

# JOB

## Chapter-By-Chapter Through The Greatest Poem in Literature

Session 8

### Job's Response to Bildad | Job 9:1-10:22

- Verses 9:1-10 contained in session 8
- Verse 9:11 - Job continues his contention that God is transcendent, here emphasizing the invisibility of God and His actions. Note that being a theologian is much like being a medical doctor, you *practice* more than you ever become and expert. God is beyond finding out, save that which has been revealed.
- Verses 9:12-13 –
  - God's transcendence is displayed in His judgment. Even the **proud helpers** are unable to stand before His judgments.
  - The modern translations do a disservice when they speak of *helpers of Rahab*. This is not Rahab the harlot (a different Strong's number), and *might* be a reference to an Egyptian god, but is best to translate as **proud**, as is also done in Job 26:12 (or *strength* in Isaiah 30:7). The context of v. 14 makes **proud** a much better translation.
- Verses 9:14-15 –
  - If **the proud helpers** cannot stand before God, Job surmises that he is even less qualified.
  - Job says, **though I were righteous...I would not answer...but I would make supplication**. This is an insightful statement, telling us:
    - Job's self-evaluation was humble, but perhaps with a false evaluation of himself (see Job 1:8).
      - The Calvinist emphasis on depravity has caused many to see themselves as *wormlike* when God's evaluation *might* be one of righteousness.
      - This is *not* to say that a "righteous" person is saved. Only that they are not utterly wicked. A person's righteousness is never the grounds upon which salvation is given.
      - Recall the 1976 Playboy Magazine interview with Jimmy Carter in which he "confessed" that he had "committed adultery in my heart many times." Such confessions are neither warranted nor helpful.
  - Job says that he **would not answer** - that is, to bring forth evidence of his own righteousness.
    - While he would not bring a defense of his righteousness, he would **make supplication to my judge**.
    - This is true humility, for it shows that Job recognizes that he is both without merit to receive God's grace but also without hope absent God's grace. He does not come with despair, but with confidence.

- Verses 9:16-33 - Job gives a litany of "if" statements, each displaying, in some manner, his *smallness* before Almighty God.
  - **If I had called** (at his own initiative), he would not have believed it if God had answered (v. 16), for, from Job's point of view, God has been harsh toward him (vv. 17-18).
  - **If I speak of strength** then God is stronger, or **of judgment** then there is no court date to plea the case (v. 19).
  - **If I justify myself** I am fooling myself (vv. 20-22).
  - **If the scourge slay suddenly** (which it had), then God appears silent and absentee as the days fly by with no assistance from Him (vv. 23-26).
  - **If I...forget my complaint** and begin to **comfort myself** (likely "eat, drink, and be merry"), then **thou wilt not hold me innocent** (vv. 27-28).
  - **If I be wicked** or **I wash myself with snow water** still God is God and I am man, **For he is not a man, as I am** (vv. 29-33).
- Verses 9:34-35 - Job longs for the day when God will **take his rod away from me**. When He does, Job will **speak, and not fear him**. But that day has not yet arrived.
- Verses 10:1-22 –
  - In a moment of **the bitterness of my soul**, Job begins to talk to God directly, pleading with Him.
  - In this prayer, he pours out the pain of his heart. He believes that his suffering has come from God's hands, and that God is sovereign and can chose to pour our suffering anytime, anywhere.
  - This is the first time Job fully verbalizes his innocence (v. 7) but also doesn't understand why an innocent man would receive such pain from God (v. 15).