers against the throne. There was even an Egyptian festival where a hippopotamus was ritually slain, symbolic of pharaoh's enemies. The difficulty with this identification is that the description in the text is not particularly suitable to a hippopotamus (especially v. 17). Early intertestamental interpretation favors a mythical/supernatural identification (for instance, many would equate the beast and the dragon of Revelation to Behemoth and Leviathan). In Ugaritic literature the seven-headed dragon (see comment on 41:1 below) is paired with a creature identified as Arshu, also known as El's calf, Atik. [Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Job 40:15–24]

The hippopotamus and the crocodile were well-known creatures in antiquity, even if most people knew of them by hearsay rather than by personal experience. Herodotus gives an account of the two in his *History* 2.68–70, 71; so too Pliny, *Natural History* 8:37–39; Diodorus 1:35.

The size and strength of the hippopotamus might well suggest that it is a fearsome carnivorous animal, but in fact this huge monster eats only grass and aquatic plants. In a single night's grazing, however, a hippopotamus may consume over 100 pounds of grass. Herodotus noted the similarity between the hippopotamus and the ox (*Hist.* 2:71), and Pliny that it feeds on crops and has the same kind of hoof as the ox (*Natural History* 8:39). [David J. A. Clines]

Behemoth is the transliteration, or English spelling, of the Hebrew word. It is the plural of a common word meaning “animal” or “beast.” In the singular it is sometimes used to refer to cattle or domestic animals. The plural form is rare, and in this verse and Psalm 73:22 the plural is used, but with a singular verb. According to Dhorme the pluralization adds a dimension of greatness to this creature. Some interpreters identify this animal with the Egyptian hippopotamus. [UBS Handbook]

There is one other possible occurrence of the term Behemoth in the Hebrew Bible: at Ps 73:22, where the psalmist says, “I was stupid and ignorant; I was like a Behemoth to you.” It is not the expected singular form of the noun behēmâ, “a beast,” but the plural form that occurs both here and in the psalm. If there is a link between the two texts, it

may suggest that Behemoth, for all its strangeness and awesomeness, is also conceived of as a clumsy creature. Though the hippopotamus moves gracefully in the water, its bulk and weight make it ungainly on land, and such may be the point of comparison. [David J. A. Clines]

Options: Unknown animal; animal now extinct; dinosaur (brontosaurus); elephant; water buffalo; rhinoceros; hippopotamus; mythological creature.

The hippopotamus has been the most popular identification for the “behemoth,” with the elephant a distant second.⁸⁵ A few consider it an animal now extinct. [Robert L. Alden, 395]

Footnote 85: B. Couroyer believes it to be a buffalo, “Qui est Béhémoth,” RB 82 (1976): 418–45. He catalogs twenty-eight modern translations of these verses in “Le ‘glaive’ de Béhémoth: Job XL, 19–20,” RB 84 (1977): 59–71.

Nevertheless, what exactly the hippopotamus signifies is something of a mystery. It is obviously dangerous: the only one who could dare approach it with a sword is its Maker (v 19); yet the poet, rather than warning of the danger (contrast Leviathan in 41:8 [40:32]), stresses the absurdity of supposing one could capture it (v 24). So it is not so much dangerous as beyond being a danger: no one entertains thoughts of hunting it, so in a way it is no threat. Nor does it constitute a threat, despite its size, to the other animals: if v 21 is correctly rendered in the Translation, the other water animals “play” around it, knowing that they will not be harmed by this giant herbivore. So there is an implicit ambiguity about the hippopotamus: it is dangerous but also safe. [David J. A. Clines]

The wonder is that God has taken the trouble to create such a useless creature. Yet he has, and Behemoth is as much a creation of his as is humanity (v 15a). Can it be that it is Behemoth, rather than humanity, that is his masterpiece because Behemoth so well represents God’s freedom—his freedom to refuse rules and rationality and principles of utility, even aesthetics? [David J. A. Clines]

There is now evidence of the presence of hippopotami in Palestine, from the twelfth to the fourth centuries BCE, at Tell Qasileh near Tel Aviv, in northern Galilee, and in the Jordan valley . . . Crocodiles were also known not only in the Nile but also on the Mediterranean coast of Palestine . . . [David J. A. Clines]

Even when Behemoth and Leviathan were identified with real animals, as by Thomas Aquinas with the elephant and the whale, they represented diabolical power. The identification with the elephant is probably very ancient, since the term seems to be used of elephants in warfare in the Qumran Commentary on Habakkuk (1QpHab 3:10...) [David J. A. Clines]

Scholars differ in their views as to who these creatures were. Against the view that the behemoth (40:15–24) and Leviathan (chap. 41) are mythological, as some suggest, are

these facts: (1) God told Job to “look at” the behemoth, (40:15). (2) God said He “made” the behemoth, as He had made Job (40:15). (3) The detailed descriptions of both animals’ anatomies befits real not mythological beasts. (4) Animals in myths were based on real creatures, but were given exaggerated features. (5) The 12 animals in 38:39–39:30 were real, which would cause one to expect these 2 to be real also. (6) Though sometimes elsewhere in Scripture the Leviathan may be mythological (e.g., 3:8; Ps. 74:14; Isa. 27:1), it is also spoken of elsewhere as a created being (Ps. 104:24, 26). And the plural Hebrew word for behemoth is used in Joel 1:20, where it is rendered “wild animals.” However, though these are apparently actual animals, they may also represent proud, wicked elements in the world. In the ancient Near East these beasts, in their brute force (Job 40:16–18; 41:12, 22, 26–29) and agitation of the waters (41:31–32), symbolized the chaotic effect of evil. [BKC]

In Egypt the Pharaoh, in preparation for his enthronement, ritually harpooned (with the help of others) a male hippopotamus and occasionally a crocodile, to dramatize his ability to dispel chaos and maintain order. The king could carry out this difficult harpooning task only because of his supposed superhuman, godlike strength. But God was showing Job that he did not have that ability. Since he could not conquer the animalistic symbols of evil, how could he subdue evil people? [BKC]

The word behemoth is the plural of “beast.” Since one animal is described in verses 15–24, the plural probably points up the animal’s greatness. Suggestions as to the identity of this animal include an elephant, a rhinoceros, a plant-eating brontosaurus (dinosaur), a water buffalo, and a hippopotamus. The common view that this huge creature is the hippopotamus is supported by several observations: (1) The hippo is herbivorous (it feeds on grass like an ox, v. 15). Therefore wild animals do not fear being attacked by it (v. 20). (2) It has massive strength in its loins, stomach muscles ... tail ... thighs, metal-like bones and limbs (vv. 16–18). Unlike the elephant, a hippopotamus’ stomach muscles are particularly strong and thick. The rendering that his tail sways like a cedar (possibly meaning a cedar branch, not a cedar trunk) suggests to some that “tail” means the trunk of an elephant. However, Ugaritic parallels indicate that the verb “sways” (which occurs only here in the OT) means “stiffens.” In that case the hippopotamus’ tail, though small, was referred to. The tail stiffens when the animal is frightened or is running. (3) The hippopotamus was the largest of the animals known in the ancient Near East (he ranks first among the works of God, v. 19). The adult hippo of today weighs up to 8,000 pounds. “There may have been an especially gigantic variety that flourished in the Jordan in those days, and as such he may have outclassed even the elephant ...” (Gleason L. Archer, Jr., *The Book of Job*, p. 107). (4) The hippo is difficult if not impossible to kill with a mere hand sword. The words His Maker can approach him with His sword (v. 19) suggest that only God dare approach the beast for hand combat. Nor can he be captured or harpooned when only his eyes or nose show above the water (v. 24). (5) As a hippopotamus lies hidden ... in the marsh... the stream, and the river (vv. 21–23), its sustenance (perhaps vegetation) floats down from the hills (v. 20). This huge creature is undisturbed by river turbulence for the rivers are his habitat (v. 23). An elephant or brontosaurus would hardly be described this way. A surging river would hardly reach the depth of a brontosaurus’ mouth. [BKC]

The muscles of his belly, according to Rowley, are known to be particularly thick on the hippopotamus. [UBS Handbook]

But the strength of the hippopotamus is legendary: to move a body mass of up to 7000 pounds up muddy river banks requires an enormous musculature. [David J. A. Clines]

Verse 17 (his tail like a cedar / sways as a cedar):

The tail of the hippopotamus is some 20 inches in length, and not unlike that of a pig, “hairless, very thick near the root, about the thickness of a finger at the end” (Driver-Gray); so to compare it with the cedar, famed for its height and nobility (cf. Ezek 17:22–24; 31:2–18), is strange, if not absurd. It has seemed to some a simple error (the poet’s “only serious zoological error,” according to W. S. McCullough, IDB, 2:606b), as if the writer was not very familiar with the hippopotamus; but perhaps it is no more than a poetic exaggeration. The point of comparison must be its stiffness, since it cannot be its length. Or perhaps rather it is the strength of the tail, which is used powerfully by the hippopotamus as a paddle to scatter its excrement by way of aggression or of advertising its territory (www.nature-wildlife.com/hipptxt.htm; cf. Ruprecht, “Das Nilpferd im Hiobbuch,” 218 n. 2). [David J. A. Clines]

“The hippopotamus is a very aggressive wild creature and is the deadliest large land mammal on the planet. It is estimated that hippo attacks kill 500 people each year in Africa.” [discoverwildlife.com/animal-facts/mammals/facts-about-hippos]

The tail and thighs are considered by some scholars to be euphemisms for the genitalia.

Adult hippos have no natural enemies among animals.

VERSES 40:19

ENGLISH TRANSLATION [NASB95]:

19 “He is the first of the ways of God; let his Maker bring near his sword.

ENGLISH TRANSLATION [ESV]:

19 “He is the first of the works of God; let him who made him bring near his sword!

ENGLISH TRANSLATION [HCSB]:

19 He is the foremost of God’s works; only his Maker can draw the sword against him.

ENGLISH TRANSLATION [NIV]:

19 It ranks first among the works of God, yet its Maker can approach it with his sword.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

19 **“He is the first of the ways of God; let his Maker bring near his sword.**

Difficult verse.

Today’s English Version understands sword as a means of “defeat” and says “Only his creator can defeat him.”

However, the point does not seem to be any identity between Job and Behemoth but the fact that Behemoth, for all its fearsomeness, is a deliberate creation of God—just as much as Job is.

There does seem to be a reference here to Gen 1:24, where the first of the animals to be created are בהמה, behēmâ, “cattle,” the collective singular form of the term Behemoth. [David J. A. Clines]

“He is the foremost of God’s works; only his Maker can draw the sword against him.” [HCSB]

Idea that behemoth’s strength, while devastatingly superior to man, is nothing to God. Beh. is one of His pets.

General statement? Cf. v. 24.

VERSES 40:20-22

ENGLISH TRANSLATION [NASB95]:

20 “Surely the mountains bring him food, and all the beasts of the field play there. 21 “Under the lotus plants he lies down, in the covert of the reeds and the marsh. 22 “The lotus plants cover him with shade; the willows of the brook surround him.

ENGLISH TRANSLATION [ESV]:

20 For the mountains yield food for him where all the wild beasts play. 21 Under the lotus plants he lies, in the shelter of the reeds and in the marsh. 22 For his shade the lotus trees cover him; the willows of the brook surround him.

ENGLISH TRANSLATION [HCSB]:

20 The hills yield food for him, while all sorts of wild animals play there. 21 He lies under the lotus plants, hiding in the protection of marshy reeds. 22 Lotus plants cover him with their shade; the willows by the brook surround him.

ENGLISH TRANSLATION [NIV]:

20 The hills bring it their produce, and all the wild animals play nearby. 21 Under the lotus plants it lies, hidden among the reeds in the marsh. 22 The lotuses conceal it in their shadow; the poplars by the stream surround it.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

20 “Surely the mountains bring him food, and all the beasts of the field play there. 21 “Under the lotus plants he lies down, in the covert of the reeds and the marsh. 22 “The lotus plants cover him with shade; the willows of the brook surround him.

Under the lotus seems to depict the animal submerged in the water, but this is most likely inaccurate. The word translated as lotus plants (also used in verse 22a) refers, not to the Egyptian water lily, but to a thorny tree found along the eastern Mediterranean and in North Africa. It flourishes in damp hot areas and is abundant around the Sea of Galilee. In the covert means “in a hidden place.” [UBS Handbook]

Herbivorous, the other creatures are oblivious to the hippo.

Peaceful portrayal of a fearsome creature who is dangerous to man.

VERSES 40:23

ENGLISH TRANSLATION [NASB95]:

23 “If a river rages, he is not alarmed; he is confident, though the Jordan rushes to his mouth.

ENGLISH TRANSLATION [ESV]:

23 Behold, if the river is turbulent he is not frightened; he is confident though Jordan rushes against his mouth.

ENGLISH TRANSLATION [HCSB]:

23 Though the river rages, Behemoth is unafraid; he remains confident, even if the Jordan surges up to his mouth.

ENGLISH TRANSLATION [NIV]:

23 A raging river does not alarm it; it is secure, though the Jordan should surge against its mouth.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

23 “If a river rages, he is not alarmed; he is confident, though the Jordan rushes to his mouth.

Against his mouth pictures the water rushing over the submerged head of the animal. When a hippopotamus comes to the surface of the river to breathe, its head is beneath the water, with only the eyes and nostrils protruding. If the water rushes over him, he merely closes his nostrils, and so “he is calm when the Jordan dashes in his face” (TEV). [UBS Handbook]

Much is made of the hippopotamus’s need for shade. Its thin skin, not covered by hair, is prone to sunburn and drying, and to avoid dehydration the hippopotamus must spend a considerable time submerged, with only its eyes, ears, and nostrils above water. [David J. A. Clines]

VERSES 40:24

ENGLISH TRANSLATION [NASB95]:

24 “Can anyone capture him when he is on watch, with barbs can anyone pierce his nose?”

ENGLISH TRANSLATION [ESV]:

24 Can one take him by his eyes, or pierce his nose with a snare?

ENGLISH TRANSLATION [HCSB]:

24 Can anyone capture him while he looks on, or pierce his nose with snares?

ENGLISH TRANSLATION [NIV]:

24 Can anyone capture it by the eyes, or trap it and pierce its nose?

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

24 **“Can anyone capture him when he is on watch, with barbs can anyone pierce his nose?”**

It is self-evident that hunting a hippopotamus must be a dangerous undertaking. The text does not say that it is impossible to capture a hippopotamus, but alludes to the magnitude of the task by comparing it lightheartedly to fishing a piece of meat out of a cooking pot or catching a fish with a hook and line. Hippopotami have been hunted in ancient and modern times for their flesh, fat, tusks, teeth, and hide. Davis, “The Large Mammal Bones,” 148, mentions cut marks on hippopotamus bones from Tell Qasile that indicate the animal was butchered for meat.

Hippopotamus hunting was a sport of Egyptian pharaohs, many illustrations showing a king about to hurl a harpoon into the beast’s mouth (see Keel, 132–39). In the realm of ideas, the hippopotamus in Egypt was symbolic of hostile power, and a manifestation of Seth, the god of Upper Egypt. At a festival of “Harpooning the Hippopotamus” a hippopotamus representing the king’s enemies was ritually slain. Cf. T. Säve-Söderbergh, *On Egyptian Representations of Hippopotamus Hunting as a Religious Motive* (Horae soederblomianae 3; Uppsala: C. W. K. Gleerup, 1953). [David J. A. Clines]

VERSES 41:1

ENGLISH TRANSLATION [NASB95]:

1 “Can you draw out Leviathan with a fishhook? Or press down his tongue with a cord?”

ENGLISH TRANSLATION [ESV]:

1 “Can you draw out Leviathan with a fishhook or press down his tongue with a cord?”

ENGLISH TRANSLATION [HCSB]:

1 Can you pull in Leviathan with a hook or tie his tongue down with a rope?

ENGLISH TRANSLATION [NIV]:

1 “Can you pull in Leviathan with a fishhook or tie down its tongue with a rope?”

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

1 “Can you draw out Leviathan with a fishhook? Or press down his tongue with a cord?”

Most scholars think crocodile. Others have suggested the dolphin, whale, marine dinosaur, a dragon-like creature (extinct or undiscovered), even a mythical seven-headed sea monster of antiquity named Lotan. Another suggestion is that this is a demonic entity (bringing Satan back into the picture).

The “leviathan” is given three times as much space as the behemoth, with much more detail about its temperament and habits. Most interpreters see the crocodile here although, after the discovery of Ugaritic literature with its mythical dragon called Lotan, many have assumed that a dragonlike creature is what the poet had in mind. [Robert L. Alden, 400]

The word “leviathan” is the transliteration of a Hebrew word, the root of which means “to twist, to writhe.” People used the word to describe the “sea monsters” that were supposed to inhabit the Mediterranean. Psalm 104:25–26 may refer to whales or dolphins. The Jews used the word to describe their enemies (Isa. 27:1), especially Egypt (Ps. 74:13–14). Revelation 12:9 refers to Satan as “that old serpent.” In mythology, the leviathan was a many-headed monster that ruled the waters and feared no man. [Warren W. Wiersbe, *Be Patient*, 151–152]

Clines interprets leviathan with the crocodile:

The crocodile (*Crocodylus niloticus*), of the class of reptiles, has the shape of a large lizard and a scaly skin, which, unlike most reptiles, it does not shed. Its eyes and nostrils are on the top of its head, so that it can see and breathe while almost totally submerged.

Its “third eye,” the mictating membrane, keeps its eyes functioning while it is under water. It swims by moving its huge tail from side to side. Its back feet are webbed. On land it looks ungainly, since its legs are short, but it can attain speeds of up to 30 miles per hour. It grows to up to 16 feet in length. The crocodile eats most living creatures: insects, crustaceans, fish, and larger mammals such as baboons, and hyenas, even young hippopotami, buffalo, giraffes, and lions.

Crocodiles are well attested in ancient Egypt, and, more rarely, in Palestine; a town north of Caesarea even had the name Crocodilopolis according to Strabo (Geography 16.2.27), and a stream nearby, perhaps the Yarkon (Nahr ez-Zerqa), was known as Crocodilion (Pliny, Natural History 5.17.75). Cf. G. B. Gray, “Crocodiles in Palestine,” PEQ (1920) 167–76; Penelope Wilson, “Slaughtering the Crocodile at Edfu and Dendera,” in *The Temple in Ancient Egypt: New Discoveries and Recent Research* (ed. Stephen Quirke; London: British Museum Press, 1997) 179–203. Crocodiles, however, are not mentioned elsewhere in the Bible (the “land crocodile” in Lev 11:30 [RSV] is a type of lizard).

The points of connection between the Leviathan pictured here and the crocodile are principally its terrifying jaws and teeth (v 14 [6]), its interlocking scales that cannot be penetrated (vv 13, 15–17, 23 [5, 7–9, 15]), the strength of its neck (v 22 [14]), the traces it leaves in the mud (v 30 [22]), and the fact that it is equally at home on land or sea (vv 30–33 [22–25]). On the other hand, the Leviathan of the poem appears to possess some of the characteristics of a fire-breathing dragon (vv 18–21 [10–13]); the LXX even calls it a “dragon” (δράκων). There is plainly a heightened, if not exaggerated, depiction of the crocodile here; Strahan rightly remarked that “The writer is not a natural historian, and his poetical licences and humorous sallies are not to be treated as grave and sober prose.” [David J. A. Clines, *Job 38–42*, vol. 18B, *Word Biblical Commentary* (Nashville, TN: Thomas Nelson, 2011), 1190–1191]

Chapter 41 is entirely taken up by descriptions of Leviathan, and the Lord again asks Job questions and makes comments. (See *Fauna and Flora of the Bible*, pages 73–74.)

Leviathan, like Behemoth, is the transliteration, or English spelling, of the Hebrew word. The TEV footnote at 3:8 defines Leviathan as “a crocodile or legendary monster.” See the discussion of Leviathan in 3:8. Other Old Testament references to this animal are found in Psalm 74:14; 104:26; Isaiah 27:1. As in the case of Behemoth, most translations use either the word Leviathan adapted to the sound system of the language, or use the word “crocodile.” In languages where the crocodile is unknown, and there is no equivalent animal, it may be necessary to use Leviathan with a qualifier such as “water animal called Leviathan,” or “Leviathan” accompanied by a note explaining what a crocodile is. If the translator has used a transliteration of “Behemoth” in 40:15, it is advisable to do the same for Leviathan. [UBS Handbook]

(2) The leviathan (chap. 41). The discussion of the leviathan is longer than God’s comments on any of the other animals. That fact, coupled with the vicious nature of the

leviathan, an animal that even attacks man (v. 8), makes chapter 41 climactic. This beast has been variously interpreted as the seven-headed sea monster Lotan of Ugaritic mythology, the whale, the dolphin, a marine dinosaur that survived the Flood, and, most likely, the crocodile. Archer suggests it was a giant crocodile of the Jordan River, not the Egyptian crocodile (The Book of Job, p. 107). Man's attempt to capture this animal and the detailed description of the monster's anatomy suggest that it was an actual creature. Calling the behemoth and the leviathan dinosaurs wrongly dates Job's lifetime within only a few hundred years of the Flood. The crocodile fits God's description of the leviathan's back (vv. 13, 15–17, 23), teeth (v. 14), chest and undersides (vv. 24, 30), and its churning of the waters (vv. 31–32). (See comments on vv. 18–21 for answers to suggestions that this is a dragon.) The behemoth and leviathan have many similarities (see Roy B. Zuck, Job, p. 180), so if one is an actual animal, then the other probably is also. [BKC]

Other occurrences of Leviathan ==>

Job 3:8 “Let those curse it who curse the day, Who are prepared to rouse Leviathan.
Psalm 74:14 You crushed the heads of Leviathan; You gave him as food for the creatures of the wilderness.
Psalm 104:26 There the ships move along, And Leviathan, which You have formed to sport in it.
Isaiah 27:1 In that day the LORD will punish Leviathan the fleeing serpent, With His fierce and great and mighty sword, Even Leviathan the twisted serpent; And He will kill the dragon who lives in the sea.

Notes from usage in 3:8:

8 “Let those curse it who curse the day, Who are prepared to rouse Leviathan.

Leviathan may be a reference to ANE mythical creature that stood for destruction (to rouse him was to bring forth ruin). If that's t/case, this doesn't mean that Job believed in mythology, just that he was referring to a familiar figure (we do that when, for example, we say someone has the strength of Atlas). Or it may refer to a sea creature of some kind (chapter 41). But t/point remains.

“[Job wants to] stir up from the depths this chaotic, evil, supernatural sea monster whose design is always to bring disorder in place of order, death in place of life, darkness swallowing life. It is rather like in The Lord of the Rings, when those making up the Fellowship of the Ring are passing through the mines of Moria, and one of the hobbits accidentally stirs up the monstrous Balrog, with terrible consequences.” [Ash, 73]

The only detailed physical description of Leviathan in the Bible is found in Job 41, which describes a powerful and fearsome creature that cannot be tamed or subdued by human power. According to this passage, Leviathan has fearsome teeth (Job 41:14) and impenetrable scales (Job 41:15–17); it breathes out fire and smoke (Job 41:18–21) and

breaks through iron and bronze as though it were straw or rotting wood (Job 41:27). Warriors will retreat from Leviathan when all their weapons have proved useless against it (Job 41:25–29).

Dragon imagery plays a role in later apocalyptic texts, where God’s defeat of the sea monster represents His ultimate eschatological victory over all the forces of evil and chaos. Leviathan appears in this sense in the apocryphal book of 2 Esdras (2 Esdras 6:49–52) and in the pseudepigraphical books of 1 Enoch (1 Enoch 60:7–10, 24) and 2 Baruch (2 Baruch 29:4). [Douglas Mangum and Matthew James Hamilton, “Leviathan,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016)]

The question Can you . . . press down his tongue with a cord sounds strange. Press down translates the causative form of a verb meaning “to sink,” but the word is used in Leviticus 8:13 in the sense of “bind,” and Dhorme takes that meaning to apply here. In order to prevent a crocodile from using its jaws, it is necessary to tie its jaws shut. If line b is to be taken as an action following line a, the captured animal would need to have its mouth tied shut. In this case tongue may be taken as representing the mouth, and the meaning can be “Can you tie his mouth shut with a rope?” [UBS Handbook]

Biblically, Leviathan would therefore most easily fit into the category of “supernatural” creature (like cherubim) as opposed to natural or purely mythological. [IVP Bible Background Commentary, Job 41:1]

In *The Field Guide to Lake Monsters, Sea Serpents, and other Mystery Denizens of the Deep* by Loren Coleman and Patrick Huyghe:

. . . inadequate is our knowledge of life in the waters of this planet, which covers 71 percent of the globe’s surface. Take the deep sea, for example. Until a few decades ago, the deep sea was thought to be nearly devoid of life. But new studies of the “lost world” suggest that it alone may harbor another ten million undiscovered species, according to Frederick Grassle, director of Rutgers University’s Institute of Marine and Coastal Sciences. Although that figure is a controversial one—other experts put the estimate at no more than half a million—what seems certain is that the deep sea, and indeed all water on this planet, is a habitat teeming with life, vast numbers of it unknown.

Each year, more than a hundred new species are discovered in the world’s oceans. Many of these new species are tiny . . . some recently discovered species are considerably larger. In fact, a new species longer than about six feet is discovered every five years or so in the oceans. [pp. 3-4]

There is a subspecies of what is referred to as dinosauria that are reported to have been seen in various parts of the world, such as the Congo, Central Africa, Cameroon, Chad, and the Amazon rainforest.

While digging in Babylon in 1902, German archeologist Roberts Koldewey unearthed a gateway dated from the time of King Nebuchadnezzar (about 600 B.C.). Today the gateway is known as the Ishtar Gate. It is wonderfully decorated with bas-reliefs of a fabulous animal depicted along with two known animals—lions and rimi as a SIRRUSH (a dragon; the world *mushrushu* is the commonly accepted modern form, based on a retranslation of the original word, but we will use SIRRUSH in this historical context). In *The Lungfish, the Dodo, and the Unicorn*, German science writer Willy Ley described the SIRRUSH as a “Zoological puzzle of fantastic dimensions;” it had “a slender body covered with scales, a long slender scaly tail, and a long slim scaly neck bearing a serpent’s head. Although the mouth is closed, a long forked tongue protrudes. There are flaps of skin attached to the back of the head, which is adorned (and armed) with a straight horn . . .”

Ley, zoologist Heuvelmans, and biologist Mackal have studied the Babylonian SIRRUSH and relate it, as well, to the Bible’s long-necked, long-tailed Behemoth. While a few say that the Behemoth is the hippopotamus, Mackal thinks that the description suggests a sauropod dinosaur. [213-14]

Unlike the term Behemoth, which we meet with nowhere else in the Hebrew Bible (though see on 40:15), Leviathan is found in several places in the Hebrew Bible as the name of a mythological creature. It is represented as a violent seven-headed sea-monster, personifying the waters of chaos, which was subdued by God in primeval times (cf. on 3:8); thus Ps 74:14; Isa 27:1 (eschatological). It is no doubt the same mythological figure that is called Lotan, or more correctly Lītān, in the Ugaritic literature, a sea-monster that threatens Baal (KTU 1.5.1.1 = CTA 5.1.1; KTU 1.3.III.4–42 = CTA 3.III.D.37–39). It may be significant that Leviathan is to be found in the “sea” and the “deep” (vv 31, 32 [23, 24]) rather than in the rivers or pools like Behemoth (though see Comment on these verses). Here in Job, however, while Leviathan is fearsome, there is no thought of a battle with God, and Leviathan is God’s creature, not his rival. It is incorrect to say simply that Leviathan here is a “supernatural” being (as Pope), or that it is not a real but a mythological creature (as Day), or even an imaginary creature with the features of a crocodile (Good); it seems best to see it as a real creature depicted with mythological features or overtones. We should certainly not jump to the conclusion that Leviathan is a symbol of evil (as Keel, 143–44) or of chaos (as Newsom). [David J. A. Clines, 1191]

In this depiction of Leviathan the emphasis seems to lie less on Job’s inability to master it (Day, Hartley) or on Job’s helplessness by comparison with it (Andersen) as on its sheer otherness that lies outside normal human experience. From the viewpoint of this poem, indeed, humans are almost denizens of another world: they may invade Leviathan’s sphere in the hope of capturing it, but they will soon retreat disappointed (41:7–10 [40:31–41:2], 26–29 [18–21]). The impossibility of bringing Leviathan within the world of humans is made into a joke: imagine, if you can, the poet says, Leviathan as a fishing trophy (v 1 [40:25]), a prisoner pleading for his life (vv 2–3 [40:26–27]), a faithful old retainer (v 4 [40:28]), a plaything for little children (v 5 [40:29]), a slab of seafood haggled for in the market (v 6 [40:30]). Each image of Leviathan in the human realm is

ludicrous. Leviathan is other: it is self-contained and self-assured, kitted out with its armor of scales and its terrifying rows of teeth (vv 13–17 [5–9]), and fending off all assailants with the fire constantly emanating from its nostrils and mouth (vv 18–21 [10–13]). [David J. A. Clines, 1192]

No use of “behold” here, as in 40:15 for “behemoth.”

Common fishing gear and usual capturing methods are of no effect to Leviathan. Cf. v. 2.

Leviathan. The text switches immediately to “you,” focusing on what Job cannot do to Leviathan (i.e., if you can’t do this to Leviathan, why do you expect to do it to me?). Likewise this passage never talks about what God does to Leviathan (e.g., his control of him or defeat of him).

41:1–2 Cannot be controlled (neither can Yahweh)

41:3–6 Will not submit or beg for mercy (neither will Yahweh)

41:7–9 Cannot be wounded or subdued; hopeless to struggle against him (same is true of Yahweh)

41:10 Outright comparison: can’t rouse him, so who can stand against me?

41:11 No one (including you, Job) has a claim against me

41:12–18 Cannot force his mouth open to receive bridle (so Yahweh cannot be controlled or domesticated)

41:19–25 Dangerous when riled (as is Yahweh)

41:26–32 Invulnerable (as is Yahweh)

41:33 No creature is his equal (nor is Job Leviathan’s equal, let alone Yahweh’s equal)

41:34 Dominates all who are proud (cf. 40:11–14, where the section was introduced). Job cannot humble the proud (40:11–12), nor can he subdue the king over the proud (41:34); God is also king of the proud in the sense that he rules over them.

If this is what the text is doing, it does not matter what relationship these creatures have to zoology or mythology; rather, the point of the text lies elsewhere. Yahweh’s message would be clear: “Job, be strong and content like Behemoth, and don’t think that you can domesticate or subdue me any more than you can Leviathan.”

[John H. Walton and Kelly Lemon Vizcaino, *The NIV Application Commentary: Job*, ed. Terry Muck et al. (Grand Rapids, MI: Zondervan, 2012), 409]

Notice that the comparisons to Behemoth and Leviathan do not comment on righteousness or justice. Job’s speeches have been replete with claims about his own righteousness and claims against God’s justice. Behemoth is not an example of righteousness, but an example of stability and trust. Leviathan is not an example of justice, but a picture of one who cannot be challenged. If Job is to understand the world, he must recognize these respective roles. Humans should respond to raging rivers (i.e., the crises of life, the metaphor drawn from 40:23) with security and trust, and they should not think that they can domesticate or challenge God. [John H. Walton and Kelly Lemon Vizcaino, 413]

VERSES 41:2-5

ENGLISH TRANSLATION [NASB95]:

2 “Can you put a rope in his nose or pierce his jaw with a hook? 3 “Will he make many supplications to you, or will he speak to you soft words? 4 “Will he make a covenant with you? Will you take him for a servant forever? 5 “Will you play with him as with a bird, or will you bind him for your maidens?

ENGLISH TRANSLATION [ESV]:

2 Can you put a rope in his nose or pierce his jaw with a hook? 3 Will he make many pleas to you? Will he speak to you soft words? 4 Will he make a covenant with you to take him for your servant forever? 5 Will you play with him as with a bird, or will you put him on a leash for your girls?

ENGLISH TRANSLATION [HCSB]:

2 Can you put a cord through his nose or pierce his jaw with a hook? 3 Will he beg you for mercy or speak softly to you? 4 Will he make a covenant with you so that you can take him as a slave forever? 5 Can you play with him like a bird or put him on a leash for your girls?

ENGLISH TRANSLATION [NIV]:

2 Can you put a cord through its nose or pierce its jaw with a hook? 3 Will it keep begging you for mercy? Will it speak to you with gentle words? 4 Will it make an agreement with you for you to take it as your slave for life? 5 Can you make a pet of it like a bird or put it on a leash for the young women in your house?

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Note the series of questions (some 16). Also, there are 34 vv. devoted to Leviathan as opposed to 10 for Behemoth.

2 “Can you put a rope in his nose or pierce his jaw with a hook?”

The purpose of putting a rope through the nose of Leviathan would be to control its movements. It would be necessary to pierce the flesh between the nostrils, and pass the rope in one nostril and out the other. [UBS Handbook]

Verses 3–4 treat Leviathan as if he were a human prisoner, and Dhorme cites the treatment of Assyrian prisoners, in which a prisoner’s jaw was pierced and rope put through it. The meaning may be expressed as “Can you pass a hook through his jaw?” [UBS Handbook]

3 “Will he make many supplications to you, or will he speak to you soft words?”

Humor in vv. 3-5.

After Leviathan is captured and made a prisoner, the questions become ironic. Make supplications translates “multiply the prayers.” The reason he begs his captor is that he wants to be freed, and so TEV translates more specifically “Will he beg you to let him go?”

In the second line the irony heightens. Speak to you in soft words asks if Leviathan will use sweet talk, or honeyed words, which is flattery, to obtain his release. Dhorme translates “tender words,” FRCL “fond words,” NIV “gentle words.”

Verse 3 may also be expressed, for example, “Will he beg you for mercy or flatter you with sweet words?” or “Will he beg you for his life or warm your heart with tender words?” [UBS Handbook]

4 “Will he make a covenant with you? Will you take him for a servant forever?”

“Make a covenant with you” is literally “cut a covenant with you,” as in 31:1. As God did with Adam and Noah.

One who agreed to be a “slave for life” (Exod 21:6) also agreed to have his ear pierced, which is perhaps the connection with this passage, since Job was asked about piercing leviathan’s “jaw with a hook” (v. 2 [40:26]). [Robert L. Alden, 401]

5 “Will you play with him as with a bird, or will you bind him for your maidens?”

Play with him as with a bird probably refers to the practice in some areas of children catching small birds and tying a string to the bird’s leg and letting it fly to the end of the string.

In the second line the question asks if Job will tie the beast with a rope to lead him and amuse his servant girls. For your maidens may require making the purpose clear; for example, “For your servant girls to watch.” The verse may be expressed “Will you tie him as you tie a bird to play with, or will you lead him around with a rope so your servant girls can watch?” [UBS Handbook Series]

HCSB: “Can you play with him like a bird or put him on a leash for your girls?”

VERSES 41:6

ENGLISH TRANSLATION [NASB95]:

6 “Will the traders bargain over him? Will they divide him among the merchants?”

ENGLISH TRANSLATION [ESV]:

6 Will traders bargain over him? Will they divide him up among the merchants?

ENGLISH TRANSLATION [HCSB]:

6 Will traders bargain for him or divide him among the merchants?

ENGLISH TRANSLATION [NIV]:

6 Will traders barter for it? Will they divide it up among the merchants?

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

6 “Will the traders bargain over him? Will they divide him among the merchants?”

Just as in the previous verse Leviathan is too huge to be a plaything for anyone but God, so here he is no ordinary fish to be dealt with in the usual way in the fish market.

The Hebrew word translated as traders refers to a group of fishermen owning a boat between them, and then getting together to bargain over what they have caught, deciding how much each should be paid before the fish are handed over to the merchants. They will divide Leviathan up to sell him as food. He is too big to be sold in one piece, so he has to be cut up. For bargain over see 6:27. The meaning of this verse may be expressed as “Will fishermen argue over how much he will sell for? Will merchants cut him up and sell him?” [UBS Handbook]

VERSES 41:7-10

ENGLISH TRANSLATION [NASB95]:

7 “Can you fill his skin with harpoons, or his head with fishing spears? 8 “Lay your hand on him; remember the battle; you will not do it again! 9 “Behold, your expectation is false; will you be laid low even at the sight of him? 10 “No one is so fierce that he dares to arouse him; who then is he that can stand before Me?

ENGLISH TRANSLATION [ESV]:

7 Can you fill his skin with harpoons or his head with fishing spears? 8 Lay your hands on him; remember the battle—you will not do it again! 9 Behold, the hope of a man is false; he is laid low even at the sight of him. 10 No one is so fierce that he dares to stir him up. Who then is he who can stand before me?

ENGLISH TRANSLATION [HCSB]:

7 Can you fill his hide with harpoons or his head with fishing spears? 8 Lay a hand on him. You will remember the battle and never repeat it! 9 Any hope of capturing him proves false. Does a person not collapse at the very sight of him? 10 No one is ferocious enough to rouse Leviathan; who then can stand against Me?

ENGLISH TRANSLATION [NIV]:

7 Can you fill its hide with harpoons or its head with fishing spears? 8 If you lay a hand on it, you will remember the struggle and never do it again! 9 Any hope of subduing it is false; the mere sight of it is overpowering. 10 No one is fierce enough to rouse it. Who then is able to stand against me?

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

7 Can you fill its hide with harpoons or its head with fishing spears?

It is not certain just how this instrument was made, but from its association with “thorn” it was probably a barbed spear, and the fishing spears must have been very similar, and also thrown by hand. One of these, or even both, may have been attached by a rope to a boat or held in the hand to prevent the weapon from being taken away by the wounded animal. [UBS Handbook]

8 If you lay a hand on it, you will remember the struggle and never do it again! 9 Any hope of subduing it is false; the mere sight of it is overpowering. 10 No one is fierce enough to rouse it. Who then is able to stand against me?

The question Who ... can stand before me is taken by some to mean “before God” and by others to mean “before Leviathan.” Most Hebrew manuscripts have “before me,” as in RSV, but a number of manuscripts have “before him,” as in TEV. HOTTTP favors the reading followed by RSV. [UBS Handbook]

Certainly, a group of armed men may take down Behemoth or Leviathan, but the pronouns here are singular. Can Job alone do so? “This is not about men; this is about a man This is about Job, and confronting him with just one fellow creature that would make his knees knock.” [Talbert, 213]

8b carries the idea that if one of the fiercest beasts of creation cannot stand before God, what hope does Job have?

VERSES 41:11

ENGLISH TRANSLATION [NASB95]:

11 “Who has given to Me that I should repay him? Whatever is under the whole heaven is Mine.

ENGLISH TRANSLATION [ESV]:

11 Who has first given to me, that I should repay him? Whatever is under the whole heaven is mine.

ENGLISH TRANSLATION [HCSB]:

11 Who confronted Me, that I should repay him? Everything under heaven belongs to Me.

ENGLISH TRANSLATION [NIV]:

11 Who has a claim against me that I must pay? Everything under heaven belongs to me.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

11 “Who has given to Me that I should repay him? Whatever is under the whole heaven is Mine.

This is the point and ties into 40:6-14.

As the notes of RSV and TEV indicate, verse 11 is unclear in Hebrew. The basic problem is whether the verse is speaking about God or about Leviathan.

According to HOTTP the verb translated as has given means “to advance,” that is, “to come before with gifts” or else “to challenge.” In the first sense the committee suggests “Who has preceded me (with his gifts),” and in the second sense “Who has challenged me.” It is the first of these which supports RSV’s rendering. TEV on the other hand follows changes proposed by Dhome and others which change the Hebrew for me to “him” in the first line and change Whatever to “No one” in the second. So the sense of “challenge” or “confront” in line a is translated in TEV as “attack,” and the object of “attack” is “him,” Leviathan. Furthermore, TEV follows the Septuagint, which changes the word translated as repay him to get “remain safe.”

The second line in Hebrew is literally “under the whole heavens it is mine,” which HOTTP understands as “everything under the heavens is mine” and so supports RSV. NEB, whose first line refers to an attack on Leviathan, as in TEV, changes to “not a man under the wide heaven.” This is a reply to the question in line a. TEV is similar, with “no one in all the world can do it.” The translation of verse 11 is determined in part by the choice in verse 10b, either to follow the Hebrew text as is or to accept a change. RSV does the former and TEV the latter. Both are possible. The advantage of RSV is that it

changes the text less and still gives a clear translation. The advantage of TEV is that, aside from verses 10b and 11, all the other verses in chapter 41 speak only of Leviathan and never of God. Therefore, in the interest of the whole context, TEV has an even greater advantage. [UBS Handbook]

"In the total expanse of human life there is not a single square inch of which the Christ, who alone is sovereign, does not declare, 'That is mine!'" [Abraham Kuyper, Dutch Theologian, Statesman, Journalist and Prime Minister of The Netherlands (1901-05), 1837-1920]

While Job didn't do anything to lose all that he had, he also didn't do anything that made those things his: "Whatever is under the whole heaven is Mine."

VERSES 41:12-17

ENGLISH TRANSLATION [NASB95]:

12 “I will not keep silence concerning his limbs, or his mighty strength, or his orderly frame. 13 “Who can strip off his outer armor? Who can come within his double mail? 14 “Who can open the doors of his face? Around his teeth there is terror. 15 “His strong scales are his pride, shut up as with a tight seal. 16 “One is so near to another that no air can come between them. 17 “They are joined one to another; they clasp each other and cannot be separated.

ENGLISH TRANSLATION [ESV]:

12 “I will not keep silence concerning his limbs, or his mighty strength, or his goodly frame. 13 Who can strip off his outer garment? Who would come near him with a bridle? 14 Who can open the doors of his face? Around his teeth is terror. 15 His back is made of rows of shields, shut up closely as with a seal. 16 One is so near to another that no air can come between them. 17 They are joined one to another; they clasp each other and cannot be separated.

ENGLISH TRANSLATION [HCSB]:

12 I cannot be silent about his limbs, his power, and his graceful proportions. 13 Who can strip off his outer covering? Who can penetrate his double layer of armor? 14 Who can open his jaws, surrounded by those terrifying teeth? 15 His pride is in his rows of scales, closely sealed together. 16 One scale is so close to another that no air can pass between them. 17 They are joined to one another, so closely connected they cannot be separated.

ENGLISH TRANSLATION [NIV]:

12 “I will not fail to speak of Leviathan’s limbs, its strength and its graceful form. 13 Who can strip off its outer coat? Who can penetrate its double coat of armor? 14 Who dares open the doors of its mouth, ringed about with fearsome teeth? 15 Its back has rows of shields tightly sealed together; 16 each is so close to the next that no air can pass between. 17 They are joined fast to one another; they cling together and cannot be parted.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

12 “I will not keep silence concerning his limbs, or his mighty strength, or his orderly frame. 13 “Who can strip off his outer armor? Who can come within his double mail?

ESV: 13 Who can strip off his outer garment? Who would come near him with a bridle?

“Bridle” translates a peculiar phrase, which literally is “with double his halter.” NIV ignores the “double,” whereas most others shuffle the letters of “halter” to come up with “armor/mail” and thus make it “double coat of mail.”¹¹⁸ Efforts to keep “double” and “halter/bridle/ jaw” are in the KJV’s “double bridle,” the ASV’s “jaws,” and the NJPS’

“the folds of his jowls.” The point of the verse is that the leviathan has a tough hide and an untamable temper. [Robert L. Alden, 403]

14 “Who can open the doors of his face? Around his teeth there is terror. 15 “His strong scales are his pride, shut up as with a tight seal.

As the NIV indicates, there is a difference of opinion on rendering the first word of the verse [15]. Almost all commentators change “his pride” into “his back.”¹²⁰ The KJV, NASB, and NJPS retain “pride.” The hide of a crocodile is not really made of scales, but the texture resembles individual tiles, which the poet calls “shields.” [Robert L. Alden, 403]

ESV: 15 His back is made of rows of shields . . .

16 “One is so near to another that no air can come between them. 17 “They are joined one to another; they clasp each other and cannot be separated.

VERSES 41:18-21

ENGLISH TRANSLATION [NASB95]:

18 “His sneezes flash forth light, and his eyes are like the eyelids of the morning. 19 “Out of his mouth go burning torches; sparks of fire leap forth. 20 “Out of his nostrils smoke goes forth as from a boiling pot and burning rushes. 21 “His breath kindles coals, and a flame goes forth from his mouth.

ENGLISH TRANSLATION [ESV]:

18 His sneezings flash forth light, and his eyes are like the eyelids of the dawn. 19 Out of his mouth go flaming torches; sparks of fire leap forth. 20 Out of his nostrils comes forth smoke, as from a boiling pot and burning rushes. 21 His breath kindles coals, and a flame comes forth from his mouth.

ENGLISH TRANSLATION [HCSB]:

18 His snorting flashes with light, while his eyes are like the rays of dawn. 19 Flaming torches shoot from his mouth; fiery sparks fly out! 20 Smoke billows from his nostrils as from a boiling pot or burning reeds. 21 His breath sets coals ablaze, and flames pour out of his mouth.

ENGLISH TRANSLATION [NIV]:

18 Its snorting throws out flashes of light; its eyes are like the rays of dawn. 19 Flames stream from its mouth; sparks of fire shoot out. 20 Smoke pours from its nostrils as from a boiling pot over burning reeds. 21 Its breath sets coals ablaze, and flames dart from its mouth.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

18 “His sneezes flash forth light, and his eyes are like the eyelids of the morning. 19 “Out of his mouth go burning torches; sparks of fire leap forth.

His sneezings flash forth light describes the effect of Leviathan’s sneezing. Ancient writers observed that when the crocodile sneezed, tiny drops of water that sprayed the air caused the light to sparkle. His sneezings translates a word found nowhere else in the Old Testament, but is clearly related to the Aramaic and Arabic verbs with the same meaning. The Hebrew word ’aTisha resembles the sound made by a sneeze. [UBS Handbook]

20 “Out of his nostrils smoke goes forth as from a boiling pot and burning rushes. 21 “His breath kindles coals, and a flame goes forth from his mouth.

If it is truly the crocodile that is being described, these verses are certainly hyperbolic. But it is no more than a fanciful and amusing hyperbole, which all rests on a single conceit, that the crocodile’s breath is hot as fire. From that central idea come the depictions of the spray from its nostrils like flashing lights (v 18 [10]), sparks of fire from

its mouth (v 19 [11]), smoke or steam from its nostrils (v 20 [12]), and a hot flame from its mouth that can kindle coals (v 21 [13]). The same tendency to hyperbole is to be found in the description of the hippopotamus in Achilles Tatius, Leucippe and Clitophon 4.2. [David J. A. Clines, 1195]

In the next three verses the imagery builds up so that the description goes well beyond that of a natural animal. It is more like that of a legendary dragon.

Flaming torches translates a word used in Genesis 15:17; Zechariah 12:6; Daniel 10:6. Here the focus is on the flame, not on the torch that contains the flame, and so TEV “flames blaze from his mouth.” In the second line sparks in the phrase sparks of fire is found only here, but is clear as translated in RSV from its usage in Arabic. The expression suggests not only that flames come out of his mouth, but that the flames give rise to sparks that fly out from the flames, or as TEV says, “streams of sparks fly out.” Verse 19 may also be expressed as “Fire flashes out of his mouth and sparks shoot outward.” [UBS Handbook]

41:18 [10] On the other hand, this and the next verse either describe something quite fanciful or are hyperbole, to portray sunlight sparkling in the water vapor that the leviathan “snorts” or “sneezes”¹²¹ out of his nostrils. “Rays of dawn” is a paraphrase for “eyelids of the dawn,” an expression that was in 3:9. The reflection of the light in its reddish eyes makes them look like the rising sun.¹²²

41:19 [11] Just as the poet saw “flashes of light” and “rays of dawn” in the preceding verse, so he saw “firebrands” and “sparks” in this verse. The lines elaborate on the “sneezing/snorting” of v. 18 [10]. “Sparks” translates a unique word whose meaning is almost entirely dependent on the context.

41:20 [12] With even greater imagination, the author described the cloud of mist coming from this mighty reptile as “smoke pouring from his nostrils.”¹²³ That, in turn, he compared to the steam from “a boiling pot.” This sounds like the description of the dragon that is found in many ancient tales. [Robert L. Alden, 404]

21 **“His breath kindles coals, and a flame goes forth from his mouth.**

According to Ps 18:8 [9], “Smoke rose from Yahweh’s nostrils; consuming fire came from his mouth, and burning coals blazed out of it.” He is more than a match for this creature. [Robert L. Alden, 404]

Excursus on Dragons

From the American Museum of Natural History:
[www.amnh.org/exhibitions/mythic-creatures/dragons/natural-history-of-dragons]

According to the Roman scholar Pliny the Elder (AD 23-79), a dragon could strangle an elephant with its tail. Perhaps Pliny heard stories about pythons, which can crush and devour large animals, though elephants are beyond their capabilities.

"The dragons of the mountains have scales of a golden color, and in length excel those of the plain, and they have bushy beards, which also are of a golden hue; and their eye is sunk deep under the eyebrow, and emits a terrible and ruthless glance." –Greek scholar Philostratus (c. AD 170-245)

In traditional Chinese medicine, longgu, or "dragon bones," are prescribed as a treatment for numerous ailments, from madness to diarrhea and dysentery. Most fragments and powders sold in Chinese pharmacies as dragon bone come from fossil remains of extinct mammals, unearthed from China's renowned fossil beds.

From Answers in Genesis:
[answersingenesis.org]

Dragons were considered real creatures until relatively recently. They appear in oral stories, art, and literature from cultures around the world and some historians even describe them. Dragons represent the collective, though exaggerated, memory of dinosaurs before that word was invented in 1841 to describe their remains.

A Popular Science article suggests that dragons are not necessarily mythological but have a biology based in the "real world".

Cultures as diverse as the Chinese, Babylonians, Peruvians, Swedes, and North Africans all have ancient legends of dragons. Where did these legends come from?

"Africa produces elephants, but it is India that produces the largest, as well as the dragon." [Pliny, circa AD 70, Natural History]

"Of these creatures, both land and sea dragons, Pliny says the dragon has no poison in it; yet, as Dalechamp, in his notes on that writer observes, he in many places prescribes remedies against the bite of the dragon; but Heliodorus expressly speaks of some archers, whose arrows were infected with the poison of dragons; and Leo Africanus says, the Atlantic dragons are exceeding poisonous: and yet other writers besides Pliny have asserted that they are free from poison. It seems the dragons of Greece are without, but not those of Africa and Arabia; and to these Moses has respect, as being well known to him." [John Gill, Commentary, Micah 1:8; see Gill on Malachi 1:3]

Charles Spurgeon, when speaking of London, said, "We are not sure that Nineveh and Babylon were as great as this metropolis, but they certainly might have rivaled it, and yet there is nothing left of it, and the dragon and the owl dwell in what was the very center of commerce and civilization."

ECSs references dragons. Many historical, factual accounts t/o history from various areas of the world.

But it was not until the twentieth century that dragons were seen as myths or fantasies. In 1890, a large flying dragon was killed in Arizona (in the United States), and samples were sent to universities back east. This was recorded in a newspaper, the Tombstone Epitaph, under “A Strange Winged Monster Discovered and Killed on the Huachuca Desert” on April 26, 1890. No one seemed to entertain the idea they were myths then.

Even the 1902 edition of the Encyclopædia Britannica, while trying to explain away the accounts of sea dragons (“sea serpents”), concluded that they might still exist (as their numbers were few by this time): “It would thus appear that, while, with very few exceptions, all the so-called “sea serpents” can be explained by reference to some wellknown animal or other natural object, there is still a residuum sufficient to prevent modern zoologists from denying the possibility that some such creature may after all exist.”

It wasn't until early in the 20th c. that dragons were considered mythological.

Dragons in Petroglyphs. It would be nearly impossible to have an exhaustive listing of dragons on walls, pottery, textiles, petroglyphs, artwork, maps, books, and so on. Here are a few, and note that some of these dragons are very similar in form to our understanding of dinosaurs.

Creation Museum dragon exhibit. Beetles that shoot out caustic poison.

Dragons are memorialized in legends, historical accounts, and artwork from around the world. To name a few, there's an Aboriginal depiction of a water monster that resembles a plesiosaur, an ancient historical account of serpents in Egypt with bat-like wings, the epic poem Beowulf with its account of a fiery flying serpent, and Native American petroglyphs (etchings in stone) that resemble dragons. Dragons are depicted on flags, emblems, tapestries, maps, pottery, pictographs, and more.

Hebrew word tannin, or its plural form tanninim, which is sometimes translated “dragon(s).” Serpent; sea monster.

Isaiah 27:1 In that day the LORD will punish Leviathan the fleeing serpent, With His fierce and great and mighty sword, Even Leviathan the twisted serpent; And He will kill the dragon who lives in the sea. Symbolic

EXCURSUS ON SEA SERPENTS

Sea Serpent / Times newspaper of a sea serpent of extraordinary dimensions seen from her majesty's ship October 11th / 4' tall / 60' long.

Great flood did not kill off sea creatures.

Proverbs 25:2 It is the glory of God to conceal a matter, But the glory of kings is to search out a matter. Cf. Deut. 29:29.

Three options: 1) Natural; 2) Supernatural (demonic); 3) Mythological (cf. Job 3:8).

God is Master of the Unexplained / The God of the Unexplained.

The Stronsay Beast was a large globster that washed ashore on the island of Stronsay (at the time spelled Stronsa), in the Orkney Islands, Scotland, after a storm on 25 September 1808. The carcass measured 55 ft (16.8 m) in length, without part of its tail.[1] The Natural History Society (Wernerian Society) of Edinburgh could not identify the carcass and decided it was a new species, probably a sea serpent. The Scottish naturalist Patrick Neill gave it the scientific name *Halsydrus pontoppidani* (Pontoppidan's sea-snake) in honor of Erik Pontoppidan, who described sea serpents in a work published half a century before.[2] The anatomist Sir Everard Home in London later dismissed the measurement, declaring it must have been around 30 ft (9 m),[3] and deemed it to be a decayed basking shark.[4] In 1849, Scottish professor John Goodsir in Edinburgh came to the same conclusion.

The Stronsay Beast was measured by a carpenter and two farmers. It was 4 ft (1.2 m) wide and had a circumference of about 10 ft (3.1 m). It had three pairs of appendages described as 'paws' or 'wings'. Its skin was smooth when stroked head to tail and rough when stroked tail to head. Its fins were edged with bristles and it had a row of bristles down its back, which glowed in the dark when wet. Its stomach contents were red.
[Wikipedia]

Carta Marina. Map of the sea.

Gloucester sea serpent

The Gloucester sea serpent of 1817, drawing in 1994 book *Monsters of the Sea*
The Gloucester sea serpent is a legendary creature reportedly seen around and off the coast of Gloucester, Massachusetts and Cape Ann area in the United States. The heyday of sightings began in August 1817 and continued into 1818–1819. Described as a massive serpent-like creature with humps along its back, the Gloucester Sea Serpent has been the subject of numerous sightings and tales of encounters by fishermen and sailors. The earliest alleged sighting of such a creature off Cape Ann was recorded in 1638 by John Josselyn. Occasional sightings continue into the 21st century.

History

The earliest recorded sighting of the Gloucester Sea Serpent dates back to 1817, when a group of fishermen reportedly saw a 60 ft (18 m) serpent-like creature with a head like a turtle swimming in the waters off the coast of Gloucester. The sightings continued

sporadically throughout the 19th century, with many local fishermen claiming to have seen the creature while out at sea.

One of the most famous sightings of the Gloucester Sea Serpent occurred in August 1817, when a group of men aboard the schooner "Caravan" reported seeing a large creature with a head like a serpent and a hump-backed body swimming alongside their vessel. The crew fired a cannon at the creature, but it disappeared beneath the water and was not seen again.[11][12][13]

Description

Over the years, numerous other sightings of the Gloucester Sea Serpent have been reported, with descriptions of the creature varying widely. Some have described it as a long, snake-like creature, while others have reported seeing a hump-backed creature with a head like a horse or a dinosaur. Because hundreds, and possibly even thousands of people saw the creature, combined with the Linnaean Society's report, this serpent is one of the most well documented sea serpents ever.[14] Despite the numerous sightings and tales of encounters, the existence of the Gloucester Sea Serpent remains a subject of debate and skepticism. Some have speculated that the creature could be a large species of eel, while others have suggested that it may be a hoax or the result of misidentification of known marine animals. [Wikipedia]

See also, "Lake Monsters, Sea Serpents, and Other Mystery Denizens of the Deep" by Loren Coleman and Patrick Huyghe.

VERSES 41:22-24

ENGLISH TRANSLATION [NASB95]:

22 “In his neck lodges strength, and dismay leaps before him. 23 “The folds of his flesh are joined together, firm on him and immovable. 24 “His heart is as hard as a stone, even as hard as a lower millstone.

ENGLISH TRANSLATION [ESV]:

22 In his neck abides strength, and terror dances before him. 23 The folds of his flesh stick together, firmly cast on him and immovable. 24 His heart is hard as a stone, hard as the lower millstone.

ENGLISH TRANSLATION [HCSB]:

22 Strength resides in his neck, and dismay dances before him. 23 The folds of his flesh are joined together, solid as metal and immovable. 24 His heart is as hard as a rock, as hard as a lower millstone!

ENGLISH TRANSLATION [NIV]:

22 Strength resides in its neck; dismay goes before it. 23 The folds of its flesh are tightly joined; they are firm and immovable. 24 Its chest is hard as rock, hard as a lower millstone.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

22 “In his neck lodges strength, and dismay leaps before him. 23 “The folds of his flesh are joined together, firm on him and immovable. 24 “His heart is as hard as a stone, even as hard as a lower millstone.

Though Hebrew has “heart” here, NIV and others read “chest,” i.e., the area of the heart, although the verse might be an observation about the obstinate attitude of this smug creature.¹²⁸ Certainly the heart is the target all hunters aim for, but unfortunately for them, the leviathan’s “heart” or “chest” is “millstone” hard. [Robert L. Alden, 405]

VERSES 41:25-29

ENGLISH TRANSLATION [NASB95]:

25 “When he raises himself up, the mighty fear; because of the crashing they are bewildered. 26 “The sword that reaches him cannot avail, nor the spear, the dart or the javelin. 27 “He regards iron as straw, bronze as rotten wood. 28 “The arrow cannot make him flee; slingstones are turned into stubble for him. 29 “Clubs are regarded as stubble; he laughs at the rattling of the javelin.

ENGLISH TRANSLATION [ESV]:

25 When he raises himself up, the mighty are afraid; at the crashing they are beside themselves. 26 Though the sword reaches him, it does not avail, nor the spear, the dart, or the javelin. 27 He counts iron as straw, and bronze as rotten wood. 28 The arrow cannot make him flee; for him, sling stones are turned to stubble. 29 Clubs are counted as stubble; he laughs at the rattle of javelins.

ENGLISH TRANSLATION [HCSB]:

25 When Leviathan rises, the mighty are terrified; they withdraw because of his thrashing. 26 The sword that reaches him will have no effect, nor will a spear, dart, or arrow. 27 He regards iron as straw, and bronze as rotten wood. 28 No arrow can make him flee; slingstones become like stubble to him. 29 A club is regarded as stubble, and he laughs at the sound of a javelin.

ENGLISH TRANSLATION [NIV]:

25 When it rises up, the mighty are terrified; they retreat before its thrashing. 26 The sword that reaches it has no effect, nor does the spear or the dart or the javelin. 27 Iron it treats like straw and bronze like rotten wood. 28 Arrows do not make it flee; slingstones are like chaff to it. 29 A club seems to it but a piece of straw; it laughs at the rattling of the lance.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

25 “When he raises himself up, the mighty fear; because of the crashing they are bewildered.

According to Pope the covering of the gods is a common mythological theme and is evidence that Leviathan is a mythological monster and not a Nile crocodile. [UBS Handbook]

26 “The sword that reaches him cannot avail, nor the spear, the dart or the javelin. 27 “He regards iron as straw, bronze as rotten wood. 28 “The arrow cannot make him flee; slingstones are turned into stubble for him. 29 “Clubs are regarded as stubble; he laughs at the rattling of the javelin.

This is the fourth animal to “laugh” (cf. wild donkey in 39:7; ostrich in 39:22; horse in 39:23).

VERSES 41:30-32

ENGLISH TRANSLATION [NASB95]:

30 “His underparts are like sharp potsherds; he spreads out like a threshing sledge on the mire. 31 “He makes the depths boil like a pot; he makes the sea like a jar of ointment. 32 “Behind him he makes a wake to shine; one would think the deep to be gray-haired.

ENGLISH TRANSLATION [ESV]:

30 His underparts are like sharp potsherds; he spreads himself like a threshing sledge on the mire. 31 He makes the deep boil like a pot; he makes the sea like a pot of ointment. 32 Behind him he leaves a shining wake; one would think the deep to be white-haired.

ENGLISH TRANSLATION [HCSB]:

30 His undersides are jagged potsherds, spreading the mud like a threshing sledge. 31 He makes the depths seethe like a cauldron; he makes the sea like an ointment jar. 32 He leaves a shining wake behind him; one would think the deep had gray hair!

ENGLISH TRANSLATION [NIV]:

30 Its undersides are jagged potsherds, leaving a trail in the mud like a threshing sledge. 31 It makes the depths churn like a boiling caldron and stirs up the sea like a pot of ointment. 32 It leaves a glistening wake behind it; one would think the deep had white hair.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

30 “His underparts are like sharp potsherds; he spreads out like a threshing sledge on the mire. 31 “He makes the depths boil like a pot; he makes the sea like a jar of ointment. 32 “Behind him he makes a wake to shine; one would think the deep to be gray-haired.

Verses 31 and 32 describe Leviathan in the water. The deep translates a word used in Psalm 69:2, 15; 107:24, and refers to the water at the bottom of the sea, or to the depths of the sea. [UBS Handbook]

Behind him he leaves a shining wake is literally “Behind him he lights a path.” The foam he leaves behind him as he swims through the water looks like a path. Wake refers to the wave, or momentary track, left on the water’s surface by a boat or other surface object moving through the water. Shining wake refers to the whiteness of the foam.

One would think the deep to be hoary: the deep is the same word used in 28:14; 38:16, 30. The reference is to the deep sea. Hoary translates “gray head,” that is, a head covered with white or gray hair. Here it refers to the foam on the water, which is expressed by the metaphor of the white head of hair. TEV drops the figure and says “turns the sea to white foam.” FRCL retains the image, with “silver hair floating on the surface of the deep

water.” The verse may be rendered “When he swims he leaves behind him a shining path of foam” or “When he goes through the water, he leaves behind a white and shining path of foam.” [UBS Handbook]

So fast does this reptile swim that the bubbles and foam left behind are like a shining path, or, in the graphic language of the NIV, “a glistening wake.” His thrashing leaves the water’s surface covered with froth. The English idiom “a head of foam” is similar to the “white hair” of line b. [Robert L. Alden, 406]

VERSES 41:33-34

ENGLISH TRANSLATION [NASB95]:

33 “Nothing on earth is like him, one made without fear. 34 “He looks on everything that is high; he is king over all the sons of pride.”

ENGLISH TRANSLATION [ESV]:

33 On earth there is not his like, a creature without fear. 34 He sees everything that is high; he is king over all the sons of pride.”

ENGLISH TRANSLATION [HCSB]:

33 He has no equal on earth— a creature devoid of fear! 34 He surveys everything that is haughty; he is king over all the proud beasts.

ENGLISH TRANSLATION [NIV]:

33 Nothing on earth is its equal— a creature without fear. 34 It looks down on all that are haughty; it is king over all that are proud.”

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

33 “Nothing on earth is like him, one made without fear. 34 “He looks on everything that is high; he is king over all the sons of pride.”

IF a crocodile:

It is no accident that in Egypt the crocodile was frequently used as a metaphor for the king. The victory hymn of Thutmose III, for example, has the god Amon-Re saying to the pharaoh, “I cause them [the king’s enemies] to see thy majesty as a crocodile, the lord of fear in the water, which cannot be approached” (ANET, 374b; the king is also likened to a shooting star, a young bull, a fierce lion, a “lord of the wing,” and a “jackal of the Southland”). In Roman times the crocodile appeared on coins as a royal symbol. [David J. A. Clines, 1201]

Note that God doesn’t have to give a closing address here, like after his first speech (40:1-2).

So concludes the Lord’s speeches to Job. He has said nothing about Job’s case but instead discoursed on many animals over which Job had no control, especially the dragonlike leviathan, the fiercest, least domesticated, and most awesome of beasts. The overall message is that these are God’s creations. They are under his control. He is the sovereign. The complementary lesson for Job was that he had no authority in these spheres. He too was a creature made by God to be submissive to his dominion. Job had more in common with leviathan, an angry creature stirring up his world, than he did with God, who

effortlessly created and continues to control both Job's world and the entire cosmos.
[Robert L. Alden, 407]

. . . [T]he book [of Job] posits that God, in his wisdom, is willing to allow injustice in this world—perhaps sometimes as a means to a greater end, but even that does not offer an explanation that justifies the suffering. We can assume that it grieves his heart, for he is just. In his wisdom, he elevates purposes above reasons, a concept that was elaborated briefly in the Introduction (pp. 47–48). Even here, however, we must tread carefully. We cannot know reasons, and we cannot assume that there are reasons. We should assume that there are purposes, but that does not mean that we can or will ever know those purposes. The injustice, suffering, trials, and crises that we experience shape us into the people we are and the people God desires us to be. This truth is not intended to bring comfort to those suffering, nor does it do so. It is meant to bring understanding that might prevent us from committing Job's error, which is the easy solution of blaming God. The alternative is to trust God. [John H. Walton and Kelly Lemon Vizcaino, 415]