

Job Chapter 9

Verses 9:1-10:22: Job did not so much respond to Bildad as to God. Here, he introduces a new theme, his need for a “mediator” to stand before Yahweh to plead his case. Job wanted an occasion to speak to God about the injustice of his suffering.

Job, in a mood of deep despair, responded to Bildad’s accusations with arguments surrounding God’s nature, also raised by Bildad, and started to rationalize something about which he would later admit he knew dangerously little. Job concluded that God is holy, wise, and strong (verses 4-10); but he wondered if He is fair (verse 22), and why He wouldn’t make Himself known to him. Before the mighty God, Job felt only despair. If God is not fair, all is hopeless, he thought.

From verses 9:1-35: As Job expressed his sense of futility about finding vindication (though I were righteous), before almighty God, he revealed something deeper. Job could not dispute with God; he could not discern God’s ways; and now he was unsure whether he could depend on God.

Job 9:1 "Then Job answered and said,"

Without taking notice of Bildad's harsh expressions and severe censures, or his unfriendliness to him. He enters directly into the argument, grants some things, confutes others, and defends himself and his conduct.

Verses 2-15: The “sea” was viewed as a force of evil in the ancient world (38:8-11), and the “Stars” were objects of worship for some. Job realized that the greatness and wisdom by which God created the world were the very things that would prevent any mere mortal from winning a case against Him (Psalm 104:2-3; Isa. 40:22).

Job 9:2 "I know [it is] so of a truth: but how should man be just with God?"

That God does not "pervert justice" (Job 8:3). But (even though I be sure of being in the right), how can a mere man assert his right, “be just” with God. The Gospel answers (Rom. 3:26).

Job was agreeing that a righteous man generally would not face these problems. We must remember in all of this, that God did not forewarn Job of the challenge of Satan. It would not have had the impact on the angels and even on us, if Job had endured these hardships, because he knew God would restore him at the end. The thing that made Job's stand for God so powerful, was the fact that he did not know. Job had made a humble statement "how should a man be just with God?" Job was saying that man was not perfect. He had attempted to live perfectly before God, and it appeared to him at this point that he must have failed in some way.

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

“Contend with Him”: Job referred to disputing one’s innocence or guilt before God as a useless endeavor. Psalm 130:3 illustrates the point, “if thou ... shouldest mark iniquities (keep record of sin) ... who shall stand (innocently in judgment)?”

Job complains that one cannot argue with an infinite God about justice; God could ask a thousand unanswerable questions.

If a man would be so foolish as to try to contend with God, the man would not be able to answer one of a thousand things that God would ask.

Job 9:4 "[He is] wise in heart, and mighty in strength: who hath hardened [himself] against him, and hath prospered?"

He is infinitely wise, and searches all men’s hearts and ways, and discovers a multitude of sins, which men’s short-sighted eyes cannot see. And therefore can charge them with innumerable evils, of which they thought themselves innocent, and sees far more malignity than men can discern in their sins.

"Mighty in strength": So that, whether men contend with God by wisdom or by strength, God will be conqueror.

"Who hath hardened himself": Obstinate contended with him. The devil promised himself that Job, in the day of his affliction, would curse and speak ill of God. But, instead of that, he sets himself to honor God and speak highly of him. As ill pained as he is, and as much as he is taken up with his own miseries, when he has occasion to mention the wisdom and power of God, he forgets his complaints, and expatiates, with a flood of eloquence, on that glorious subject.

"And hath prospered?" Job fully admits the wisdom of all that Eliphaz (Job 4:17), and Bildad (Job 8:3-6), have said, or hinted, with respect to his inability wholly to justify himself. No one has ever taken this line of absolute self-justification, and prospered.

Who is man that he should contend with God? God is all powerful. He is the source of all strength. He is Wisdom to the utmost. No man who hardens his heart against God could ever prosper.

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

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; Psalms 65:6; 114:4; 144:5; Isa. 40:12; Jer. 4:24).

"And they know not": This is evidently a Hebraism, meaning suddenly, or unexpectedly. He does it, as it were, before they are aware of it. "Let destruction come upon him at unawares," or, as it is in the Hebrew and in the margin, "which he knoweth not of."

"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.

The main thing we must see in this verse through verse 13, is that God is in total control of all the elements of the earth. Not only must we know that he is in control, but we must notice that Job knew this and he was the one who was making this statement. There will be a time, at the Word of God, when the mountains will be no more. This is spoken of clearly during the wrath of God which is yet to come.

Job 9:6 "Which shaketh the earth out of her place, and the pillars thereof tremble."

"Pillars ... tremble": In the figurative language of the day, this phrase described the supporting power that secured the position of the earth in the universe.

It is God who sends the earthquake, to cause people to repent and come to Him. The pillars are speaking of the supports for the earth's crust. We learned that a movement of rock deep beneath the earth's surface, is really what causes the earthquake.

Job 9:7 "Which commandeth the sun, and it riseth not; and stealeth up the stars."

A magnificent idea of God's power, and, of course, quite true. All the movements of the earth and of the heavenly bodies are movements which God causes, and could at any moment suspend. The sun only rises upon the earth each day because God causes it to rise. If he were once to suspend his hand, the whole universe would fall into confusion.

"And stealeth up the stars": Either covers them with a thick darkness, which their rays cannot penetrate, or otherwise renders them invisible. The idea is that God, if he pleases, can remove the stars out of man's sight, hide them away and seal them up.

The sun is no more than a container for light. There will be a time, when there will be no need for the sun or the moon.

Revelation 21:23 "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb [is] the light thereof."

Job 9:8 "Which alone spreadeth out the heavens, and treadeth upon the waves of the sea."

I.e. by his own power, without any other help.

"Spreadeth out the heavens": He spread them out like a curtain (Psalm 104:1-2). And he in a manner spreads them again every day, i.e. keeps them spread for the comfort and benefit of this

lower world. And does not roll and fold them up, as he will do in due time (see Isa. 34:4; 2 Peter 3:10; Rev. 6:14). Or, boweth down the heavens, as the same Hebrew verb is rendered (Psalm 18:9). So, it is a further description of a black and tempestuous season, wherein the heavens seem to be brought down and nearer to the earth.

"Treadeth upon the waves of the sea": I.e. represses and rules them when they rage and are tempestuous. For treading upon any thing signifies in Scripture the use of power and dominion over it (as Deut. 33:29; Job 40:12; Psalms 60:12; 91:13; Luke 10:19).

The heavens surround the earth. One of His very first creations were the heavens. Jesus showed a manifestation of His ability to tread upon the waves, when He walked on the Sea of Galilee.

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

Arcturus, Orion ... Pleiades": Three stellar constellations (compare Job 38:31-32).

"The chambers of the south": These were other constellations in the southern hemisphere, unseen by those who could see and name the 3 in the northern skies.

These are speaking of constellations in the sky. These, too, were created by God, and are under His complete control. Arcturus (the great bear), is one of the three most brilliant stars in the southern hemisphere. Orion is south of Taurus and Gemini, and is made up of a myriad of stars. Pleiades is a constellation of 7 large stars and numerous small stars. It is seen in the eastern sky. The chambers of the south are unnamed stars. It is unusual that a man in history, as early as Job, would know of the stars.

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

He adopts the very words his former antagonist, Eliphaz, had used (in Job 5:9).

Job had said this same thing in answer to Eliphaz. Job knew all of the greatness of God that Bildad had mentioned, and even more. He never questioned the greatness of God.

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

This again, is an expression Eliphaz had used (in Job 4:15). Here in words of great sublimity, Job depicts the unapproachable majesty of God omnipotent, but invisible, and shows the utter hopelessness of entering into judgment with Him. Unfortunately, though this is a proposition to which all must assent, yet none is virtually so much repudiated or practically so often contravened. Men still cast about to justify themselves before God, and will do so till the end of time. But it is in teaching such as this, that the Book of Job has laid the foundation of the Gospel by preparing for its acceptance by overthrowing man's natural and habitual standing that is grounded in himself.

This is another way of saying that God is a Spirit. The natural eye cannot see God. We may be aware of His presence, but we cannot actually see Him or touch Him with our physical hands.

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

If he determine to take away from any man his children, or servants, or estate, who is able to restrain him from doing it? Or, who dare presume to reprove him for it? And, therefore, far be it from me to quarrel with God, whereof you untruly accuse me.

The answer to this is no one. We cannot and should not, question the actions of God. Job had not questioned God in this at all.

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

“The proud helpers under him”: This is symbolic of the ancient mythological sea monster (compare 3:8; 7:12). God smiting the proud was a poetic way of saying that if the mythical monster of the sea (a metaphor for powerful, evil, chaotic forces), could not stand before God’s anger, how could Job hope to? In a battle in God’s court, he would lose. God is too strong (verses 14-19).

When the anger of God is toward those who rebel against Him, there is only one outcome. Those who rebel against Him fall.

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

If he be the Lord of earth and heaven, if he rule the sun and the stars, if he tread down the sea, if he be impalpable and irresistible, if he hold the evil power and his helpers under restraint, how should I dare to answer him? How should any mere man do so?

"And choose out my words to reason with him?" Job feels that he would be too overwhelmed to choose his terms carefully, and yet a careless word might be an unpardonable offence.

Job was saying, that under no circumstances would he try to change God's mind about anything. Job knew that God is right about everything. To reason with God would be a great error.

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

“Though I were righteous”: He means here, not sinless, but having spiritual integrity, i.e., a pure heart to love, serve and obey God.

Job was explaining that he would pray and ask God to help him, but he would not argue with God. Even a perfect righteous man, as far as a man can be, would not have the right to argue with God. God's will and His way are perfect and they are unchangeable.

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

I.e. prayed, as this word is commonly used. To wit, unto my Judge, for a favorable sentence, as he now said, and therefore it was needless here to mention the object of his calling or prayer.

"Yet would I not believe that he had hearkened unto my voice": I could not believe that God had indeed granted my desire, though he had done it. Because I am so infinitely below him, and obnoxious to him, and still full of the tokens of his displeasure. And therefore, should conclude that it was but a pleasant dream or fancy, and not a real thing (compare Psalm 126:1).

Job was saying, even if he had challenged God and God answered him, he would know that it had been the will of God all long. It would not have been the challenge of Job, but the will of God.

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

"God" that is, "would not likely be patient to hear my justification, and calmly weigh it, when he is already overwhelming me with his wrath. Breaking and crushing me (compare Gen. 3:15), where the same word is used with a very storm of calamity." The sentiment can scarcely be justified, since it breathes something of a stubborn or disobedient spirit. But this only shows that Job was not yet "made perfect through sufferings" (Heb. 2:10).

"And multiplieth my wounds without cause": A further assertion, not of absolute sinlessness, but of comparative innocence. Of the belief that he had done nothing to deserve such a terrible punishment as he is suffering (compare Job 6:24, 29).

God would not be likely to hear the complaint of Job, since the punishment of God had already begun. Job was thoroughly convinced, he had done nothing to cause this terrible calamity that had come upon him. He was right.

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

"He gives me no breathing space," that is, "no time of relaxation or refreshment. My existence is one continual misery" (compare Job 7:3-6, 13-19).

But filleth me with bitterness": Literally, with bitter things or bitterness.

Job was having great difficulty even in breathing. Somehow, he was beginning to be filled with bitterness toward life itself.

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

Or think of it, or betake myself to that, and propose to carry my point by mere force, as some men do by the power and authority they are possessed of. Alas, there is nothing to be done this

way. I am a poor, weak, and a feeble creature in body, mind, and estate. I am not able to contend with so powerful an antagonist on any account, in any way. God is strong, he is the "most strong", as some render it. He is mighty, is the Almighty; the weakness of God is stronger than men. There is no disputing with God upon the foot of strength.

"And if of judgment, who shall set me a time to plead?" If I think and propose to put things upon the foot of justice, to have the cause between us issued in that way, I cannot expect to succeed by right, any more than by might. He is so strictly just and holy, that no righteousness and holiness of mine can stand before him. He is God, and I a man, and therefore not fit to come together in judgment. And he a pure and holy Being, just and true, and without iniquity, and I a sinful polluted creature. And besides, there is none superior to him that I can appeal unto, none that can appoint a place, or fix a time, for the hearing of the cause between us. Or that can preside in judgment and determine the matter in controversy. Nay, there is not one among the creatures that can be a mediator, an arbiter or umpire. Yea not one that can be so much as employed as council, that can take the cause in hand, and plead it. And be a patron for me, and defender of me; so that, let me take what course I will, I am sure to be nonsuited and worsted (see Jer. 49:19).

This plainly was saying that Job was not strong enough to contend with God. The only strength that Job had was in the LORD.

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."

Job was affirming again that his suffering was not due to sins he was not willing to confess. Even at that, God found something to condemn him for, he felt, making it hopeless, then, to contend with God.

If Job tried to justify himself before the LORD, he would not be able to. His justification was like ours. He was just as if he had never sinned because he was forgiven of God. If a person tried to justify himself, he would sin in the process. He who says he had not sinned is a liar, and the truth is not in him. He would sin, because he would be lying. No one but Jesus Christ was ever perfect.

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

Really and truly so, not conscious of any sin in thought, word, or deed. This is only a case supposed.

"Yet would I not know my soul": I would not own myself to be so before God. I would not insist upon such perfection in his presence, as what would justify me before him. Since I am sensible the highest perfection of a creature is imperfection when compared with him. Or the sense may be, should I say I were "perfect, I should not know my own soul". I should plainly appear to be ignorant of myself, as all perfectionists are. They do not know their own souls, the plague of their hearts, the evil of their thoughts, the vanity of their minds. They do not take notice of these

things, or do not look upon them as sinful. They know not the nature of sin, and the exceeding sinfulness of it.

"I would despise my life": Even if ever so innocent, perfect, and just. His meaning is, that he would not insist upon the continuance of it on that account. He had no such value for it, such a love of life as to contend with God upon the foot of justice about it. Nor did he think it worth asking for, so mean an opinion had he entertained of it (see Job 7:16).

Job's perfection was in the LORD. Job was feeling as if he hated his own life at this point.

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

In the other things which you have spoken of, God's greatness, power, and justice, I do not contend with you; but this one thing I do, and must affirm against you.

"Therefore I said it": I did not utter it rashly, but upon deep consideration.

"He destroyeth the perfect and the wicked". God sends afflictions promiscuously upon good and bad men.

Job had concluded there was no difference. All have sinned. He was saying, it rains upon the just and the unjust. There seems to be no difference. The great difference is in the life to come.

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

If some common judgment come upon a people, which destroys both good and bad. Or if God inflicts some grievous and unexpected stroke upon a holy person.

"He will laugh at the trial of the innocent": God will be pleased to see how the same, or a similar scourge, which is the perdition of the wicked, is only the trial of the integrity, faith, and patience of the innocent. That is, of his own people, and a means of their further purification and improvement.

The scourge here, is possibly speaking of something like a war, where the good and the bad come to the same fate. It appears that Job believed God was laughing at his problem here. This was just a man in total despair speaking.

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?"

"Covereth the faces of the judges": Job here indicted God for the inequities of His world. He accused God of treating all the same way, unfairly (verses 21-23), and of even covering the eyes of earthly judges so that they would not see injustice. These are the charges that bring about God's rebuke of Job (chapters 38-41), and for which he eventually repented (42:1-6).

It appears to Job that the wicked people of this earth were set in the high places. The covering of the faces of the judges was showing that their judgement was not fair. Job believed it was God who covered the faces of the judges. Job had suddenly begun to blame God for the conditions of society. He knew if God wanted to, He could change it.

Verses 25-26: Couriers running with messages, ships cutting swiftly, and eagles swooping rapidly convey the blur of painful, meaningless days of despair that move by.

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

Or "than a runner" in a race, in order to obtain the prize. Or than one that rides post, or runs on foot to carry a message, such as were Cush and Ahimaaz. And such are generally swift of foot, or ride on swift horses, who are so employed. And yet Job says his days are swifter, or passed away more swiftly than such. Meaning either his days in general; or rather particularly his prosperous days, as Mr. Broughton interprets it. These no sooner came but they were gone.

"They flee away": Like a shadow, or a dream, or a tale that is told.

"They see no good": Or he saw, perceived, or enjoyed no good in them. Not but that he did see and enjoy much good, even much temporal good, which is what is intended; but this was no sooner had than it was taken away, that it was as if it had never been. The evil days of trouble and sorrow, in which he had no pleasure, came so quick upon him.

A post is like a letter that is sent swiftly. Job was saying that it appeared that even as a person's life began it was headed for the end. It is but for a short time at the longest. Job was so despondent at this moment, that he saw no good in life.

Job 9:26 "They are passed away as the swift ships: as the eagle [that] hasteth to the prey."

"Swift ships" The ships of reed. These skiffs, constructed of a wooden keel and the rest of reeds, are the "vessels of bulrushes" (of Isa. 18:2). They carried but one or two persons, and being light were extremely swift. The ancients were familiar with them.

"As the eagle": Which generally flies most swiftly (Deut. 28:49; Jer. 4:13; Lam. 4:19), especially when its own hunger and the sight of its prey quickens its motion.

Job was speaking of the swiftness of the passing of his life away here. The ships leave the port, not to be seen again for a long time. The eagle swoops down and gets his prey and flies away.

Verses 27-28: Job said if he promised to change to a happy mood, he would break that promise and God would add that to His list of accusations.

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

If I resolve that I will leave off complaining, and will be more cheerful, I find it all in vain. My fears and sorrows return, and all my efforts to be cheerful are ineffectual.

"I will leave off my heaviness": The word rendered "my heaviness" here denotes literally "my face." And the reference is to the sad and sorrowful countenance which he had. "If I should lay that aside, and endeavor to be cheerful."

"And comfort myself": The word rendered comfort here in Arabic means to be bright, to shine forth. And it would here be better rendered by "brighten up." We have the same expression still when we say to one who is sad and melancholy, "brighten up; be cheerful." The meaning is, that Job endeavored to appear pleasant and cheerful, but it was in vain. His sorrows pressed heavily on him, and weighed down his spirits in spite of himself, and made him sad.

Job might say that he would forget his complaint but it would still be in his heart, even if he did not utter it. He says perhaps if he did not talk about it, it would not be so heavy upon him.

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

My fears return. I dread the continuance of my griefs, and cannot close my eye to them.

"Thou wilt not hold me innocent": God will not remove my sorrows so as to furnish the evidence that I am innocent. My sufferings continue, and with them continue all the evidence on which my friends rely that I am a guilty man. In such a state of things, how can I be otherwise than sad? He was held to be guilty; he was suffering in such a way as to afford them the proof that he was so, and how could he be cheerful?

God thinks of murmuring as sin. Fear of anything except God is also sin. God wants us to trust and have faith.

Verses 29-30: "God seems to have found me guilty" Job concluded, "why then labor I in vain" Even if I make every effort to clean every aspect of my life, You will still punish me." This was deep despair and hopelessness.

Job 9:29 "[If] I be wicked, why then labor I in vain?"

Rather, I shall be guilty, that is I have to be, shall be held guilty. God has resolved so to consider me. Everywhere in these verses guilt and afflictions mean the same thing, the one being the sign of the other.

Job believed that God had already judged him and found him guilty of some sin he was not even aware of. He was asking, why he should labor to try to find out what he had done, if he was already condemned?

Job 9:30 "If I wash myself with snow water, and make my hands never so clean;"

Either by sanctification, cleansing my heart and life from all filthiness. Or rather declaratively or judicially, i.e. if I clear myself from all imputations, and fully prove my innocence before men.

"With snow water": I.e. as men cleanse their bodies, and as under the law they purified themselves, with water. Which he here calls water of snow, either because by its purity and brightness it resembled snow; or because in those dry countries, where fresh and pure water was scarce, snow water was much in use. Or because that water might be much used among them in some of their ritual purifications, as coming down from heaven.

Job 9:31 "Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Yet would God with ease undo his work, show his purity to be impure, his righteousness to be filthy rags. And thus, as it were, plunge him once again into the mire and clay from which he had sought to free himself, and hold him forth a more loathsome wretch than ever.

"And mine own clothes shall abhor me": So loathsome would he be that his very garments, stained and fouled by his disease, would shrink away from him and hate to touch him.

He was saying that all the cleansing in the world could not make him clean with God.

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

When Job said, "for he is not a man, as I am", he did not anticipate that one day God would become a Man, a "Daysman" (mediator), to bridge the gap that Job so painfully described. Fully God, Jesus could reach out one hand to His Father in heaven. Fully man, He could reach out His other hand to humanity.

"We should come together in judgment": Job acknowledges that, as a mere man, he had no right to call on God to declare his innocence or to contend with God over his innocence. Job was not arguing that he was sinless, but he didn't believe he had sinned to the extent that he deserved his severe suffering. Job held on to the same simplistic system of retribution as that of his accusers, which said that suffering was always caused by sin. And he knew he was not sinless, but he couldn't identify any unconfessed or un-repenting sins. "Where is mercy?" he wondered.

God is not a man, except in Jesus Christ who took on the form of man that He might experience man's problems.

Verses 33-35: "Neither is there any daysman betwixt us": A court official who sees both sides clearly, as well as the source of disagreement, so as to bring resolution was not found. Where was an advocate, an arbitrator, an umpire, or a referee? Was there no one to remove God's rod and call for justice?

Job 9:33 "Neither is there any daysman betwixt us, [that] might lay his hand upon us both."

"Daysman" is a mediator. Job cries out for an advocate or impartial judge who could arbitrate the case between himself and God (compare 1 Tim. 2:5).

The daysman is speaking of someone like a mediator. The High Priest (Jesus Christ), would become that Mediator between God the Father and all of mankind. He hung between heaven and earth on the cross as our Mediator. It was this Jesus who put mankind back into right standing with God.

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

Not his government over him, of which the rod or scepter is a sign. Job did not want to be freed from that. But, his rod of affliction, or stroke, as the Targum. The stroke of his hand, which, though a fatherly chastisement, lay heavy upon him, and depressed his spirits. So that he could not, while it was on him, reason so freely about things as he thought he could if it was removed. And for which he here prays:

"And let not his fear terrify me": Not the fear of him as a father, which is not terrifying, but the fear of him as a judge. The terror of his majesty, the dread of his wrath and vengeance, the fearful apprehensions he had of him as a God of strict justice. That would by no means clear the guilty, yea, would not hold him innocent, though he was with respect to the charge of his friends. Being now without those views of him as a God gracious and merciful. To these words Elihu seeks to have respect (Job 33:6).

His rod was taken away from mankind when Jesus took our stripes, and took our sin upon his body on the cross. All of these things Job was asking for, occurred for us in Jesus.

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

I.e. I would speak freely for myself, being freed from the dread of his majesty, which takes away my spirit and courage, and stops my mouth.

"But it is not so with me": I am not free from his terror, and therefore cannot and dare not plead my cause boldly with him. And so have nothing else to do but to renew my complaints; as he does in the next words. Others thus, but I am not so with myself, i.e. I am in a manner beside myself, distracted with the terrors of God upon me. Or rather, for I am not so with myself, or in my own conscience, as I perceive I am in your eyes. To wit, a hypocrite and ungodly man. So this is a reason why he could speak to God without slavish fear, because he was conscious to himself of his own integrity.

We can come boldly before the throne of God, because Jesus opened the way for us. Job admitted he was not in such a position with God at that time. He would wait patiently for God to change his circumstances.

Job Chapter 9 Questions

1. What must we remember about the problems that came upon Job?
2. Job was feeling that he must have _____ God in some way he was unaware of.
3. It would be a _____ thing for man to contend with God.
4. No man who hardens his heart against God could ever _____.
5. From verse 5 through 13, we must see that God is in _____ _____.
6. What is verse 6 speaking of?
7. When did Jesus manifest His control over the water?
8. What constellations that God made are mentioned by name?
9. Which one of them is called the bear?
10. Job never questioned the _____ of God.
11. Why could Job not see God?
12. We _____ and _____ question the actions of God.
13. What is the outcome, when someone rebels against Him?
14. Job explains that he would pray and ask God to help him, but he would not _____ with God.
15. Job was having great _____ in breathing.
16. The only strength that Job had was in the _____.
17. In verse 20, Job says his own _____ condemns him.
18. He who says he has not sinned is a _____.
19. It rains upon the _____ and on the _____.
20. It appears to Job that the wicked people were in _____ _____.

21. What is a post?
22. In verse 26, what did Job compare to the swiftness of life?
23. Even if Job stopped complaining out loud, he would still have the complaint in his _____.
24. God thinks of murmuring as _____.
25. Fear of anything, except God is _____.
26. How is the only way that verse 32 could be fulfilled?
27. Who is the daysman?
28. When was his rod taken away from mankind?