

## Second Speech    Chapters 40-41

Job was a faultfinder with God in God's management of the world, above all with God's righteousness and bringing justice... dealing with the righteous and the wicked.

- “God is wrong about me! I'm righteous, but I've been put in the wrong.”
- “God is not bringing down the wicked!” (9:22-24;12:6; especially chapters 21-24)

Here is a sampling reminder of what Job has said:

“It is all one; therefore I say,  
'He destroys both the blameless and the wicked.'  
When disaster brings sudden death,  
he mocks at the calamity of the innocent.  
The earth is given into the hand of the wicked;  
he covers the faces of its judges —  
if it is not he, who then is it?” (Job 9:22-24)

“Why are not times of judgment kept by the Almighty,  
and why do those who know him never see his days?”  
(Job 24:1)

## Second Speech Chapters 40-41

If we think about it, this is naturally going to be our biggest complains against God.

- “God, things aren’t fair!”
- “God, why do bad thing happen to good people?”
- “God, why are you letting the wicked get away with it?”

## God’s Two Speeches Second Speech: Chapters 40-41

The main topic: “Job, are you more righteous than me?”

Another way of saying this: “Job, would you dare complain how I deal with the problem of evil? How about *you* deal with the problem of evil!”

*Job’s inability to deal with the problem of evil*

No surprise, God opening statement is a great summary of this speech:

“Will you even put me in the wrong?  
Will you condemn me that you may be in the right?”  
(Job 40:8)

“Will you even put me in the wrong?  
Will you condemn me that you may be in the right?”  
(Job 40:8)

Yup, this word for right is our word for right/righteous/just that was such a key word in Job 32-37, Elihu’s intro & speech.

The word for “wrong” (also “judgment” or “cause”) was also a keyword back in chapters 32-37 (and the book of Job as a whole).

“For Job has said: ‘I am righteous,  
and God has put me in the wrong.’”  
(Job 34:5, alt translation)

God hits at two important things in this intro verse:

- “Job, do you really think I would be wrong? That I would be unrighteous? That I would not do the right thing?”
- “Job, why would you put me in the wrong so that you could be right? Friends don’t do that to each other. Why are you trying so hard to prove that you’re the right one here?”

“Will you even put me in the wrong?  
Will you condemn me that you may be in the right?”  
(Job 40:8)

## God's Second Speech: Chapters 40-41

*Job's inability to deal with the problem of evil*

God's second speech has three key parts to it:

- Exhibit 1:  
You can't bring the wicked to judgment or save yourself.  
(40:9-14)
- Exhibit 2: You can't control Behemoth. (40:15-24)
- Exhibit 3: You can't control Leviathan. (41)

## God's Second Speech: Chapters 40-41

In both speeches, God starts off by saying the same thing:

“Dress for action like a man;  
I will question you, and you make it known to me.”  
(Job 38:3 and 40:7)

That's a pretty tame translation of the first line.

Literally:

“Now gird up like a man your loins.”

Paraphrase:

“Okay, Job. Man up and answer me.”

**Exhibit 1:**

**You can't bring the wicked to judgment or save yourself.**

**(40:9-14)**

God speaks here of judgment of the wicked, which Job cannot do.

The *proud* are very much highlighted here. (v11-12)

Why might God be highlighting the proud here?

God's trying to help Job see that's what his problem has been.

“...look on everyone who is proud and abase him.  
Look on everyone who is proud and bring him low...”  
(Job 40:11-12)

God speaks of dealing with the wicked, bringing their souls into judgment outside of this life.

This is a verse in the Old Testament that would point to a judgement that affects you after you're dead.

This is different than the glorious rest that Job longed for (Job 3:13-22), where Job saw the wicked and righteous all *resting* in death.

“Hide them all in the dust together;  
bind their faces in the world below.” (Job 40:13)

“There the wicked cease from turmoil,  
and there the weary are at rest.” (Job 3:17)

Section One here ends with God saying:

“Job, if you could be glorious and bring the wicked down into the judgement, then I would acknowledge that you have the power to save yourself.”

Implication: Job needs God to save him. Job can't do it himself.

- This is what we've been seeing in these last chapters of Job a chiseling away of Job's self-righteousness.
- This is not in the context of Job's vindication as much as it is God's judgment of the wicked!

“Then will I also acknowledge to you that your own right hand can save you.” (Job 40:14)

**Exhibit 2: You can't deal with the Behemoth. (40:15-24)**

**Exhibit 3: You can't control Leviathan. (41)**

For Behemoth, you may have a footnote that says “hippopotamus,” which is a popular option for various reasons.

*Let's walk through some different options of what might be going on with B&L.*

The options are not always mutually exclusive. We shouldn't be surprised if there are multiple layers going on.

## Identifying the Behemoth and Leviathan

- Are these regular animals?  
If they are, most identify them with **hippos** and **crocodiles**.
- Let's not forget that hippos are the most dangerous animals in Africa where they live. They're not cuddly, tame animals.
- My children know this fact very well...
- If these are hippos and crocs, they are certainly described as "larger than life" with exaggerated features. Hippos don't have huge tails like cedar trees (40:17) and Crocs don't breath fire (41:18-21).

## Identifying the Behemoth and Leviathan

- Are they hippos and crocs on steroids    poetically described as larger than life for symbolic purposes?
- This is Shane Scott's view. **The hippo and crocodile represent chaos, uncontrollable danger, death, etc.**
- In Egyptian artwork, hippos and crocs represent chaos and death. (It's not hard to imagine why).
- They are described as super creatures because that's what we often do poetically / symbolically.
- In the 1950's, what would a political cartoon of a giant eagle fighting a giant bear represent?

## Identifying the Behemoth and Leviathan

- Are they creatures who are actually like this: what we would call **Dinosaurs**, or what the ancients would call **Dragons**?
- Certainly, a straightforward reading of B&L does not sound like hippos or crocs.

You can get a sampling of this perspective on [rationalfaith.com](http://rationalfaith.com) search for articles “Why have so many humans seen dinosaurs?” And “A dinosaur by any other name...”

- Also check out [genesispark.com](http://genesispark.com) “Ancient Dinosaur Depictions”
- You may be interested in the related field of cryptozoology...

## Identifying the Behemoth and Leviathan

- I go back and forth between the hippo / croc idea and the dinosaur idea. Both have their strong points.
- I suggest that just like we need to see hippos as very dangerous and chaotic, if the Behemoth is a dinosaur, we need to see it as a dangerous creature.
- Don't picture Behemoth as a gentle giant!  
This is not Jurassic Park!

The bigger question is not hipp/croc vs Dinosaur.

What are we supposed to see in Job 40-41 as the spiritual lesson here?



## Identifying the Behemoth and Leviathan

The name *Behemoth* is really just the plural for our regular old word *beast* (Hebrew *Behemah*).

- Best way to translate Behemoth: **“Beast of Beasts.”**

The *Leviathan* shows up 2x in Job (back in Job 3:8), 2x in the Psalms (Psalm 74:14; 104:26), and 2x in Isaiah 27:1.

- Best way to translate Leviathan: **“Sea Dragon”.**  
(LXX of Isa 27:1    Dragon Serpent)

“In that day the Lord with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.” (Isaiah 27:1)

## What’s the lesson with Behemoth and Leviathan?

1. Job can’t at all deal with or conquer or go toe-to-toe with B&L.  
What makes Job think that he can deal with the problem of evil?

B&L are object lessons of Job’s weakness. And Job would argue with God?!

This lesson is similar to the use of animals / natural elements in chapters 38-39:

“Job, you’re so small. You’re going to have to trust in Me.”

“Behold, the hope of a man is false;  
he is laid low even at the sight of him.  
No one is so fierce that he dares to stir him up.  
Who then is he who can stand before me?” (Job 41:9-10)

## What's the lesson with Behemoth and Leviathan?

1. Job can't at all deal with or conquer or go toe-to-toe with B&L. What makes Job think that he can deal with the problem of evil?

This is said of the Behemoth as well:

“He is the first of the works of God;  
let him who made him bring near his sword!” (Job 40:19)

“only his Maker can draw the sword against him.” (CSV)

“only its Creator can threaten it.” (NLT)

## What's the lesson with Behemoth and Leviathan?

My suggestion is that there is more going on here than just  
“Here are big terrifying creatures that you can't handle.”

- The context of chapters 40-41 *Job's inability to deal with the problem of evil* should cause us to look a little deeper.
- The words *beast* and *dragon* and *sea* [and *Rahab*] all have really big Bible ideas behind them.

## Thinking Biblically about Beasts, Dragons, and the Sea

What are Bible ideas that we associate with the *Sea*?

- Both Job 38-41 and Genesis 1 paint the idea of the *Sea* as chaos and darkness and evil.

“Or who shut in the sea with doors...  
and prescribed limits for it  
and set bars and doors,  
and said, ‘Thus far shall you come, and no farther,  
and here shall your proud waves be stayed?’” (Jb 38:8-11)

What does God do to the Sea? He controls it, sets limits to it.

## Thinking Biblically about Beasts, Dragons, and the Sea

What are Bible ideas that we associate with the *Sea*?

- Other places in the Bible (Job 38:16-17; Jonah 2; Romans 10:7; Luke 8:31) add to this and paint the idea of the *Sea* as the Abyss, the place of the dead — the underwater equivalent of the underground *Sheol*.

“Have you entered into the springs of the sea,  
or walked in the recesses of the deep?  
Have the gates of death been revealed to you,  
or have you seen the gates of deep darkness?” (Jb 38:16-17)

## Thinking Biblically about Beasts, Dragons, and the Sea

What are Bible ideas that we associate with the *Sea*?

- This idea comes full circle in Revelation 21, in the New Heavens and New Earth...

“Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.” (Rev 21:1)

In this symbolic picture of Heaven, the Sea is gone!  
Totally dealt with!

Whether the Sea symbolizes chaos, darkness, evil or death,  
God will totally conquer the Sea.

## Thinking Biblically about Beasts, Dragons, and the Sea

What are Bible ideas that we associate with *beast*?

- From the very beginning, man was to exercise dominion over the beasts of the field.

Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and **behemah** the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” (Genesis 1:26)

What are Bible ideas that we associate with *beast*?

- We are supposed to be above the beasts, above their carnal, animal nature. But we sometimes aren't. In fact, there's the Bible picture of us acting wickedly like beasts, in Asaph and Nebuchadnezzar.

Asaph: "I was brutish and ignorant **behemah**  
I was like a beast toward you." (Psalm 73:22)

"Let him be wet with the dew of heaven. Let his portion be with the beasts in the grass of the earth. Let his mind be changed from a man's, and let a beast's mind be given to him; and let seven periods of time pass over him." (Daniel 4:15-16)

What do *beasts* symbolize in Daniel 7 / Revelation 13?

- They are the nations of man, terrible godless nations and their beast-like power. (Also the false religion on man, connected to the pagan nations.)
- In Daniel 7, the further from God the nations become, the more beast-like they are. (Babylon has the mind of a man vs Rome that is a terrible, merciless monster.)

Daniel declared, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea. And four great beasts came up out of the sea, different from one another." (Daniel 7:2-3)

What do *beasts* symbolize in Daniel 7 / Revelation 13?

- They are the nations of man, terrible godless nations and their beast-like power. (Also the false religion on man, which is very connected to the pagan nations.)

### *Behemoth* in Greek LXX

And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. (Rev 13:1)

Then I saw another beast rising out of the earth. (Revelation 13:11)

What's the lesson with Behemoth and Leviathan?

The point is not that *beasts* are evil.

The point is that they are used in the Bible as a comparison to man, how man acts when he isn't acting rightly and spiritually.

- Don't be ignorant and brutish and beastly towards God (Psalm 73:22).
- The nations shouldn't act like brutish evil beasts (Daniel 4).
- The wicked Roman empire and its false religion were beasts to the Christians (Revelation 13).
- Man was supposed to exercise dominion over the beasts (Genesis 1).

Back to Job 40:

- If we read this whole paragraph with a better translation...  
“Behold, the Beast of Beasts”  
...we might have a different impression!

This is the Beast of all Beasts!

- Does the Beast of Beasts here represent chaos and uncontrollable danger like the Egyptians used animals to represent? Probably.

As Christians, what do we understand is the ultimate beast that needs to be conquered?

(Don't say Satan. We'll get to that in a minute.)

- It's the inner beast that is hardest to conquer. We're tempted to be like Asaph and Nebuchadnezzar!
- This fits into Job 40-41. “Job, you complain about Me not dealing with evil. How about you? Have you conquered the Beast of Beasts? You can't even conquer your inner beast!”

For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, but no human being can tame the tongue. It is a restless evil, full of deadly poison. (James 3:7-8)

## God's Two Speeches    Second Speech: Chapters 40-41

The main topic: "Job, are you more righteous than me?"

Another way of saying this: "Job, would you dare complain how I deal with the problem of evil? How about you deal with the problem of evil!"

*Job's inability to deal with the problem of evil*

No surprise, God opening statement is a great summary of this speech:

"Will you even put me in the wrong?  
Will you condemn me that you may be in the right?"  
(Job 40:8)

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God's second speech has three key parts to it:

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- Exhibit 2: You can't control Behemoth. (40:15-24)
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Here's what we've seen so far:

*Job's inability to deal with the problem of evil*

**Exhibit 1:**

**You can't bring the wicked to judgment or save yourself.**  
(40:9-14)

Job can't pour out his wrath on the wicked, bring them into the judgment after death, or save himself.

“Hide [the proud] all in the dust together;  
bind their faces in the world below.  
Then will I also acknowledge to you  
that your own right hand can save you.” (Job 40:13-14)

*Job's inability to deal with the problem of evil*

**Exhibit 2: You can't control Behemoth. (40:15-24)**

**Exhibit 3: You can't control Leviathan. (41)**

The basic lesson of B&L is that “Job, you can't handle these creatures. What makes you think you can go toe-to-toe with me?”

“He is the foremost of God's works; only his Maker can draw the sword against him.” (Job 40:19, CSB)

“Behold, the hope of a man is false;  
he is laid low even at the sight of him.  
No one is so fierce that he dares to stir him up.  
Who then is he who can stand before me?” (Job 41:9-10)

**Exhibit 2: You can't control Behemoth. (40:15-24)**

**Exhibit 3: You can't control Leviathan. (41:1-10)**

We talked about different options of what

1. Hippos and Crocs?
2. Hippos and Crocs on steroids for symbolic purposes?
3. Dinosaurs?



*Job's inability to deal with the problem of evil*

**Exhibit 2: You can't control Behemoth. (40:15-24)**

Literally "Beast of Beasts"

Beasts in the Bible are pictures of men acting lower than they should — carnal, fleshly, irrational, sinful man (Asaph, Nebuchadnezzar, Idolatrous Nations, merciless persecution of the saints).

Beasts are what man was supposed to exercise dominion over back in Genesis 1.

So the Beast of Beasts is the Ultimate Beast, a dangerous, untameable creature.

*Job's inability to deal with the problem of evil*

**Exhibit 2: You can't control Behemoth. (40:15-24)**

Behemoth points to the real Beast of Beasts, the beast inside of each of us. Who can tame that? (James 3:7-8)

- There's a sense in which all beasts are pictures of what we shouldn't be, what we need to avoid being. They're fleshly animals.
- Don't be like the stubborn mule (Psalm 32:9)...  
don't be lustful like the wild donkey (Jeremiah 2:24)... etc...

If Paul was talking about this (Galatians 5; Romans 6-8), he would say this is our flesh — the fleshly part of us that we must put to death.

**Exhibit 2: You can't control Behemoth. (40:15-24)**

*I don't want to take this too far.....*

Interestingly, who can bring His sword against the Beast of Beasts? (Job 40:19)

- God can. Isn't that true for us as well?
- When the Sword of the Spirit is wielded against us, we can kill the Old Man of Sin and the flesh is put to death (Ephesians 6; Romans 6-8).
- The Beast of Beast being in the Jordan River (Job 40:23) makes me think of baptism.

➤ Baptism in the Jordan — Joshua 3; 2 Kings 2 & 5; Matthew 3:6

## Thinking Biblically about Beasts, Dragons, and the Sea

I strongly suggest we think of Leviathan as a *Dragon*.

- That's the way that the LXX translates "Leviathan" in both Job 41:1 and Isa 27:1.

(More specifically, the LXX in Isaiah 27:1 translates "Leviathan" as *Dragon Serpent*, which is helpful.)

"In that day the Lord with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea." (Isaiah 27:1)

## Thinking Biblically about Beasts, Dragons, and the Sea

What are Bible ideas that we associate with the *Dragon*?

- There's one major passage that comes to mind about the Dragon in the NT:

And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems....

And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world.... (Revelation 12:3,9)

## Thinking Biblically about Beasts, Dragons, and the Sea

Leviathan not just a dragon, but a Sea Dragon!

- So all the Biblical ideas of the dragon goes on top of the fact that it's a dragon of the Sea...
- As we talked about last time, the Sea represents chaos, darkness, death, sin, the endless churning of the nations...

It seems to me that the Leviathan / Sea Dragon is an animal that is supposed to represent the Devil.

Just like the Serpent is the Devil in Genesis 3, we're supposed to think of the Sea Serpent / Dragon as pointing to the Devil as well.

## Thinking Biblically about Beasts, Dragons, and the Sea

Notice how Dragon and Serpent and Sea and the Devil are all linked together in Isaiah 27 and Revelation 12.

*Leviathan = Dragon Serpent in Greek LXX*

“In that day the Lord with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.” (Isaiah 27:1)

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)

## Leviathan, the Sea Dragon

So if we're supposed to think of Satan as what the Leviathan Sea Dragon points to, what's the point of Job 41?

You can't defeat the Dragon. Only God can defeat the Dragon.

Most of the verses in Job 41 are about the fact that no human, no spear or javelin, no human effort will be able to slay the Leviathan.

Yet that's the promise of Isaiah 27...

“In that day the Lord with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.” (Isaiah 27:1)

## God's Second Speech: Chapters 40-41

*Job's inability to deal with the problem of evil*

- Exhibit 1:  
You can't bring the wicked to judgment or save yourself.  
(40:9-14) *Bring down evil people*
- Exhibit 2: You can't control Behemoth. (40:15-24)  
*Points to — Conquering the evil within*
- Exhibit 3: You can't control Leviathan. (41)  
*Points to — Defeating the evil one, Satan*

Of course, God can do all these things. And He DOES!!!

## God's Second Speech: Chapters 40-41

In the middle, seemingly out of nowhere, we have God's statement about how God doesn't owe man anything:

Lay your hands on [the Sea Dragon];  
remember the battle you will not do it again!  
Behold, the hope of a man is false;  
he is laid low even at the sight of him.  
No one is so fierce that he dares to stir him up.  
Who then is he who can stand before me?  
Who has first given to me, that I should repay him?  
Whatever is under the whole heaven is mine. (Job 41:8-11)

## Why does God bring this up?

This gets back to Job wrong idea and pride before God:  
that God owes him something because of his righteousness.

God's point is that Job's righteousness doesn't make God obligated to do anything for him. God owes Job nothing.

If anything, Job needs God to save *him!*

All of this is an introduction to the gospel message:

All have sinned, and we are made righteous by the gift of God!

“Then will I also acknowledge to you  
that your own right hand can save you.” (Job 40:14)

This goes back to something Elihu brought up back in Job 35.  
And Paul basically quotes Job 41:11 in Romans 11.

“If you are righteous, what do you give to him?  
Or what does he receive from your hand?” (Job 35:7)

“Who has first given to me, that I should repay him?  
Whatever is under the whole heaven is mine.” (Job 41:11)

“Or who has given a gift to him  
that he might be repaid?” (Romans 11:35)