

## Chapter 9

9:2

**I know it is so of a truth: but how should man be just with God?** You know right away we're going to see if Job is going to answer a question with a question. Let's trace a certain judicial theme through these next two chapters:

*9:3 If he will **contend** with him, he cannot **answer** him one of a thousand.*

Not a single satisfactory answer will occur in a thousand cross-examining questions.

*9:12 Behold, **he taketh away**...*

Job makes reference to his first chapter.

*...who can hinder him? who will say unto him, What doest thou?*

What are you doing?! Job is asking questions which have obvious questions. How can I say anything to the Judge who has taken everything away already?

*9:14 How much less shall **I answer him**, and choose out my words to reason with him?*

*9:15 Whom, **though I were righteous**, yet would I not answer, but I would make supplication to my judge.*

"I don't have any answers, but I would at least beg for mercy."

*9:16 If I had called, and he had answered me; yet would I not believe that he had **hearkened unto my voice**.*

"Well, that's a losing battle. If I did have an audience with the Judge, I'm not sure He'd further weigh my plea. I must have done something wrong....even though it wasn't bad enough for all this."

*9:19 If I speak of strength, lo, he is strong: and if of judgment, **who shall set me a time to plead?***

"When would I really get an appointment to present my case?"

*9:20 If **I justify myself**, mine own mouth shall condemn me: if I say, I am perfect it shall also prove me perverse.*

In 8:20, Bildad gave him a lecture about God not thinking He was perfect. Of course, Job is here saying, "How can I argue with you?" Me saying "I am perfect" is proof that I'm not; like "I am humble." "Perfect" here does mean "complete" or "full of integrity."

*9:23 If the scourge slay suddenly, he will laugh **at the trial** of the innocent. 24 The earth is given into the hand of the wicked: he covereth the faces of **the judges** thereof; if not, where, and who is he?*

"I will laugh at whatever answer you has," Job imagines God's response to his supposed responses to the questions he already says he would not be able to answer. "Even the earth has austere rulers which just reflect the heavenly judge. Nobody wants to care for the little people."

9:28 *I am afraid of all my sorrows, I know that thou wilt not hold me innocent. 29 If I be wicked, why then labour I in vain?*

“I will not even bother preparing litigation because the judge is not going to listen.”

**9:32** *For he is not a man, as I am, that I should answer him, and we should come together in judgment.*

“Here’s why the Judge will never hear my case....He’s never been a man.” Be prepared for a Christological perspective. Job (the book) is setting us up. “There’s no meeting with God! He’s not interested in my case! He has no idea what it’s like to be ‘flesh and bones’!”

**9:33** *Neither is there any daysman betwixt us, that might lay his hand upon us both.*

There is no arbitrator. Nobody can get two parties together. Nobody can be God to man or man to God. “We don’t have anybody who can reach both ways and bring peace to opposing parties. What a great problem for those who know the rest of the story! The biggest problem is not a leaky roof, or a boss, or a failing marriage. The biggest problem is peace with a Creator. Obviously, we see 1 John 2:1-2 turns this groaning of Job into a Christological sermon. “We have an Advocate with the Father: Jesus Christ the Righteous.” 2 Corinthians 5:21 and its double imputation makes this a possibility. One must be all-the-way righteous or go to Hell. One must be righteous on your behalf. We have nothing to offer God, and if we even tried, we too would have to sit back and see that God is not even listening.

All one must do is see 2 Corinthians 5:18 and Colossians 1:20 to see that reconciliation..reconciliation with Job in particular, was and is God’s idea.

**9:34** *Let him take his rod away from me, and let not his fear terrify me:*

“I wish to have deliverance from the penal wrath of God.”

**10:2** *I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. 3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked? 4 Hast thou eyes of flesh? or seest thou as man seeth?*

There it is again. We’re being set up for Jesus’ incarnation. It’s as if Hebrews 2:15-17 was on the mind of the author...but that’s impossible. “If you walked one day in this flesh...you’d be a good God.”

**10:15** *If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction;*

All of this sounds like the Jeremiah of Lamentations that speaks of brass heavens and an unaware or uncaring or distant God.

**10:14** *If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.*

“Your records are overly thorough. You have all the ammunition you need to put me away for everything.”

**10:17** *Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.*

“I have Bildad here to tell me all of what you already have written down.”

**He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?** Of course the answer is: “nobody.”

**9:5**

**Which removeth the mountains, and they know not: which overturneth them in his anger.** This could be a reference to the Flood of Noah.

**9:6**

**Which shaketh the earth out of her place, and the pillars thereof tremble.** Probably another reference to the Flood. Remember the “fountains of the deep” were “opened?” It appears that the earth was upon “pillars” within the caverns of the earth’s crust. This is why there are so many valleys today. Hannah references these “pillars” in her praise to the Lord after He gives her a son (Psalm 75; 1 Samuel 2).

**9:8**

**Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.** This is probably a reference to the 2<sup>nd</sup> day of creation week. See Genesis 1. Land did not appear until day 3. We find in Genesis 1:2 that He is “brooding over the waters.” In Day 2, the firmament or environment or sky was created. So low, it is, that birds can be in it (Day 5), and high enough the heavenly bodies can be in it (Day 4), and wide enough, somehow that it can separate waters (Day 2).

Here, by the way is the first peek at Jesus as the judicial dilemma of Job seen earlier in this chapter. Do you see it? Job is telling about the character of God. Of course, it’s creation, but John 1:1 also says that Jesus is the Creator of all things. So Creation is also about Jesus. John 1:4 & 2 Corinthians 4:4-6 tells us that Creation week is really a foretelling of Christ. It was not only God spreading out the Heavens, it was Jesus.

What is this I see? Jesus is sleeping in a boat. He’s not asleep like Jonah, running from God. Rather, He’s running to God’s will. Matthew 9 tells the story as you know. He arises, rebukes the storm...**spreading out the heavens**—sending the winds away.

Then, later in Matthew 14, he **treads upon the waves of the sea**. It is Jesus who comes in the darkest hour. Right here, in the question where Job wonders if somebody can be just with God or if there may be a go-between, Matthew offers an answer. “Yes, Job, there is One.”

**9:9**

**Which maketh Arcturus,** The 3<sup>rd</sup> brightest star of the night sky. **Orion,** We’re dealing with a constellation that is still in the sky some 3800 years later and it is still in the sky without our assistance. **and Pleiades,** A cluster of stars, a part of the constellation Taurus (Bull). **and the chambers of the south.** This seems like a clear reference to Day 4 of creation.

**9:10-12**

**Which doeth great things past finding out; yea, and wonders without number.** “The Lord moves in mysterious ways his wonders to perform?” That came, probably, from here. **11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.**

**9:18**

**He will not suffer me to take my breath, but filleth me with bitterness.** In 7:19, he doesn’t even have enough space to swallow his spit. Now he doesn’t have time to “catch his breath.”

**9:21**

**Though I were perfect, yet would I not know my soul: I would despise my life. 22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.** I don’t know where I fit on here, but it’s pretty obvious he afflicts all.

**9:25**

**Now my days are swifter than a post:** This is a messenger or courier. “They’re here today and gone tomorrow.” **they flee away, they see no good. 26 They are passed away as the swift ships:** My life is running as fast as a ship on its fastest day. **as the eagle that hasteth to the prey.** As fast as one that swoops down.

**10:8**

**Thine hands have made me and fashioned me together round about; yet thou dost destroy me.** “You went through the trouble of creating me and now you destroy me.” This sounds like Paul in Romans 9:20-23 where he describes the Potter as one who has the prerogative to destroy his very own vessels of clay as “vessels of wrath.” **9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?** Yet another reference to creation: day 6.

**10:12**

**Thou hast granted me life and favour, and thy visitation hath preserved my spirit.** The whole reason Job is alive is because the Lord visited Him. God breathed into his lungs and that is why he lives.

**10:18**

**Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!** This sounds like the “I wish I were dead” speech out of Job 3. Along with Elijah (1 Kings 18) and Jonah (Jonah 4) we find another prophet who wants to die. These prophets didn’t have great days every day.