

# Job's Initial Response to Bildad

## Chapter 9

**Job 9:1&2** Then Job answered and said,  
<sup>2</sup>I know it is so of a truth: but how should man be just with God?

**I**N Job's words is the very attribute God praised him for—a very deep and profound fear of the Lord<sup>1</sup>—but at the same time he makes a great accusation against Him. Job loved, praised, and honored the Lord, but he knew little about himself and the self-righteousness that filled his heart. Job also did not know how any man, including himself, could be found just before God. To a godly man there is no question in life more important than this one.

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

The word “thousand” here is used to denote the largest number, or all. A man who could not answer for one charge brought against him out of a thousand, must be held to be guilty; and the expression here is equivalent to saying that he could not answer him at all. It may also be implied that God has many charges against man. His sins are to be reckoned by thousands. They are numerous as his years, his months, his weeks, his days, his hours, his moments; numerous as his privileges, his deeds, and his thoughts. For not one of those sins can he answer. He can give

no satisfactory account before an impartial tribunal for any of them. If so, how deeply guilty is man before God! How glorious that plan of justification by which he can be freed from this long list of offences, and treated as though he had not sinned.<sup>2</sup>

If a man is sincere and does not try and deceive himself, he knows that no matter what sin God charges him with, it will prove impossible to mount an adequate defense. Hence, though men may continue to justify themselves before God, they will quickly realize that all is vain. This will prove itself true for Christians once the Holy Spirit convicts them of sin, as every true son of God knows that if the Lord brings charges against him, there is no real defense that can be mounted. This is the internal impact that the Holy Spirit of God has on men,<sup>3</sup> which reveals to men that not even the slightest sin can be justified before God. *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*<sup>4</sup>

**Job 9:4a** He is wise in heart, and mighty in strength:

God's glory lies in His infinite wisdom<sup>5</sup> and superior strength.<sup>6</sup> No one is

<sup>1</sup> Job 1:8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

<sup>2</sup> Job 2:3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

<sup>3</sup> Barnes' Notes on the Bible, Job 9:3

<sup>4</sup> John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

<sup>5</sup> Rom. 3:19

<sup>6</sup> Ps. 147:5 Great is our LORD, and of great power: his understanding is infinite.

Isa. 40:28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

Rom. 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

<sup>6</sup> I Chr. 29:11–12 Thine, O LORD is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. <sup>12</sup>Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

II Chr. 20:6 And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Jer. 10:12–13 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.<sup>13</sup>When he uttereth his voice, there is a multitude of waters in the

wiser than God, nor is any other power in creation able to overcome Him. This means that if God is with a man, it matters not what other powers are against him. *What shall we then say to these things? If God be for us, who can be against us?*<sup>7</sup> The power and wisdom of God are more than sufficient to lift His people above any and all adversity. There is no match for the Lord, and if He chooses to join Himself to an individual<sup>8</sup> or a people,<sup>9</sup> then certain victory will follow. To maintain confidence, we should look toward God's strength and not our own weaknesses.

When Job mentions the wisdom and power of God, he forgets his complaints.<sup>10</sup>

***Job 9:4b who hath hardened himself against him, and hath prospered?***

*heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.*

*Rom. 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

<sup>7</sup> *Rom. 8:31*

<sup>8</sup> *Josh. 1:5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.*

<sup>9</sup> *Isa. 43:1-6 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. <sup>2</sup>When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. <sup>3</sup>For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. <sup>4</sup>Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. <sup>5</sup>Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; <sup>6</sup>I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;*

<sup>10</sup> *Matthew Henry's Concise Commentary, Job 9:4*

<sup>11</sup> *Prov. 28:14*

<sup>12</sup> *Exod. 7:22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.*

*Exod. 8:15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.*

*Exod. 8:19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.*

*Exod. 8:32 And Pharaoh hardened his heart at this time also, neither would he let the people go.*

*Exod. 9:7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.*

*Exod. 9:12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.*

*Exod. 9:34-35 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. <sup>35</sup>And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.*

*Exod. 15:4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.*

<sup>13</sup> *Mark 3:1-5 And he entered again into the synagogue; and there was a man there which had a withered hand.*

<sup>2</sup>*And they watched him, whether he would heal him on the sabbath day; that they might accuse him. <sup>3</sup>And he saith unto the man which had the withered hand, Stand forth. <sup>4</sup>And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. <sup>5</sup>And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. <sup>6</sup>And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.*

*Mark 6:52 For they considered not the miracle of the loaves: for their heart was hardened.*

*Mark 8:17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?*

Though Job was not aware of how to be just before God, he was aware that hardening himself against the Lord was not the answer, because no one, not even one person, has ever hardened himself against God and won. *Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.*<sup>11</sup> To harden one's heart is to make himself insensible to sin. It is to close the ears so truth can no longer be heard. The result of this is always calamity and further brokenness. Resisting the Lord only brings tragedy to those foolish enough to oppose God's will. Pharaoh proved this,<sup>12</sup> but he is just one of many who have suffered the awful consequences of hardening one's heart against the Lord. The religious leaders in Christ's day also hardened themselves against Christ,<sup>13</sup> and as a result, they crucified the

very one sent to save them.<sup>14</sup> Bent on rebellion, a man with a hard heart will shut out all other voices, especially God's, to do what he wants. This teaches us that the base of all hardening of the heart is the stubbornness to do one's own will. *And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.*<sup>15</sup>

**Job 9:5 Which removeth the mountains, and they know not: which overturneth them in his anger.**

**<sup>6</sup> Which shaketh the earth out of her place, and the pillars thereof tremble.**

*Which removeth the mountains* - In order to show how vain it was to contend with God, Job refers to some exhibitions of his power and greatness. The "removal of the mountains" here denotes the changes which occur in earthquakes and other violent convulsions of nature. This illustration of the power of God is often referred to in the Scriptures; compare Judges 5:5; 1 Kings 19:11; Psalm 65:6; Psalm 114:4; Psalm 144:5; Isaiah 40:12; Jeremiah 4:24.<sup>16</sup> ...

*Which overturneth them in his anger* - As if he were enraged. There could scarcely be any more terrific exhibition of the wrath of God

than the sudden and tremendous violence of an earthquake.<sup>17</sup>

So great is the Lord's power that, as revealed in Scripture, on the day of the Lord the earth will be dissolved with a fervent heat. *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*<sup>18</sup> If men truly knew God's power and His supernatural and spiritual ability to transform the earth, they would confess themselves ignorant and foolish for rebelling against His sovereignty.

Water, in its component parts, is inflammable in a high degree; and even the diamond has been shown to be combustible.<sup>19</sup>

**Job 9:7&8 Which commandeth the sun, and it riseth not; and sealeth up the stars.**

**<sup>8</sup> Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.**

Though natural laws have dominion over humanity, they can easily be set aside or even changed by God.<sup>20</sup> The Lord made

<sup>14</sup> Matt. 20:18&19 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, <sup>19</sup>And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Matt. 26:4 And consulted that they might take Jesus by subtilty, and kill him.

Matt. 27:1&2 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: <sup>2</sup>And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Mark 15:1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

Luke 22:2 And the chief priests and scribes sought how they might kill him; for they feared the people.

Luke 23:1 And the whole multitude of them arose, and led him unto Pilate.

John 7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

John 11:53 Then from that day forth they took counsel together for to put him to death.

<sup>15</sup> Jer. 18:12

<sup>16</sup> Judg. 5:5 The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.

1 Kgs. 19:11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

Ps. 65:6 Which by his strength setteth fast the mountains; being girded with power:

Ps. 114:4 The mountains skipped like rams, and the little hills like lambs.

Ps. 144:5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

Isa. 40:12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

Jer. 4:24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

<sup>17</sup> Barnes' Notes on the Bible, Job 9:5

<sup>18</sup> II Pet. 3:10

<sup>19</sup> Barnes' Notes on the Bible, II Pet. 3:10

<sup>20</sup> Josh. 10:12-14 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. <sup>13</sup>And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not

both heaven and earth,<sup>21</sup> so both are under His complete control. It is amazing that the God who has called us to be His sons, the one His children affectionately call “Abba Father,” has such awesome power over all things. We cannot truthfully say that we know God if we have not been enlightened as to His power, for who can really know the Lord if he does not truly believe in His power to assist him and come to his aid in life? *I have heard of thee by the hearing of the ear: but now mine eye seeth thee.*<sup>22</sup>

**Job 9:9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.**

*Arcturus, Orion, and Pleiades, and the chambers of the south:* these he names as stars or constellations of greatest note and eminency; for so they are both in Scripture and other authors, and such as have, or are thought to have, a special influence in raising storms and tempests; but under them lie seems to comprehend all the stars, which as they were created by God, so are under his government. Arcturus is a northern constellation, near that called the Bear, which riseth to us about the beginning of September, and by its rising produceth (as Pliny affirms) horrible storms and tempests. Orion is a more southerly constellation, that ariseth to us in December, and is noted by astronomers for raising fearful winds and tempests, both by sea and land. The Pleiades is a constellation not far from Orion, and near that called the Bull, which we call the Seven Stars: to us it riseth at the beginning of the spring, and by its rising causeth rains and

tempests, and therefore is unwelcome to mariners at sea. *By the chambers (or inmost and secret chambers, as the word signifies) of the south,* he seems to understand those stars and constellations which are towards the southern pole, which are fitly called *inward chambers*, because they are for the most part hid and shut up (as chambers commonly are) from these parts of the world, and do not rise or appear to us till the beginning of summer, when they also raise southerly winds and tempests, as astronomers observe.<sup>23</sup>

Much has been lost of the study of the stars and how they foretold of the coming of Christ.<sup>24</sup> It also seems that the more artificial light increases on earth, the more men are removed from celestial lights, which reveal the glory of God.<sup>25</sup> Men also look only at what they have done, and the Lord and His glory are forgotten. The artificial light of the earth tricks men into not pursuing the eternal light of God. It is a good thing that men are attracted to light, but it is bad that they can be so easily deceived as to which light is divine.<sup>26</sup>

**Job 9:10 Which doeth great things past finding out; yea, and wonders without number.**

Other Bible translations give us a better sense of this passage.

*(NIV) He performs wonders that cannot be fathomed,  
miracles that cannot be counted.*

to go down about a whole day.<sup>14</sup> And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

21 Gen. 1:1 In the beginning God created the heaven and the earth.

22 Job 42:5

23 Matthew Poole's Commentary, Job 9:9

24 Num. 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Matt. 2:1–10 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, <sup>2</sup>Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. <sup>3</sup>When Herod the king had heard these things, he was troubled, and all Jerusalem with him. <sup>4</sup>And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. <sup>5</sup>And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, <sup>6</sup>And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. <sup>7</sup>Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. <sup>8</sup>And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. <sup>9</sup>When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. <sup>10</sup>When they saw the star, they rejoiced with exceeding great joy.

25 Ps. 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork.

Ps. 50:6 And the heavens shall declare his righteousness: for God is judge himself. Selah.

Ps. 97:6 The heavens declare his righteousness, and all the people see his glory.

26 II Cor. 11:13&14 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. <sup>14</sup>And no marvel; for Satan himself is transformed into an angel of light.



(NLT) *He does great things too marvelous to understand.*

*He performs countless miracles.*

(NASB) *It is He who does great things, [a] the unfathomable,*

*And wondrous works without number.*

[a] *Lit until there is no searching out*

(AMP) *Who does great things, [beyond understanding,] unfathomable,*

*Yes, marvelous and wondrous things without number.*

Whenever God moves, men are astonished by it.<sup>27</sup> This is because the ability and power of God are beyond human comprehension, so even when men observe God's miraculous power, it escapes them as to how it could be possible. The mind of man cannot fathom, cannot even begin to grasp on its own, the magnitude of God's power. Hence, whenever God displays the majesty that is His alone, men are dumbstruck.

**Job 9:11** *Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.*

Here Job confesses how blind he is to God's presence in his life. He knows God exists, but he cannot see God's face or perceive what He is working out for him, whether it be blessings or, as at this time in his life, allowing things to be taken from him. Blindness caused Job to unrighteously make false claims against the Lord, for unbeknownst to him, God was working silently and quietly to bring about the good that He had ultimately purposed for Job's life.

*Lo he goeth by me* — Or *besides*, or *before* me, in my presence; that is, he worketh by his providence in ways of mercy or judgment. *And I see him not* — I see the effects, but I cannot understand the causes or grounds of his actions, for they are incomprehensible to me, or any other man: for though Job speaks only in his own person, yet he means to affirm it of all men, that such is the weakness of their understandings that they cannot search out God's counsels and ways. The operations of second causes are commonly obvious to our senses; but, though God works by those causes, we see him not, nor can our finite minds fathom his counsels, apprehend his motions, or comprehend the measures he takes. *He passeth on also* — He goeth from place to place; from one action to another.

<sup>27</sup> Lev. 26:32 *And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.*

1 Kgs. 9:8 *And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?*

Jer. 4:9 *And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.*

Jer. 18:16 *To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.*

Jer. 19:8 *And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.*

Jer. 49:17 *Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.*

Jer. 50:13 *Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.*

Ezek. 3:15 *Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.*

Dan. 8:27 *And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.*

Matt. 7:28 *And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:*

Matt. 13:54 *And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?*

Matt. 22:33 *And when the multitude heard this, they were astonished at his doctrine.*

Mark 5:42 *And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.*

Mark 7:37 *And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.*

Mark 10:24 *And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!*

Mark 11:18 *And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.*

## *I Repent in Dust and Ashes*

*But I perceive him not* — He passes and acts invisibly and undiscerned.<sup>28</sup>

All men are completely blind to God's ways and the presence of His person until the Lord reveals Himself.<sup>29</sup> God is Spirit,<sup>30</sup> and as such, He will remain invisible unless, or until, He chooses to reveal Himself to men. God's true essence, should He desire to become visible to men, will be revealed by Him opening up their inward consciences. God's Spirit will make Himself known to the heart. It is also the voice of God that awakens us to the call of God. Hence, when the invisible God speaks to men's hearts, it is His believed Word that causes them to stand up and

respond to His call. *And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.*<sup>31</sup> By God's Spirit men are brought to their feet, made to hear God's voice, and given the strength to respond to their spiritual duty.

God's voice speaks to the sinner, awakening him to His presence and compelling him to turn to God. God starts everything that He wants to do for men by speaking His Word to their hearts. Through His Word, His Spirit enters and prompts them to obey His will.<sup>32</sup> It is a beautiful thing in both Scripture and life when God speaks to men<sup>33</sup> and through

<sup>28</sup> Benson Commentary, Job 9:11

<sup>29</sup> Eph. 1:18 *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*

<sup>30</sup> John 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

<sup>31</sup> Ezek. 2:2

<sup>32</sup> Num. 11:25 *And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.*

*I Sam. 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.*

*I Sam. 19:23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.*

*I Chr. 12:18 Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.*

*II Chr. 15:1&2 And the Spirit of God came upon Azariah the son of Oded: <sup>2</sup>And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.*

*II Chr. 24:20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.*

*Ezek. 3:24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.*

*Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

*Acts 19:6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

<sup>33</sup> Gen. 7:1 *And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.*

*Gen. 9:12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:*

*Gen. 28:13–15 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; <sup>14</sup>And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. <sup>15</sup>And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.*

*Gen. 35:9–12 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. <sup>10</sup>And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. <sup>11</sup>And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; <sup>12</sup>And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.*

*Exod. 29:42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.*

*I Sam. 23:2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And THE LORD said unto David, Go, and smite the Philistines, and save Keilah.*

divine communication stirs them to do His will and carry out His commands.<sup>34</sup>

**Job 9:12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?**

*Behold, he taketh away-* property, friends, or life.

*Who can hinder him?* - Margin, turn him away. Or, rather, "who shall cause him to restore?" that is, who can bring back what he takes away? He is so mighty, that what he removes, it is impossible for us to recover.

*Who will say unto him, What doest thou?* - A similar expression occurs in Daniel 4:35.<sup>35</sup> The meaning is plain. God has a right to remove any thing which we possess. Our friends, property, health, and lives, are his gift, and he has a right to them all. When he

takes them away, he is but taking that which is his own, and which has been lent to us for a little time, and which he has a right to remove when it seems good to him. This truth Job fully admits, and in the calm contemplation of all his losses and his sorrows, he acknowledges that God had a right to do as he had done; see note, Job 1:21.<sup>36, 37</sup>

God has both the right and power to exercise His will among men. Since this is true concerning the highest and most protected ranks of men, it is also true with lower-ranked men. Job was assaulted by Satan, but God allowed it, and Job would later be blessed because God willed that he should be.<sup>38</sup> In truth, every event in Job's life, whether he or his companions truly knew it or not, was according to God's will. None can stop the Lord's will from being enforced, and

*I Sam. 23:4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.*

*I Sam. 30:8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.*

*II Sam. 5:19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.*

*II Sam. 5:23&24 And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. <sup>24</sup>And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.*

*I Kgs. 3:5 In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. Jonah 1:1&2 Now the word of the LORD came unto Jonah the son of Amittai, saying, <sup>2</sup>Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.*

*Ps. 99:7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. Ezek. 1:3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.*

*Ezek. 43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.*

*Zech. 1:16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.*

*Luke 3:21&22 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, <sup>22</sup>And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.*

*Acts 18:9&10 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: <sup>10</sup>For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.*

<sup>34</sup> *Acts 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.*

*Acts 11:12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:*

*Acts 13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.*

*Acts 16:6&7 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, <sup>7</sup>After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.*

*Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.*

<sup>35</sup> *Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*

<sup>36</sup> *Job 1:21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.*

<sup>37</sup> *Barnes' Notes on the Bible, Job 9:12*

<sup>38</sup> *Job 42:12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.*

none can change its desired outcome. If we do not accept this truth, then we will forever play the victim, which does nothing to increase faith in God's right to reign over all.<sup>39</sup> True faith accepts God's will, and perhaps its necessary hardships, with the settled belief that if God had desired it otherwise, it would have been so. There is great comfort in this, though unbelievers may reject it. In reality, there are not two great forces in the world but only one, and this power is God. Without this righteous belief in God's right and power to grant favor or take it away, all would be left to chance and randomness. If either happenstance or the devil ruled the world, no man could comfortably view himself as safe at any time. But since all is in accord with God's will, perfect plan, and justice, we need not fear the complexity of earthly existence. Through this knowledge, all fear of the devil should be replaced with the comforting understanding that even the devil's movements are restricted by a much higher Governor. We are not sheep prepared for the slaughter. Because of God's presence with us, we are conquerors. *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.*<sup>40</sup> Job was never a victim, overcome with tragedy beyond God's control, but rather a god-fearing man who, though under severe trial purposed by God, was brought through it to ultimately see God's good end for his life.

***Job 9:13&14 If God will not withdraw his anger, the proud helpers do stoop under him.***

<sup>39</sup> Deut. 10:14 Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is.

I Chr. 29:11 Thine, O LORD is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

Ps. 24:1 The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

Ps. 89:11 The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

Ps. 95:4&5 In his hand are the deep places of the earth: the strength of the hills is his also. <sup>5</sup>The sea is his, and he made it: and his hands formed the dry land.

I Cor. 10:26 For the earth is the Lord's, and the fulness thereof.

<sup>40</sup> Rom. 8:36&37

<sup>41</sup> Barnes' Notes on the Bible, Job 9:13

<sup>42</sup> Job 32:1 So these three men ceased to answer Job, because he was righteous in his own eyes.

<sup>43</sup> Matthew Henry's Concise Commentary, Job 9:15

So Dr. Good renders it, "the supports of the proud." The meaning is, probably, that all those things which contribute to the support of pride, or all those persons who are allied together to maintain the dominion of pride on the earth, must sink under the wrath of God.<sup>41</sup>

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

This teaches us that a man can inwardly believe himself to be righteous yet also know that the case he will present to the Lord is not a strong one. Just because men will not present their case to the Lord and do not possess either the words or arguments to help them succeed does not mean they will not think that God has wronged them and that they are still innocent.

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

Job is still righteous in his own eyes, ch. 32:1,<sup>42</sup> and this answer, though it sets forth the power and majesty of God, implies that the question between the afflicted and the Lord of providence, is a question of might, and not of right; and we begin to discover the evil fruits of pride and of a self-righteous spirit. Job begins to manifest a disposition to condemn God, that he may justify himself, for which he is afterwards reprov'd.<sup>43</sup>

Many a man has maintained a stubborn belief in internal righteousness with quietness, not having the courage to bring his case to God but still self-righteously believing himself innocent. This teaches us that the self-righteous do not have to speak to reveal their true feelings.



Silence can be as much a sign of a man justifying himself as outward words are. Silence does not prove a man humble. In fact, sometimes it proves the complete opposite. No man is as stubborn as he who believes himself righteous yet still lacks the courage to bring his case into the open, where it may be impartially judged by either God or man.

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

*If I had called, and he had answered me* - It is remarked by Schultens, that the expressions in these verses are all taken from courts of justice. If so, the meaning is, that even if Job should call the Almighty to a judicial action, and he should respond to him, and consent to submit the great question about his innocence, and about the justice of the divine dealings with him, to trial, yet that such was the distance between God and him, that he could not hope successfully to contend with him in the argument. He would, therefore, prostrate himself in a suppliant manner, and implore his mercy and compassion - submitting to him as having all power, and as being a just and righteous Sovereign.

*Would I not believe* - I cannot believe that he would enter into my complaint. He deals with me in a manner so severe; he acts toward me so much as a sovereign, that I have no reason to suppose that he would not continue to act toward me in the same way still.<sup>44</sup>

It is remarkable that men know their own lack of faith or trust in God, that even if God heard their prayers, they would still not believe if He responded. When men are faced with tragedy and believe it to be God's doing, they lose confidence that their voice will be heard by Him. Feeling completely removed from God's presence, they will often refuse to believe that He hears their prayers. How-

<sup>44</sup> Barnes' Notes on the Bible, Job 9:16

<sup>45</sup> I John 5:14

<sup>46</sup> I John 5:13 *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

<sup>47</sup> Barnes' Notes on the Bible, I John 5:14

<sup>48</sup> Jer. 1:5 *Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.*

Rom. 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

<sup>49</sup> Jer. 29:11

<sup>50</sup> Eph. 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

ever, this is not the truth of life. *And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:*<sup>45</sup> It is also an established truth that belief in the Son of God gives a man confidence that his prayers will be heard by God.

The sense is, that one of the effects of believing on the Lord Jesus 1 John 5:13<sup>46</sup> is, that we have the assurance that our prayers will be answered.<sup>47</sup>

**Job 9:17** *For he breaketh me with a tempest, and multiplieth my wounds without cause.*

Job believes that the storms that overwhelmed his life and brought tragedy to it were without divine cause or reason, that God acted arbitrarily in his life, without proper justification or through a system of judicial law. Job thinks God to be an autocrat who has used His power not for justice but on a whim. Skeptics of the Lord hold this same improper belief, that He is not ruled by strict judicial fairness but rather by some sort of temporal emotionalism, as if man is a pawn and God delights in playing whatever game with him He desires.

None of this foolishness is evidenced in Scripture; instead, Scripture teaches us that God has a plan and purpose for everything, one that is carefully laid out to accomplish His will.<sup>48</sup> *For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.*<sup>49</sup> Those who are God's workmanship and have been created in Christ Jesus have a path of good works that He has prepared for them to walk in.<sup>50</sup> God has a plan not only for the saints but also for the lives they will ultimately live in declaring His name. In God's kingdom, and for those called to

it, everything occurs according to His divine plan. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,<sup>51</sup> Let us also maintain the godly confidence that since it was God who began a good work in us, He also shall complete it.<sup>52</sup> Similar words of encouragement were given to Solomon by David, his father, when Solomon was commissioned to build the temple, that Solomon should not fear because God would remain with him until the work was finished. *And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.*<sup>53</sup>

***Job 9:18 He will not suffer me to take my breath, but filleth me with bitterness.***

God was to blame, according to Job, as the torrents of calamity around him would not even allow him to catch his breath. Job's true belief was that God was a sinner and Job just a helpless victim. The fault was God's, and Job could see no justifiable reason as to why the Lord was dealing so unfairly with him.

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

Not only had God afflicted him, reasoned Job, but He had also been unfair in not allowing him to plead his case. Again, according to Job, the Lord had produced his misery and then, to compound the injustice, had not even given Job a chance to stand trial and defend himself. God had wronged him and was continuing to do so by withholding from Job the opportunity to present a fair defense.

<sup>51</sup> Eph. 1:4&5

<sup>52</sup> Phil. 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

<sup>53</sup> 1 Chr. 28:20

<sup>54</sup> Job 38:3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

<sup>55</sup> Barnes' Notes on the Bible, Job 9:21

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

When a man views himself as a victim, he will see even his own sinful condition as a reason for his victimization. Job's belief was not only that he could not defend himself against God but also that he was even a victim of his own conscience. From this we can see why the Lord, when reproving Job, demanded that he gird up his loins like a man and stand before Him.<sup>54</sup> It is not until men stand and are prepared to give an account of their lives that God can deliver them. If men remain sheepish in their hearts, they cannot be saved by God. It is also remarkable that men can view themselves as both innocent and guilty yet be unaware of this contradiction.

***Job 9:21 Though I were perfect, yet would I not know my soul: I would despise my life.***

*Yet would I not know my soul* - Or, "I could not know my soul. If I should advance such a claim, it must be from my ignorance of myself?" Is not this true of all the claims to perfection which have ever been set up by man? Do they not demonstrate that he is ignorant of his own nature and character? So clear does this seem to me, that I have no doubt that Job expressed more than three thousand years ago what will be found true to the end of time - that if a man advances the claim to absolute perfection, it is conclusive proof that he does not know his own heart. A superficial view of ourselves, mingled with pride and vanity, may lead us to think that we are wholly free from sin.<sup>55</sup>

***Job 9:22&23 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.***

<sup>23</sup> ***If the scourge slay suddenly, he will laugh at the trial of the innocent.***

The harshness of Job's words shows us the utter lack of soundness in his mind. There is no faith in the Lord here, only rash and harsh judgments. Such is the

case with an afflicted man, as he will often easily and harshly blame God to maintain his internal belief that he is innocent and righteous. *Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?*<sup>56</sup> So great is man's desire to be righteous that he will condemn God to remain so in his own eyes. If men do not think themselves corrupt in any other way, they should be able to see themselves so here. To think that God would laugh at the plight, calamity, and death of the innocent is absurd. God is viewed as evil by those who view themselves as innocent, for none will lay stronger claims against God than those who believe themselves pure in their own eyes. Hence, the great accusers of the Lord on earth are those who think that they walk with purity upon it. This teaches us also that human self-righteousness mars any true understanding of God.

**Job 9:24** *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?*

Job blames God for the earth being ruled by the wicked. This is similar to the argument men make today: if God is good, how can evil men be given reign? What is always lost in the equation is the role men's sin plays in their reaping as they have sown, as corrupt men will have corrupt rulers and representatives. When men leave the Lord, they receive leaders just like themselves as their fruit. Nebuchadnezzar is proof of this, for it was Israel's sin that initiated his reign over them.<sup>57</sup>

**Job 9:25&26** *Now my days are swifter than a post: they flee away, they see no good.*

<sup>26</sup> *They are passed away as the swift ships: as the eagle that hasteth to the prey.*

Job, aware that his days were quickly passing, could see no good awaiting him

<sup>56</sup> Job 40:8

<sup>57</sup> II Kgs. 24:8-10 Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. <sup>9</sup>And he did that which was evil in the sight of the LORD according to all that his father had done. <sup>10</sup>At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

<sup>58</sup> Lam. 3:22&23

<sup>59</sup> Ps. 147:3

<sup>60</sup> Job 42:10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

in the future. This is why he hoped to die. He presumptuously believed that whatever good he felt in this life was behind him. Despair and unbelief can cause such belief, but it does not mean it is true. Because of God's mercy, there is always hope for a better tomorrow. *It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.*<sup>58</sup> It is not our own strength or ability to control things in the future that gives us hope for tomorrow; rather, it is God's mercy, renewed every day. With each day, God provides new mercy for His people. Just as the sun rises every morning, so does the mercy of God.

**Job 9:27** *If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:*

Men are unable to heal themselves of heaviness of heart. Only God can lift and comfort the heart. *He healeth the broken in heart, and bindeth up their wounds.*<sup>59</sup> It is the Lord alone who would end Job's captivity<sup>60</sup> and restore joy to his soul.

**Job 9:28** *I am afraid of all my sorrows, I know that thou wilt not hold me innocent.*

Job knew that forgiveness was the key to his deliverance, but he lacked any confidence that God would provide it. This teaches us that even self-righteous men know that for suffering to cease, forgiveness has to be granted. In the end, Job was at least partially aware that the Lord would have to pardon him and proclaim him innocent, because personal claims of innocence were doing nothing to remove his suffering.

**Job 9:29** *If I be wicked, why then labour I in vain?*

*I shall be wicked, or guilty, to wit, before thee. Whether I be holy or wicked, if I dispute with*

thee, I shall be found guilty. ... Why should I trouble myself with clearing mine innocence, seeing God will still hold me guilty?<sup>61</sup>

This is one of the charges that Elihu made against Job: that he said that it *profiteth nothing* to try being a righteous man. *For he hath said, It profiteth a man nothing that he should delight himself with God.*<sup>62</sup> Sinners will often take the stance (which is a cop-out, by the way) that since they are sinners, why should they labor to be anything different? This is hardly a strong argument for choosing to remain ungodly, but it is commonly used by those content with their ungodliness.

***Job 9:30&31 If I wash myself with snow water, and make my hands never so clean; <sup>31</sup> Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.***

Such is the state of their victimization that men will claim that even if they washed themselves, God would still find them dirty. No doubt, the labor Job refers to in verse 29 is that of cleansing himself. So twisted has Job's view of God become that he believes that even if he washes himself, God will still plunge him into a ditch. Many an unsaved and non-baptized man has held this same belief: though he has endeavored to cleanse himself, either with good works or whatever other virtuous actions he believes himself to have done, God still deems him unrighteous. But what is lost is the divine revelation that man cannot cleanse himself. For a man to be clean before God, the Lord must make him that way. To be saved and cleansed of sin, faith in God must be exercised, not faith in self. Regardless of the amount of time we may

<sup>61</sup> *Matthew Poole's Commentary, Job 9:29*

<sup>62</sup> *Job 34:9*

<sup>63</sup> *II Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: I Pet. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

<sup>64</sup> *I Cor. 6:11*

<sup>65</sup> *Barnes' Notes on the Bible, Job 9:33*

<sup>66</sup> *I John 2:1&2 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: <sup>2</sup>And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

<sup>67</sup> *I Tim. 2:5*

<sup>68</sup> *I Cor. 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

*II Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

spend washing ourselves, without God's Spirit entering and sanctifying us, we will remain unclean.<sup>63</sup> *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*<sup>64</sup>

***Job 9:32&33 For he is not a man, as I am, that I should answer him, and we should come together in judgment.***

<sup>33</sup> ***Neither is there any daysman betwixt us, that might lay his hand upon us both.***

Job again makes an appeal for his day in court. He hopes for a *daysman*, or as the commentaries suggest, "an umpire or arbiter, a mediator."<sup>65</sup> Little does Job know that Elihu will become exactly this. Elihu's ministry, though, will not help Job plead his case to God; instead, Elihu will bring God's case to Job, teaching us that God will answer men's prayers, just not always the way they think He should.

It is true that men need an arbiter, and Jesus Christ is just that for the sinner. In Him forgiveness is found, but it can never be found in ourselves. The Lord Jesus is man's advocate with God, and to stand righteous before God, all men need Him.<sup>66</sup> To understand this is to begin to move toward receiving God's salvation. For men to stand righteous before the Lord, a mediator is needed to intercede on their behalf. *For there is one God, and one mediator between God and men, the man Christ Jesus.*<sup>67</sup> Since Jesus is the mediator between God and man, if a man wants to stand righteous before God, then Christ must stand with him. In Christ men can be made righteous,<sup>68</sup> whereas through themselves they can never be.



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

Job realizes that if he had a mediator, his fear of God would dissipate and he would be free from the dread of God's justice. Job demonstrates some awareness, though: despite claiming innocence before God, without a mediator between him and the Lord, his fear would not leave. What is true of Job is true of every man: without Jesus as a mediator between us and God, a dreadful fear of God will remain, for no man can find peace with the Lord without the Son of God acquiring it for him. *For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*<sup>69</sup> It is only Jesus who can take away the fear of punishment. Only faith in Jesus, God's Son can quiet a heart of sin so it no lon-

ger fears. Until men believe in the Son of God, terror will fill their hearts when they realize they have to give account for their sins.

***Job 9:35 Then would I speak, and not fear him; but it is not so with me.***

How important and how needed this lesson is today—that fear of judgment can be removed only if there is a sincere and confident belief in Jesus, whom God has determined should reconcile us to Him. If a man comes to believe in Jesus, the torment of being unworthy of God will be removed, and instead of fearing God's judgments, the believer can set his eyes on His blessings promised through Christ. It is only with Jesus as mediator that the fear of God's judgment can be removed. *And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*<sup>70</sup>

Because of time constraints, only Job's initial response is addressed here.

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*Phil. 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

<sup>69</sup> *Col. 1:19&20*

<sup>70</sup> *1 Thess. 1:10*

*I Repent in Dust and Ashes*