

Session 7

*Job's Initial Response to Bildad*

*Job 9*

Scriptures

<i>Job 9:1-2</i>	<i>Job 9:9</i>	<i>Job 9:16</i>	<i>Job 9:24</i>
<i>Romans 8:8</i>	<i>Isaiah 40:26</i>	<i>Job 9:17</i>	<i>Job 9:25-26</i>
<i>Romans 3:20</i>	<i>Job 9:10</i>	<i>Job 9:18</i>	<i>Job 9:27</i>
<i>Phillipians 3:9</i>	<i>Job 9:11</i>	<i>Job 9:19</i>	<i>Psalms 147:3</i>
<i>Job 9:3</i>	<i>Job 42:5</i>	<i>Job 9:20</i>	<i>Job 9:28</i>
<i>Job 9:4</i>	<i>Job 9:12</i>	<i>Job 9:21</i>	<i>Job 9:29</i>
<i>Job 9:5-6</i>	<i>Job 9:13</i>	<i>Job 9:22</i>	<i>Job 9:30-31</i>
<i>II Peter 3:10</i>	<i>Job 9:14</i>	<i>Job 9:23</i>	<i>Job 9:32-33</i>
<i>Job 9:7-8</i>	<i>Job 9:15</i>	<i>Job 40:8</i>	<i>Job 9:34-35</i>

*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?*

On the charges of Bildad claiming him to be a hypocrite, Job utters these memorable and instructive words:

*But how should man be just with God?*

No greater question has ever been asked, and every truly godly man will seek the Lord for its answer.

How, then, can mortal and sinful man, which all men are at their core, ever be found worthy of a holy and eternal God?

Bildad had spoken much of Job's perceived sin, but could not provide any actual wisdom on how sinners can be accounted as righteous before God.

*Matthew Poole's Commentary, Job 9:2*

I know it is so, to wit, as you say, that God is just in all his ways, that he doth ordinarily bless the righteous, and punish the wicked.

But how should man be just? Heb. *and how*, &c.? i.e. and I know that no man is absolutely just, or can defend his righteousness, if God be severe to mark what is amiss in him.

The question Job asks is one that those conscious of their fallen nature have inquired into for ages: how can a man through his flesh and his own innate and natural ability, transform himself to be found just before a holy God?

The truth is that it is beyond his capacity to do so, since to be found acceptable unto the Lord through personal holiness is, as the Scripture reveals, completely unattainable.

In man's natural state of being in the flesh, it is impossible to gain divine justification through self-improvement.

*Romans 8:8 So then they that are in the flesh cannot please God.*

This will include even if God's law is used in an attempt to do so.

***Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.***

In this sinfully-born condition even religious education cannot help the sinner to be found just before God.

Because of this truth, that through themselves sinners cannot make themselves sufficiently righteous before God, another means for gaining righteousness is needed to be introduced.

This path resides not in man, but rather through faith in God's Son, simply because no man will be found just before the Lord, absent faith in the One He has provided to make him that way.

***Philippians 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:***

It is this *righteousness* which has God as its source, and not man, which allows for sinners to be made righteous, just, and acceptable unto God. Through then faith in the Lord Jesus Christ, the Son of God, God's righteousness can be imparted to the sinner.

Hence, though Job did not know it at this time in history, it would later be revealed with the coming of Christ, that faith in Him, and not improvement of self, is the only way for sinners to truly be justified and stand righteous before a holy, pure, and eternal God.

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

If a man is sincere and does not deceive himself, he knows that regardless of whatever sin or transgression the Lord charges him with, he will not be able to mount an adequate and proper defense to acquit himself.

Job knew, that if even one sin in a thousand were brought against him, he could not defend it, and would be righteously condemned by God.

Job is fully aware of this spiritual reality to the point of discouragement, that sinners on their own can never be found just before a holy God, simply because they could never give an account, or defend even one of their sins as acceptable to Him.

*Barnes' Notes on the Bible, Job 9:3*

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.

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

No man can match God's wisdom, neither can they His might. To contend with the Lord, Job declares, shall only result in bringing more pain and suffering upon oneself.

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

Though Job was not aware of how any could be found just before God, he was fully aware that hardening himself against the Lord was not the answer.

To harden oneself against God, is to go against all the natural and spiritual laws in the universe.

To engage in this sinful behavior cannot lead to prosperity. This includes either the prosperity of the soul, or the life.

*Barnes' Notes on the Bible, Job 9:4*

Prosperity is not found in opposing God. It is only by falling in with his arrangements and following his designs. A prosperous voyage is made by falling in with winds and currents, and not in opposing them; prosperous agriculture is carried on by coinciding with the favorable seasons of the year, and taking advantage of the dews, and rains, and sunbeams that God sends, and not in opposing them; prosperity in regard to health is found in taking advantage of the means which God gives to secure it, and not in opposing them. And the sinner in his course has no more chance of success and prosperity, than a man would have who should make it a point or principle of life always to sail against tides, and currents, and head winds; or he who should set at defiance all the laws of husbandry, and plant on a rock, or in the dead of winter; or he who should feed himself on poison rather than on nutritious food, and cultivate the nightshade rather than wheat. The great principle is, that if a man desires prosperity, he must fall in with the arrangements of God in his providence and grace; and wisdom is seen in studying these arrangements, and in yielding to them.

Pharaoh is an example of hardening the heart (Exod. 7:22), but he is just one of many who have suffered the awful consequences of resisting divine will. The religious leaders in Jesus' day also hardened themselves against the Lord, and as a result, crucified the very One sent by God to save them (Matt. 20:18-19).

At the base of a hard heart, is the stubborn desire to do one's own will. It is this hardening in pride, which God's Word warns believers to avoid at all cost, because if engaged in, the Lord has sworn concerning any who do so, *They shall not enter into my rest.*

To harden the heart against God, is to ultimately depart from Him, from which there can be no return. He who willfully hardens his heart against the Lord, shall receive as divine judgment, being eternally cut off from Him. This was true concerning Israel, even as it will prove equally true with us.

To harden the heart against submitting to divine will, can have no other result than forfeiting any chance of gaining eternal life. This hardening will include either against God, or those born of Him. For just as none can truly love the Lord without loving those born of Him, so also cannot sinners harden themselves against either the children and/or messengers of God, and still remain saved in God's sight. This was evidenced in Israel, when they were led by Korah, and both gathered and conspired against Moses and Aaron to overthrow their spiritual leadership.

***Job 9:5-6 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.***

As the Scripture reveals, the Lord's power shall one day consume the entire earth, and prompt it to be dissolved and melt with a fervent heat.

***II Peter 3:10 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.***

He Who is able to remove mountains from their bases, is easily able to remove and vanquish from the earth, all, and any, hardened in pride against His will.

*Barnes' Notes on the Bible, Job 9:5*

*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.

***Job 9:7–8 Which commandeth the sun, and it riseth not; and sealeth up the stars.  
8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.***

It is amazing that the very One Who has called us to be His own and allowed us to cry, "Abba, Father," has such spiritual power over all things.

None also can claim that they truly know the Lord, if still ignorant of His ability to either dispose of, or lift up, anything and everything He so wills, including creation itself.

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

Much knowledge has been lost concerning the study of the stars and the role they play in revealing God's glory. How also the stars foretold the coming of God's Son, as well as displaying the mercy of God which endures forever. It has been confirmed by science that the universe extends in all directions equally—no area of the heavens is more densely populated than the other, nor are there large gaps between constellations, since all are spread out equally, and fill up the entire heavens in every direction.

***Isaiah 40:26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.***

*Matthew Poole's Commentary, Isa. 40:26*

Not one faileth, either to appear when he calleth them, or to do the work to which he sends them.

The heavens are in all respects a finished work. They are God's handiwork upon which no part of the canvas has not been touched by the Lord's brush.

It is also evident in relationship to the stars, that the more artificial light increases on the earth, the more sinners become removed from the Lord's celestial lights, which themselves reveal both the Lord's power and godhead.

*Matthew Poole's Commentary, Job 9:9*

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.

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

The wonders the Lord has performed in creation are past finding out. They are too marvelous to comprehend and remain unfathomable to human understanding.

Such, then, are the works of the Lord, which remain beyond the ability of any man to either properly count, or naturally perceive. Other translations give us a more full sense of this passage.

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

(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. Literally until there is no searching out.*

(AMP) *Who does great things, [beyond understanding,] unfathomable, Yes, marvelous and wondrous things without number.*

***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. By sinners not perceiving God, they falsely assume that He is not highly involved in trying to save them.

All sinners also are naturally blind to the Lord until He chooses to reveal Himself to them.

It is also generally true that the Lord will open a man's ears before He does his eyes—that He will speak to the heart, before the eyes are brought to see Him.

***Job 42:5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.***

*Benson Commentary, Job 9:11*

*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. . . . *He passeth on also*—He goeth from place to place; from one action to another. *But I perceive him not*—He passes and acts invisibly and undiscerned.

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

Job's awareness of God's power is seen here, that if the Lord chooses to take something away, then He can in no way be hindered, nor questioned in what He has done.

God's verdicts are the final ruling, and man has neither the power to either change or appeal them.

Sinners also have both individually and collectively since the beginning of time sought to overthrow God's sovereignty, reject His will, and despise His commandments, but none have succeeded, and each have failed.

*Barnes' Notes on the Bible, Job 9:12*  
*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. 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.

In truth, every event in Job's life, whether he was aware of it or not, was according to divine will. The spiritual lessons that Job needed taught were deep and profound, and only an arduous trial purposed by the Lord could help him actually learn them.

Sadly, it is often the case that, to be brought to true sight of the Lord, the introduction of a spiritual trial is a necessary evil.

It is also only as men personally experience certain things in their life, including pain and suffering, that they can be brought to the true meaning of life. Hence, if there is no better way to come to understand our ignorance of the Lord, or the sin in ourselves, then some level of tragedy may be needed to awaken us.

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

*Barnes' Notes on the Bible, Job 9:13*  
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.

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

Job inwardly knew of his inferiority to properly approach the Lord and present sufficient spiritual wisdom to reason with Him. No man also will feel so small in God's sight, than when he is made to mount a credible defense of his sin.

Understandably, sinners are spiritually unworthy of addressing the Lord, and their innate natural timidity before Him proves this.

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

*Matthew Henry's Concise Commentary, Job 9:15*

Job is still righteous in his own eyes, ch. 32:1, 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.

Many a man has sought to maintain a stubborn belief of internal righteousness through remaining silent. Silence therefore can be as much a sign of a man refusing to hear the truth, or submit to divine will, as any outward and spoken resistance. Silence therefore does not always necessarily prove a man innocent; in fact, it generally proves him quite the opposite.

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

When men are faced with tragedy and believe it to be the Lord's doing, they often lose confidence that they can still be heard by Him.

Feeling removed from God's presence, those in pain consistently refuse to believe that God remains open to their prayers, and willing to come to their aid.

What the afflicted feel though, is not actually true, as all prayers of faith, which are in accordance with divine will, shall be both heard and answered by God.

Moreover, just because the broken do not believe that they can be healed by the Lord through prayer, does not mean that they cannot be. There are many things that God can do for a man if approached in prayer, which extend far beyond the reason of the one, who is offering the prayer.

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

Job believes that the events which had manifested themselves as storms, and which had overwhelmed his life, were without divine cause or reason.

He considered that the Lord had acted unjustly toward him, without proper cause, absent also judicial fairness.

Job foolishly thinks God an autocrat, Who had used His power impetuously and without sufficient spiritual reason.

This is a common human opinion of those who have lost their trust in God.

Viewing the Lord like the imaginary Greek gods Ares and Poseidon—who were both known and feared for their hot tempers, and who were thought to act and judge impulsively—sinners likewise often believe that God brings judgment upon their lives, without either sufficient cause, or reasonable excuse.

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

If before Job's contention with the Lord was not previously obvious, it is now. He blames Him for the torrents of assaults against his life which did not even allow him to catch his breath.

He blames the Lord for his sorrow, misery, and bitterness, and thus sees no connection to any sin, in any manner on his part.

To blame and accuse the Lord of injustice is a constant refrain of those who know not the sin in themselves.

***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. Yea, according to Job, the Lord had produced his misery, and then, to compound the injustice, He had not even given him a chance to stand trial and/or defend himself.

He had been unjustly wronged, Job foolishly surmised, and the Lord had compounded His sin, by withholding the opportunity for him to plead a fair defense.

***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 view even his carnal and sinful condition as a reason for victimization.

*Barnes' Notes on the Bible, Job 9:20*

Did a man ever yet undertake to repel the charges of guilt brought against him by his Maker, and to prove that he was innocent, in which he did not himself show the truth of what he was denying?

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

Other translations help us to more properly understand this verse.

(NLT) *"I am innocent, but it makes no difference to me— I despise my life.*

(Christian Standard Bible) *Though I am blameless, I no longer care about myself; I renounce my life.*

(Contemporary English Version) *I am not guilty, but I no longer care what happens to me.*

*Barnes' Notes on the Bible, Job 9:21*

*Yet would I not know my soul— ...* 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.

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

In an attempt to justify himself, Job lays the charge against God, that *He destroyeth both the perfect and the wicked*, that the Lord destroys good men, just as He does the bad.

Consequently, why should any man seek to walk uprightly before Him? Believing this distortion to be true, is the only way Job can reason the absence of sin in himself.

***Job 9:23 If the scourge slay suddenly, he will laugh at the trial of the innocent.***

How harsh, false, and in error are Job's words, that God laughs and disregards the cries of the innocent, when in fact harming the innocent is one of the things that the Lord declares He hates.

*Jamieson-Fausset-Brown Bible Commentary, Job 9:23*

...He laughs at (disregards; not derides) the pining away of the innocent." The only difference, says Job, between the innocent and guilty is, the latter are slain by a sudden stroke...

Such is often the case with the afflicted, who because they deem themselves as wholly innocent, subsequently blame the Lord for committing violent crimes, against them. Sinners will regularly do this, in order to maintain a righteous belief in self.

***Job 40:8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?***

So stubborn is man's desire to remain righteous in his own eyes, that he will very quickly, and with asperous judgment regularly condemn the Lord, to maintain belief in personal innocence.

Ultimately, those who view themselves as without sin, will inevitably view God as greatly evil and unfair.

None also will lay malicious and treacherous claims against the Lord more, than those who believe themselves pure in their own eyes, and righteous in their own sight.

Job's continued belief that he was *innocent* and was destroyed like the *wicked*, reveals that he undoubtedly viewed himself as without any sin, like also the Pharisee in Luke 18, who unrealistically prayed, *God, I thank thee, that I am not as other men are* (v. 11).

To the self-righteous man, though others may sin, he undoubtedly cannot. He thinks himself superior to others, and as such, views them as having need of mercy, when he does not.

***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 now accuses the Lord for the wicked ruling the earth, as if the rise of sin in man and its continued spread somehow is God's fault.

Again, viciously and erringly blaming the Lord for sin, is a common practice for those blind to the sin in themselves.

*Jamieson-Fausset-Brown Bible Commentary, Job 9:24*

If God be not the cause of these anomalies, where is the cause to be found, and who is he?

***Job 9:25–26 Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle that hasteth to the prey.***

*Cambridge Bible for Schools and Colleges, Job 9:26*

Job as usual heaps images together to picture out the brevity of his life, cf. ch. Job 7:6 seq. Here the images are new, a runner, a skiff of reed, an eagle swooping on his prey.

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

*Pulpit Commentary, Job 9:27*

Job represents himself as sometimes, for a moment, imagining that he might put aside his load of sorrow by not thinking of it. He tries, and says to himself, "I will forget," etc.; but in vain.

If men could actually forget their tragedies, then they would also falsely presume that they will not need to give account to God, for their sin.

The Lord has made man as such, that he cannot distance himself from a burdened and troubled heart, since its real purpose is often intended to bring the sinner's thoughts back to God.

Hence sin, tragedy, and pain cannot be forgotten, nor can any comfort themselves sufficiently to calm their burdened hearts, because if they could, then this would not cause them to flee sin, but rather only embrace it even more.

Hence, if men could forget their troubles, they also would forget what caused them in the first place.

Remembrance of both pain and error is therefore intended to encourage the broken to turn to the Lord, from Whom all true healing originates.

***Psalm 147:3 He healeth the broken in heart, and bindeth up their wounds.***

If men could forget their sin, and the troubling consequences it produces, then they would see no need to return to the Lord, and seek forgiveness for it.

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

Fear and guilt are common human emotions, which when sin is present, and being walked in, will only intensify.

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

*Matthew Poole's Commentary, Job 9:29*

*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 innocency, seeing God will still hold me guilty?*

Those who view themselves as victims of sin will often take the position that any labor to seek to overcome it, is vain. This is hardly a strong argument for choosing to remain in sin, but it is commonly employed when unbelievers have chosen not to exert the necessary spiritual energy, to remain trusting, and holding strong confidence in God.

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

The labor Job referred to in verse 29 is that of cleansing himself, but to truly be cleansed of sin, is God's work; it is not man's. How false also are Job's thoughts, when he states that even if he were clean, the Lord would still plunge him into a ditch.

*Barnes' Notes on the Bible, Job 9:30*

*If I wash myself with snow water—If I should make myself as pure as possible, and should become, in my view, perfectly holy. . . . The expression used here by Job, also is imitated by the Psalmist, to denote his innocence:*

*xI will wash mine hands in innocency:*

*So will I compass thine altar, O Lord. Psalm 26:6.*

*Verily I have cleansed my heart in vain,*

*And washed my hands in innocency.*

***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, but now he adds his need for a *daysman*, or “an umpire or arbiter, a mediator.” Little does Job know at this point in his trial, that Elihu would become exactly this. His ministry, Elihu’s ministry, though, would not help Job plead his case before God; rather, he would bring God’s case against Job. In the end, the Lord would answer Job’s prayer for a *daysman*, but he would not function in the manner Job actually hoped he would. Since Elihu’s ministry does not plead that there is no sin on Job’s part, but rather pleads for Job to hear him, on how Job has sinned against God.

***Job 9:34–35 Let him take his rod away from me, and let not his fear terrify me:***

<sup>35</sup> ***Then would I speak, and not fear him; but it is not so with me.***

*Pulpit Commentary, Job 9:34*

*Let him take his rod away from me; ...* Job means that it would be a part of the duty of the “daysman” to see that God’s rod was removed from him before he was called upon to plead, so that he might not labour under so erect a disadvantage as his sufferings would place him under.

Seldom do those sent by God conduct themselves in the manner that sinners think they should. Hence, just as sinners do not know God, they also do not know the real purpose of those sent in the Lord’s name. The Jews thought that Jesus as the Messiah, the King of Israel, should overthrow Rome to install His own government in its place. Yet, instead, Christ died so that the whole world, including Rome, could be forgiven for their sin.

Teaching us that when the Lord does send a mediator and/or arbitrator on His behalf, seldom do they conduct themselves as transgressors of divine will think they should. Such was the case with Christ, and such also will be the same result concerning Elihu, Job’s future *daysman*.

