

Title: God's Second Reply to Job: The Lord of the Great and Terrible
Number: 0124Job40:6-41:34(41)
Text: 40:6-41:34
Central Idea: The Almighty is Lord of the Great and Terrible
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Title ==>

God's Second Reply to Job: The Lord of the Great and Terrible
(last hurdle / 2-3 messages left in t/book / a lot to cover today)

{Read Text / Prayer}

Job 40:6–14 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.

[i] It's been several weeks -

Reorient you as to where we are as we come to God's 2d reply to Job.

We are done w/the 3 friends (E/B/Z) // Done w/the 4th friend Elihu.
While chapt. 31 concludes w/“The words of Job are ended” we're not done w/Job — certainly God isn't done w/him!

[ii] Back in chapters 38-39 we saw God’s first response to Job

G. appeared to him out of a “whirlwind” (38:1) & challenged him:

2 “Who is this that darkens counsel by words without knowledge?

3 “Now gird up your loins like a man, and I will ask you, and you instruct Me!

What follows is a 2 chapt. panorama of God’s greatness as Creator demonstrating to Job that he has “darkened counsel” with ignorant words. Noted that in God’s reply to Job He is both Prosecuting Attorney and Judge (context). Courtroom setting / legal language.

[iii] God’s first reply to Job covered two chapters (38-39)

God gives Job a survey of t/Creation. How He not only created t/galaxies, He providentially holds them together. True of all creation, whether inanimate matter (earth; stars) or things that are animate (living beings—fish, birds, animals—even man: t/crown of creation).

We outlined these two chapters this way ==>

1. Job’s Finiteness: Were You There? (38:4-11)

a. Questions about the earth (38:4–7)

(1) Creation (38:4-7)

38:4–6 4 “Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, 5 Who set its measurements? Since you know. Or who stretched the line on it? 6 “On what were its bases sunk? Or who laid its cornerstone,

b. Questions about the sea (38:8-11)

(1) Birth of the Sea (38:8-9)

Where the sea is likened to a woman giving birth. It burst forth from t/womb and was wrapped in swaddling cloths.

(2) Boundaries of the Sea (38:10-11)

38:10–11 10 [God] placed boundaries on it and set a bolt and doors,
11 [He] said, ‘Thus far you shall come, but no farther; and here shall
your proud waves stop’?

All of this parallels t/account in Gen. 1 when G. declared His creation
to be “very good.”

2. Job’s Experience: Have You? (38:12-30)

a. Questions about Light and Darkness (38:12-15)

38:12 “Have you ever in your life commanded the morning, and
caused the dawn to know its place,

b. Questions about Unexplored places (38:16-17)

38:17 “Have the gates of death [Sheol] been revealed to you, or have
you seen the gates of deep darkness?

c. Questions about the Seasons and Weather (38:22–30)

Everything from ==>

Expanse of the Earth; Light and Darkness; Snow and Hail;
Lightening and East Winds; Rain; Ice and Frost.

Then G. ?s ==>

3. Job’s Ability: Can You? (38:31-41)

a. Questions about stars and clouds (38:31–38)

Can Job “bind the chains of the Pleiades, or loose the cords of
Orion?” Can Job “lead forth a constellation in its season, and guide
the Bear with her satellites?”

Can Job call rain upon t/earth or cause t/lightening to strike its ordained mark.

b. Questions about the animal kingdom (38:39–41)

(1) Lions (38:39–40)

(2) Ravens (38:41)

Can Job provide food for t/lion and her cubs?

What about t/Raven and her young?

4. Job’s Knowledge: Do You Know? (39:1-4)

a. Questions about the animal kingdom, continued (39:1-4)

(1) Mountain goats and deer (39:1–4)

Does Job know the time they give birth according to G’s timetable?
What about when their young grow strong enough to set out on their own?

Lastly, we looked at ==> *Shaddai* - cf. 40:2

5. Job’s Impotence: Who is Almighty? (39:5-30)

a. Questions about the animal kingdom, continued (39:5-30)

THE: Wild Donkey//Wild Oxen//Ostrich//War Horse//Hawk//Eagle.

All of this under t/heading ==>

I. God’s First Reply to Job: Who Are You? (38:1-40:2)

C. God’s Closing Argument (40:1-2)

40:1–2 1 Then the LORD said to Job, 2 “Will the faultfinder contend with the Almighty? Let him who reproves God answer it.”

II. Job's First Reply to God: I Am Insignificant (40:3-5)

Affirming insignificance isn't t/same as admitting guilt.

A. Job's Admission: Short of Repentance (40:3-4)

[iv] Job is bending but not broken

That brings us to chapters 40 - 41.

[v] God ups the ante in His second reply to Job

He isn't just the Creator / Providential controller over what we might call "normal creation." He's also the Creator and Providential controller over t/'paranormal' / The Great & Terrible, namely Satan & t/forces of evil.

The Almighty (Shaddai) is Lord of the Great and Terrible

Knowing this ought to move us to repentance & worship

Spoiler alert; it does for Job. When G. is done ==>

42:2 (Job) "I know that You can do all things, and that no purpose of Yours can be thwarted.

I. God's Second Reply to Job: The Lord of the Great and Terrible

three sub-points ==>

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. He is Lord of the Behemoth (40:15-24)

2. He is Lord of the Leviathan (41:1-34)

A. God's Charge Against Job (40:6-8)

1. Remember Job's words back in chapter 31

31:35–37 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.

2. God's Charge (Courtroom Setting - God is Prosecuting Attorney and Judge) His second indictment against Job

a. We have a repeat of what we saw in chapter 38

6 **Then the LORD answered Job out of the storm** [or whirlwind, same word we saw in 38:1] **and said,**

7 **“Now gird up your loins like a man; I will ask you, and you instruct Me.** This is a repeat of 38:3 (G's 1st speech).

(1) Then God questions Job's arrogance in questioning Him

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

b. Similar to what God said to Job at the end of His first reply

40:2 “Will the faultfinder contend with the Almighty? Let him who reproves God answer it.”

c. Here the emphasis is on the second half of the verse:

8b **Will you condemn Me that you may be justified?**

(1) Elihu accused Job of the same thing

34:17 “Shall one who hates justice rule? And will you condemn the righteous mighty One”[?]

(2) Job was guilty on more than one occasion of this

9:22–24 (Job) 22 “. . . [God] 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?”

(3) Here in verse 8:

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

(a) The word “condemn” used here is the verb *rāša‘* — “to act wickedly or to condemn as wicked”

What Job was doing in t/passage I just read {restate}.

i. We’ve come across this verb (“to condemn”) several times already

9:20 “though I am righteous, my mouth will condemn me.”

As if G. would trick him into saying something that would mistakenly indict himself.

10:2 Job said he would tell God not to condemn him.

Eliphaz told Job that his own mouth was condemning him (15:6)

Here G. says Job is condemning Him so that he (Job) can be vindicated.

ii. People do this all the time (nature of sin to blame others)

We do this as children & continue t/practice as adults.

Always someone else's fault. Eve blamed t/snake; Adam blamed G. ("the serpent tricked me" / "it was t/woman who You gave me")

You will hear skeptics & X-rejectors do this. Example, "I'll never believe in t/brutal, vindictive G. of t/Bible or this G. who allows innocent suffering." They place themselves in authority over G. (laughable). They hold God's feet to t/fire when they have no standard for right / wrong; good / evil!

Blaming G. is to put oneself in authority over Him. It's to reject pers. respons. To doubt G's sov. goodness.

After all, that's where it ends, isn't it? At G? You can't go any higher. I can blame someone else for my suffering, but ultimately it's G. who's in charge. Take respons. & Trust G. If you had a hand in something that went wrong, don't blame someone else. If something goes wrong that's seemingly beyond anyone's control, trust G.

d. "Who do you think you are?"

If you rem. 1 of t/things we brought out when we were covering G's first reply to Job was: "Who do you think you are?" IOW - are you God? That thought cont. ==>

B. God's Challenge to Job (40:9-14)

1. God's Power (v. 9)

9 **"Or do you have an arm like God, and can you thunder with a voice like His? 37:4(Elihu) "...He thunders with His majestic voice..."**

2. God's Challenge: Try Being God

“Here, take My place. See how you do in running t/universe.”

a. In verses 10-13 we have 10 imperatives

10 commands for Job to do what only God can.

(1) First challenge (v. 10): “Adorn yourself as God!”

(a) Job can start by dressing the part:

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

Well, here’s the suffering Job sitting in a pile of ashes.

He’s in no position to adorn himself with much of anything, much less these symbols of power and authority.

United Bible Society Handbook (guide to translations) ==>

“Majesty and dignity translate two words both beginning with the same letter in Hebrew and each suggesting high, elevated, superior status.” [UBS Handbook]

After you’ve adorned yourself as God ==>

(2) “Act as God!” (vv. 11-13)

11 “Pour out the overflowings of your anger, and look on everyone who is proud, and make him low.

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

Unleash your wrath and humble the proud. ==>

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.

Poetic way to say “bury them” & confine them to Sheol / grave.

Word “bind” = “imprison” / that’s t/grave for t/wicked: a prison.

(b) This is God’s Ability as God:

Isaiah 13:11 (speaking of God’s impending judgment against Babylon for its sin) ==>

“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.”

What happened to t/nation Babylon will happen to t/entire world system at t/end of the age.

Rev. 18:2a And [the angel] cried out with a mighty voice, saying, “Fallen, fallen is Babylon the great! She has become a dwelling place of demons . . .”

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]

2. God’s Challenge: Try Being God

b. “If / Then”

IF Job can do all that G. challenges him to do in vv. 9–13,

THEN he can take over G's management of t/universe. That's v. 14 > 14 **"Then I will also confess to you, that your own right hand can save you.**

(1) That word "confess" translates a Hebrew word that means "praise" — Idea of congratulate, commend
"If you can do these things," God says, "I will congratulate you."

(a) Can Job do what God can do?
No, bc what G. does in t/management of t/creation is His to do alone. It's part of what makes God, God (& Jesus God).

c. There is a parallel to eschatological salvation here
So many think they can save themselves from their sin & lost cond. "Your own 'right hand' [power/ability] cannot save you."
That is God's role alone. Salvation is of the Lord. His terms...

C. God's Character as Lord of the Great and Terrible (40:15-41:34)

Brings us to the most difficult part of these 2 chapters.

1. Reminder: Job is Poetry
Poetry speaks in figures and pictures. Poetic license.
What we have here.

2. God's Creatures: Behemoth and Leviathan
T/rest of this 2d address by G. revolves around 2 creatures: B & L.
Both of those words are transliterations of t/Heb. words.
They're not interpreted. Heb. word Behemoth is used only here (related word used in t/creation acct. in Gen & Psalm 73 where it's

translated “beast”).

Here it’s in t/plural even though it’s talking about a single creature. That intensifies t/noun into meaning something like “Super-Beast.”

Word Leviathan is used sev. times in t/OT. Gen. it’s used metaphorically to represent something else.

Lit. it means, “a sea-monster” or “a dragon.”

No one knows for certain what Leviathan or Behemoth are.

a. Key: Difference between what Behemoth and Leviathan are vs what they represent

While we may not come to understand exactly what Behemoth and Leviathan are, we can understand what they represent.

3. God is Lord of Behemoth (40:15-24)

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?

a. What do we see at the surface level?

1. This creature:
 - a. Created by God
 - b. Dwells in and around water
 - c. Is extremely powerful
 - d. He “bends his tail as a cedar”
 - e. He is the 1st of the ways of God
 - f. Only G can subdue him
 - g. He dwells with other animals
 - h. He is fearless and confident

b. Throughout history there have been many speculations as to what the author is describing here

(1) Here are some that have been proposed:

Unknown animal, perhaps now extinct such as the brontosaurus; Elephant (so T.A.); Water buffalo; Rhinoceros; Mythological creature. Numero Uno: T/Hippopotamus. From t/17th c. on t/dominant view.

c. Let’s consider the hippopotamus . . .

(1) 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) Has massive strength in its loins, stomach muscles ... tail ... thighs, metal-like bones and limbs (vv. 16–18). . . .

(3) Tail being likened to a cedar (v. 17) could refer to a cedar branch: Ancient parallels ind. that t/verb “sways” (occurs only here in the OT) means “stiffens.” T/tail of the hippopotamus’ does stiffen when it is

frightened or is running.

F.N./Fun Fact ==> Tail & thighs are considered by some scholars to be euphemisms for genitalia.

(4) T/hippopotamus was t/largest of t/animals known in t/ANE . . . weighing up to 8,000 lbs.

(5) T/hippo is diff. if not imp. to kill w/a mere hand sword.

(6) When he's submerged often only his eyes or nose show above t/water (v. 23). [Adapted from BKC]

We grew up as kids seeing hippos as gentle giants, play-things. Reality is: this is a massive, dangerous creature w/a bad disposition.

Website Discover Wildlife has this to say ==>

“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 Almighty is Lord of the Great and Terrible.

d. Is Behemoth the Hippopotamus?

Certainly possible. But I'm convinced there's more to it than that.

4. God is Lord of Leviathan (41:1-34)

Let's compare Leviathan (again transliterated from t/Hebrew noun).

a. Three times as much space is devoted to this creature (entirety of chapter 41)

(1) Section starts with a series of questions (14 in the first 7 verses - two questions per verse)

41:1-7 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? [Idea, will you let your little girls play with him like a dog on a leash?] 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?

These rhetorical ?s expect a “NO” answer.

(2) Next come a series of warnings

41:8-10a 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? 10a “No one is so fierce that he dares to arouse him . . .

(a) Then we have this parenthetical statement where God speaks of His own greatness that dwarfs that of Leviathan

41:10b-11 10b . . . “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.

(3) Descriptive statements of this beast’s power and might

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.

(4) Conclusion

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.”

Fearful creature that cannot be subdued. He's adorned w/armor. There's terror around his teeth. He breathes fire and smoke. His neck is strong and his heart as a stone. He dwells in the waters and yet encroaches upon the land. He's fearless and terrible. King of t/proud.

The Almighty is Lord of the Great and Terrible

b. What is this thing!

(1) Like Behemoth there have been many guesses throughout history

Dolphin [really?] / Whale / Marine dinosaur / Dragon-like creature (extinct or undiscovered) / Mythical seven-headed sea monster of antiquity named Lotan. Demonic entity? #1 answer: Crocodile!

“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).” [David J. A. Clines, 1190–1191]

I'm less convinced that this is a crocodile than I am that Behemoth is a hippo. [BTW: many interpreters explain t/fire & smoke coming from this creature as being t/sun shining thru t/vapor caused by sneezing or snorting!]

These may represent lit. creatures, we don't know. Esp. w/Leviathan, there are many sea creatures we don't know about & many records of sailors spotting beasts that may somewhat fit this description.

Were there dinosaurs that breathed fire or emitted caustic chemicals? I'm not aware of any. But this may be poetic hyperbole.

I spent hours examining records of unknown sea creatures.

I even bought a book, "The Field Guide to Lake Monsters, Sea Serpents, and other Mystery Denizens of the Deep." Then it struck me

While we may not come to understand exactly what Behemoth and Leviathan are, we can understand what they represent.

Once source had this to say ==>

"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]

5. Take a closer look at the culture and the context

a. Behemoth in the Culture of the ANE of which Job was a part

(1) The hippopotamus plays a role in ancient Egypt where it symbolized enemy powers against the throne

There was even an Egyptian festival where a hippopotamus was ritually slain, symbolic of pharaoh's enemies. That's a possible consideration, if Behemoth is a hippo.

(2) Behemoth (Hippo aside) may have been identified with death

38:17 G. / 1st speech: “Have the gates of death been revealed to you?”
In 2d speech right b4 G. brings up Behemoth, 1 of his challenges to
includes whether Job can manage death & the grave

(3) Behemoth did later become identified with a demon who oversees the feasts of hell and serves Satan

He creates chaos and can only be controlled by G. Later Jewish trad.:
only G. can kill him. [Theresa Bane, Encyclopedia of Demons in
World Religions and Cultures, s.v. Behemoth]

b. What About Leviathan? — Much more about this beast

(1) We came across Leviathan back in chapter 3 verse 8

3:8 “Let those curse it who curse the day, Who are prepared to rouse
Leviathan.

(a) Back then we said . . .

Leviathan may be a metaphorical reference to ANE creature that stood
for destruction (to “rouse him” [3:8] was to bring forth ruin).

**(b) Leviathan is found a handful of times in the O.T. —
sometimes used symbolically**

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.

Sev. times in t/Book of Rev. we see this dragon-creature equated
w/Satan. Ancient Ugaritic lit. spoke of a 7-headed dragon called Lotan

(2) What does all of this mean?

6. I think it means that when we read of Behemoth and

Leviathan we are to look past the question of what they are to what they represent

a. Power, chaos, death, evil, demonic (esp. true with Leviathan)

(1) Quotes

“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]

“. . . 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]

“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]

“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.” [Fyall, cited by Ash, 420]

“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.” [Ash, 418-19]

(a) Telescoping

I refer to this as “telescoping” where there is something greater that stands behind what is being described. See t/same sort of thing in Ezekiel 28. Rem. that passage? It starts off w/G. addressing t/King of t/nation Tyre. But as t/chapt. progresses we find that something greater & more evil than an earthly king is being described.

The words become supernatural. Then we’re reading ==>

Ezek. 28:14–15 14 “You were the anointed cherub who covers, and I placed you there. You were on t/holy mountain of God; you walked in the midst of the stones of fire. 15 “You were blameless in your ways from the day you were created until unrighteousness was found in you

(b) I see the same thing happening here in Job

b. If we merely identify these creatures with something like a hippo and a crocodile we miss the point

I don’t see how Job’s failure to repent after God’s 1st speech is changed by God adding a 2d speech where he basically says,

“BTW, I forgot about t/hippo & crocodile. Will that break you, Job?”

However, if we see t/darkness that Behemoth and Leviathan represent, culturally & biblically, that makes a climactic point. This ends t/book as it began, addressing God’s power of Satan, Evil, suffering.

The Almighty is Lord of the Great and Terrible

We see a natural progression from God's 1st speech . . .

Note t/progression from t/1st speech which progresses from t/creation of t/earth (38:4-7), to t/sea (38:8-11), to t/morning / light / darkness (38:12-21), to meteorological phenomenon (38:22-30; 34-38), to t/constellations (38:31-33), to animals of t/land & sky (38:39-39:30).

Yes God is t/sovereign creator who is lord of those things.

But he's also t/sovereign creator who is lord over t/forces of evil.

That's what we see in this second speech.

This is ==>

C. God's Character as Lord of the Great and Terrible (40:15-41:34)

Christopher Ash ==>

"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]

Rem. back when we started God's 1st reply to Job in chapt. 38 we asked ?, "Could this appearance of G. be a Christophany?" Made t/case that this very well could be Preincarnate JC that appears before Job.

a. Four reasons why this may be a Christophany:

1. YHWH speaks of His creation here w/the implication that THE Creator is speaking – Creation is attributed to all 3 Persons of t/Trinity — Jesus is t/special agent of creation.

He is t/Creator (John 1:3; Col 1:16).

2. Job earlier spoke of wanting a mediator that could stand between him & God (9:32-33) – JC is that Mediator (1 Tim. 2:5).

3. Jesus is t/pinnacle of divine revelation – He is called "The Word" (John 1:1); He is t/One thru whom t/prophets spoke (1 Peter 1:11).

4. Isaiah's vision in Isa. 6 is an example of an O.T. appear. of G. that we're told in the N.T. was in fact an appearance of JC. (John 12:41).

With that idea in mind here are 3 quick thoughts . . .

1. Jesus as God is Lord Over Evil

We see that in Job; we see that in full glory in the N.T.

2. Jesus as God is Lord Over Suffering

We see that in Job; we see it in t/N.T. He will wipe away every tear.

3. Jesus as God is Lord Over Everything

He is t/Creator. Everything exists by Him & for Him (Col. 1).

Look again at chapt. 41:10-11 ==>

41:10b-11 10b. . . **"who then is he that can stand before Me?**

No one can stand before Him in naked sinfulness.

11a **“Who has given to Me that I should repay him? No one!**

We are all debtors to God, not He to us.

11b **Whatever is under the whole heaven is Mine.”**

The Almighty is Lord of the Great and Terrible

Includes the greatness of heaven & t/terrors of hell.

No one can stand before Him in naked sinfulness.

One of my fav. passages is Romans 5:1–2 ==>

1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

{invitation}