

The Enormity of God (2) — Job 40:6–41:34
Basil Howlett — Carey Baptist Church — 08 June 2008

On Sunday mornings we are looking at Job, a righteous man who suffered terribly. His friends, Eliphaz, Bildad, Zophar and Elihu came to see him with good intentions to help him but they made matters worse. They said that Job was suffering because God was punishing him for some sin he had committed. As we saw last week (38:1), there was a terrible storm and God began to speak to Job. He put almost 50 questions to him and they were all calculated to show Job God's greatness and his own smallness. Job realised he had spoken too hastily in doubting God's justice and he put his hand over his mouth.

This morning, in Job 40:6, we see that God speaks to Job again and puts this main question. (v8) *'Would you discredit my justice? Would you condemn me to justify yourself?'* That's what Job had been in danger of doing. People today do it all the time.

1. **To find fault with God is arrogant (v9–14).** The person who finds fault with God and condemns him as being unfair is, in effect, saying that they can do better than God. God uses holy sarcasm to drive the point home. So often we pontificate and say, 'If I had my way, if I were God, I would sort out all these problems.' But the fact is that if we did try to put on God's robes of majesty and rule the world we would make matters worse, for the simple reason we are all sinners.
2. **To find fault with God is foolish (v15–24).** It's as foolish as trying to argue with the behemoth! What is the behemoth? Some say a dinosaur (v17); others an elephant but many commentators say a hippopotamus. God made this massive beast (v15). Sooner poke your fingers into the eyes of a sleeping hippo than find fault with almighty God.
3. **To find fault with God is dangerous (chapter 41).** God tells Job to think about leviathan. Who is leviathan? Some say that the leviathan was a mythological creature but that doesn't make sense. All the other creatures God has just referred to in chapters 38–39 are real creatures, so it's unlikely that God would suddenly bring in a mythological one. Besides, would he use a mythological animal to illustrate his own power and to fill us with awe? Who's scared of a mythological creature that doesn't exist? The most common view is that leviathan means the Nile crocodile; a fearsome creature which God describes in v12–34. Would you take liberties with such a creature and argue with him? Would you put a leash on him and take him home as a pet for your children (v5)? You would soon be in trouble (v8). We are no match for this great creature but people take liberties with his creator and find fault with him.

In chapter 41:10, God sums up all that we've seen by asking two vital questions. If you are no match for a hippopotamus or a crocodile:

- *'Who then is able to stand against me?'* Either in this life or on the judgment day?
- *'Who has a claim against me that I must pay?'*

The only way to be able to stand before God at the judgment day and to claim heaven is through the Lord Christ.