

# Job 09 - Job's Reply

## II. Dialogue (Job 3:1–42:6)

### (2) First dialogue cycle (Job 4:1–14:22)

#### (B) Job's exchange with Bildad (Job 8:1–10:22)

##### (b) Job's reply (Job 9:1–10:22)

(i) Job recognizes that he cannot appeal to God due to his greatness

(9:1-12)

(ii) Job claims God is afflicting him despite his innocence (9:13-24)

(iii) Job sees no reason to pursue righteousness since God has treated him unfairly (9:25-35)

## Job 9

### (b) Job's reply (Job 9:1–10:22)

(i) Job recognizes that he cannot appeal to God due to his greatness (9:1-12)

1 Then Job responded,

1 Then Job answered,

1 This was Job's response:

1 Then Job answered and said,

2 "In truth I know that this is so; But how can a person be in the right with God?

2 "In truth I know that this is so; But how can a man be in the right before God?

2 "Indeed, I'm fully aware that this is so, but how can a person become right with God?

2 I know it is so of a truth: but how should man be just with God?

3 "If one wished to dispute with Him, He could not answer Him once in a thousand *times*.

3 "If one wished to dispute with Him, He could not answer Him once in a thousand *times*.

3 If one were to seek to argue with him, he won't be able to answer him even once in a thousand times.

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

- Job also has an inadequate theology; he accepts the principle that trouble comes only from sin

— He would have analyzed another's problems along the same line before his own trials had begun. In the long dark hours of searching his own heart he has not been able to identify any sin with which he has not already dealt.

— So his dilemma is, "I'm not aware of sin in myself, yet the trouble is there; therefore, the problem must lie with God." But Job has no way to examine God, which he states in very eloquent terms. First he says that God's wisdom is beyond man:

- 4 "Wise in heart and mighty in strength, Who has defied Him without harm?
- 4 "Wise in heart and mighty in strength, Who has defied Him without harm?
- 4 He is wise in heart and strong in will— who can be stubborn against him and succeed?
- 4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

  

- 5 "*It is God* who removes the mountains, and they do not know *how*, When He overturns them in His anger.
- 5 "*It is God* who removes the mountains, they know not *how*, When He overturns them in His anger;
- 5 "He removes mountains without their knowledge, overthrowing them in his anger.
- 5 Which removeth the mountains, and they know not: which overturneth them in his anger.

  

- 6 "*It is He* who shakes the earth from its place, And its pillars tremble;
- 6 Who shakes the earth out of its place, And its pillars tremble;
- 6 He shakes the earth from its orbit, so that its foundations shudder.
- 6 Which shaketh the earth out of her place, and the pillars thereof tremble.

  

- 7 Who commands the sun not to shine, And puts a seal on the stars;
- 7 Who commands the sun not to shine, And sets a seal upon the stars;
- 7 He commands the sun so that it doesn't shine and seals up the stars.
- 7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

  

- 8 Who alone stretches out the heavens, And tramples down the waves of the sea;
- 8 Who alone stretches out the heavens And tramples down the waves of the sea;
- 8 He alone spreads out the heavens, he walks on the waves of the sea.
- 8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

  

- 9 Who makes the Bear, Orion, and the Pleiades, And the constellations of the south.
- 9 Who makes the Bear, Orion and the Pleiades, And the chambers of the south;
- 9 He created Bear, Orion, the Pleiades, and the southern constellations.
- 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10 "It is He who does great things, the unfathomable, And wondrous works without number.

10 Who does great things, unfathomable, And wondrous works without number.

10 He does great things that cannot be explained, and awesome deeds that cannot be counted.

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

11 "If He were to pass by me, I would not see *Him*; Were He to move past *me*, I would not perceive Him.

11 "Were He to pass by me, I would not see Him; Were He to move past *me*, I would not perceive Him.

11 "If he were to pass near me, I wouldn't notice; if he moves by, I wouldn't perceive him.

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

12 "If He were to snatch away, who could restrain Him? Who could say to Him, 'What are You doing?'

12 "Were He to snatch away, who could restrain Him? Who could say to Him, 'What are You doing?'

12 Indeed, if he snatches someone<sup>4</sup> away, who could restrain him? Who can say to him, 'What are you doing?'

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

(ii) Job claims God is afflicting him despite his innocence (9:13-24)

13 "God will not turn back His anger; Beneath Him the helpers of Rahab cower.

13 "God will not turn back His anger; Beneath Him crouch the helpers of Rahab.

13 "God doesn't restrain his anger. Rahab's assistants are humiliated under him.

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

14 "How then can I answer Him, *And* choose my words before Him?

14 "How then can I answer Him, *And* choose my words before Him?

14 So how am I to answer him, choosing what I am to say to him?

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

15 "For though I were right, I could not answer; I would have to implore the mercy of my Judge.

15 "For though I were right, I could not answer; I would have to implore the mercy of my judge.

15 Even if I'm in the right, I cannot answer him. I can only appeal for mercy.

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

16 "If I called and He answered me, I could not believe that He was listening to my voice.

16 "If I called and He answered me, I could not believe that He was listening to my voice.

16 "Were I to be summoned, and he were to answer me, I wouldn't even believe that he was listening to what I have to say.

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

17 "For He bruises me with a storm And multiplies my wounds without cause.

17 "For He bruises me with a tempest And multiplies my wounds without cause.

17 For he crushes me with a storm, and keeps on wounding me for no reason.

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

18 "He will not allow me to get my breath, But He saturates me with bitterness.

18 "He will not allow me to get my breath, But saturates me with bitterness.

18 He won't let me catch my breath; instead, he fills me with bitterness.

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

19 "If *it is a matter* of power, behold, *He is* the strong one! And if *it is a matter* of justice, who can summon Him?

19 "If *it is a matter* of power, behold, *He is* the strong one! And if *it is a matter* of justice, who can summon Him?

19 "Is this a contest of strength? He is obviously stronger! Is this a matter of justice? Who can sue him?

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

20 "Though I am righteous, my mouth will condemn me; Though I am guiltless, He will declare me guilty.

20 "Though I am righteous, my mouth will condemn me; Though I am guiltless, He will declare me guilty.

20 Though I'm in the right, my own mouth will condemn me; though I'm blameless, he'll pronounce me as guilty.

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

21 "I am guiltless; I do not take notice of myself; I reject my life.  
21 "I am guiltless; I do not take notice of myself; I despise my life.  
21 "I'm blameless; I don't know myself; I despise my life.  
21 Though I were perfect, yet would I not know my soul: I would despise my life.

22 "It is *all* one; therefore I say, 'He destroys the guiltless and the wicked.'  
22 "It is *all* one; therefore I say, 'He destroys the guiltless and the wicked.'  
22 I say it's all the same— he destroys both the blameless and the guilty.  
22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

23 "If the whip kills suddenly, He mocks the despair of the innocent.  
23 "If the scourge kills suddenly, He mocks the despair of the innocent.  
23 If a calamity causes sudden death, he'll mock at the despair of the innocent.  
23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 "The earth is handed over to the wicked; He covers the faces of its judges. If *it is* not *He*, then who is it?  
24 "The earth is given into the hand of the wicked; He covers the faces of its judges. If *it is* not *He*, then who is it?  
24 A land is given into the hands of a wicked person; he covers the faces of its judges. If it is not God, then who is it?"  
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?

(iii) Job sees no reason to pursue righteousness since God has treated him unfairly (9:25-35)

25 "Now my days are swifter than a runner; They flee away, they see no good.  
25 "Now my days are swifter than a runner; They flee away, they see no good.  
25 "My days pass faster than a runner; but they pass quickly without seeing anything good.  
25 Now my days are swifter than a post: they flee away, they see no good.  
  
26 "They slip by like reed boats, Like an eagle that swoops on its prey.  
26 "They slip by like reed boats, Like an eagle that swoops on its prey.  
26 They pass by like a ship made of reeds, like an eagle swooping down on its prey.  
26 They are passed away as the swift ships: as the eagle that hasteth to the prey.  
  
27 "Though I say, 'I will forget my complaint, I will put my face in order and be cheerful,'

27 "Though I say, 'I will forget my complaint, I will leave off my *sad* countenance and be cheerful,'

27 If I were to say, 'Let me forget my complaint,' change the expression on my face, and look cheerful,

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

28 I am afraid of all my pains, I know that You will not acquit me.

28 I am afraid of all my pains, I know that You will not acquit me.

28 then I still dread all of my suffering; I know you still won't acquit me.

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

29 "I am guilty, Why then should I struggle in vain?

29 "I am accounted wicked, Why then should I toil in vain?

29 I will be condemned, so why should I wear myself out with this futility?

29 If I be wicked, why then labour I in vain?

30 "If I washed myself with snow, And cleansed my hands with lye,

30 "If I should wash myself with snow And cleanse my hands with lye,

30 "If I wash myself with water from snow, and cleanse my hands with lye,

30 If I wash myself with snow water, and make my hands never so clean;

31 Then You would plunge me into the pit, And my own clothes would loathe me.

31 Yet You would plunge me into the pit, And my own clothes would abhor me.

31 you'll still drop me into the Pit, and my own clothes will despise me.

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 "For *He is* not a man, as I am, that I may answer Him— That we may go to court together!

32 "For *He is* not a man as I am that I may answer Him, That we may go to court together.

32 He's not a man like me, so that I can answer him, or that we can enter into litigation with one another.

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

33 "There is no arbitrator between us, Who can place his hand upon us both.

33 "There is no umpire between us, Who may lay his hand upon us both.

33 There is not yet a mediator between us, who would set his hand on the two of us,

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

- Job is asking for an umpire to represent him before God, because he was unworthy to address God
- Job had a lot of problems in his life, and he didn't understand why these problems came into his life
- He wanted to get into heaven, to have access to God, to plead his case. He wanted an Advocate or an Umpire who could understand Job and his plea and relate them to God, and also someone who could understand God and relay that to Job.
- Interesting that in the oldest book of the Bible, Job understands this. The rest of Scripture, which came after Job, provides a solution to this need in the Person of Jesus Christ.
- Job desired a Man who could lay hands on both...Job the man, and God

34 "Let Him remove His rod from me, And let not the dread of Him terrify me.

34 "Let Him remove His rod from me, And let not dread of Him terrify me.

34 removing his rod from me, and not letting terror of him overwhelm me.

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

35 *"Then I would speak and not fear Him; But I am not like that in myself.*

35 *"Then I would speak and not fear Him; But I am not like that in myself.*

35 Otherwise, I would speak without being terrified of him, because I'm not like that inside myself."

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

What is needed is a mediator: one who understands us both, and who can bring us together! For the first time in this book we begin to see why God is putting Job through this protracted trial. Now Job begins to realize the terrible gulf between man and God that must be bridged by another.