

**Message #12****Job 9:25-10:22**

Last week we had a weird thing that happened. Mr. Dillon, our cat, seemed to disappear. Now Mr. Dillon is a great cat and he loves to go into the basement and find these weird places to take a nap. However, usually when we call him he comes running. Well this particular day he didn't. Mary was looking for him and she looked out beyond the fence and saw something that she thought was Mr. Dillon. If it would have been Mr. Dillon, he wasn't moving so it would mean he was dead. To further add to the suspense of this, our son Adam and stopped over and he looked at the object out in the field and agreed it was probably Mr. Dillon. Now both Adam and Mary are all emotional about how Mr. Dillon got out and got killed. I looked at the same thing and said, that isn't Mr. Dillon, it is a piece of cardboard that has blown out into the field. Mr. Dillon was down in the basement, happy as a cat can be taking a nap. But it does show you how wrong you can be if you misinterpret things.

Job had three friends show up when he was hurting—Eliphaz, Bildad and Zophar. They had learned of all the terrible things that had hit Job and his friends were all making wrong assumptions that Job had done something wrong to bring this all on. Not only did they make their wrong assumptions, but they all decided to lecture Job on his need to repent.

Job not only had to deal with the horrible things he had suffered, but he also had to deal with the stupidity of these guys who were making false accusations against him and making matters worse.

**These two chapters of Job 9-10 give Job's response to Bildad.** Last time, we saw how Job maintained his awesome view of God's sovereignty. He believed that God was so sovereign that He could do whatever He wanted and we were in no position to even question God.

Now in this section he is still responding to Bildad and what he says to Bildad is this:

**MY LIFE IS IN THE SOVEREIGN HANDS OF THE SOVEREIGN GOD AND EVEN THOUGH I DO NOT UNDERSTAND WHAT IS HAPPENING TO ME, I WILL HONOR HIM AND NOT CURSE HIM; BUT I WILL DEFEND MYSELF AGAINST FALSE ACCUSATIONS AND TALK TO GOD.**

I am convinced that the whole purpose of this lengthy section of Job and all of these conversations is a satanic attempt to get Job to curse God, which he will not do. These so-called "friends" of Job are being led by Satan to say what they are saying. When you are really loving God's Word and growing in grace and knowledge, do not be surprised if some of your "old friends" come along who try to pull you away from this. That is exactly what Job's old friends were doing.

Now in this section, Job responds in two ways:

**RESPONSE #1** – Job describes his personal situation. **9:25-35**

Job begins a new train of thought in these verses. Instead of focusing on the sovereignty of God, he focuses on the hopelessness of his situation. Job gave Bildad a personal look at what was happening to him at this time. There are four descriptions he gives:

**Description #1** - His life was speeding away in days that were no good. **9:25-26**

Job compares his fleeting life to three things, all of which accomplish their desired objective—one comparison is from land, one is from sea and one is from the air.

Job compared the days of his life to a fast runner. A runner in Job's day functioned as a courier and he could cover great distances in a short amount of time. He says my life is speeding away faster than any runner and there is nothing good in my days.

Second, he compares his life to the speed of a reed or papyrus boat. These reed skiffs were made by the Egyptians. They had wooden keels and were so light they could just skim over the water.

Third, he compares his life to an eagle that rapidly moves through the air at up to 150 miles per hour.

The runner finally gets to his destination, the boat reaches its port and the eagle reaches its prey; but Job was not finding anything except hurt and pain as he neared his end. In other words, Job is saying my life is moving fast and I don't find anything good in it.

Now it is true that normally a life right with God is a pleasurable life. Normally a life right with God is the most fulfilling and satisfying life one can live. Even Jesus said I came to give an abundant life. Since all lives are like a vapor, here for a while and then gone, most of the time the happiest life is one right with God. But Job is under a unique, satanic attack and as his life rapidly sped away he found no hope.

**Description #2** - His life could not forget the bad nor find the happy. **9:27-28**

Job says to his friends, I can try to put on a happy face. I can try to forget all the bad things, I could try to be joyful, I could try to cheer up; but the problem is my pain won't let me. Job says I am at a point where "I cannot just grin and bear it."

At the end of **verse 28**, we learn that Job thought that this was some punishment for guilt and even though he could try to put on a happy face, he could not relieve the pain nor find acquittal from the situation. No amount of positive thinking could change the sovereign, judicial edicts of God.

**Description #3** - His thought is there is no point toiling, God deems me guilty. **9:29**

Job says, what's the use of trying to appeal or do anything? The fact is God has assigned my final days to be miserable days and I cannot change it. Job says "I cannot work myself out of this trouble." God, for some reason, has considered me wicked and I am under His punishment.

**Description #4** - His situation with God was not even worth trying to change. **9:30-35**

Job is saying "If God calculates me as wicked, what difference does it really make what I say or do? I could wash myself with white snow and cleanse myself with lye" in some purification ritual (**9:30**), yet God would still see the filth and his own clothing would abhor him and God would still be against him (**9:31**).

Job's friends claimed he should go to God and repent and Job says, I don't know what to repent of, but apparently God has decided to hand me this as a punishment for sin and who am I to debate with Him?

God is not someone who has to give an answer to man (**9:32**). If God hauls a person into court with some charge, there is no higher or holier judge than God. There is not one person who could stand before God and prove his innocence.

As Job says in **verse 33**, there is no umpire or arbiter who can represent Job in a case with God. Job was a man who feared God. He is innocent, yet he knows God is sovereign and can do whatever He wants and has a great case against Job.

Job longed to be reconciled to God and have the things that terrify him leave. He would love it if some arbitrator or mediator could remove the terrible rod and dread that terrified him (**verse 34**).

We are getting a glimpse here of what it would be like to be hauled into the court of God on sin charges. We need an arbitrator or we will all be cast into the eternal lake of fire. It doesn't matter how good we think we are; our righteousness is as filthy rags. Fortunately, we have an arbitrator and He is Jesus Christ. Place your faith in Him and He will settle the court case for you.

**RESPONSE #2** – Job talks to God. **10:1-22**

I find this very intriguing. Job's friends are always saying go to God and Job does. He does go to God right in front of his friends. They get to hear him talk to God. They hear how he prays. In **verse 1** it is obvious that Job is very frustrated and he decides to vent on God. He is bitter and angry and he decides to talk to God about it. There is real honesty and integrity in this:

**Statement #1** - Do not condemn me. **10:2a**

Job was always aware that he deserved condemnation because he was a sinner. God always has a right to punish sinners. But like all sinners he relied on God's judicial nature and specifically his mercy when he approached God. He appeals to God not to condemn him.

**Statement #2** - Let me know why this is happening. **10:2b**

The language here is judicial language so Job is asking God to let him know what the charges against him are. Job asks God to completely inform him of the reason for the horrific things that have hit him. He is asking God to let him understand the charges against him.

**Statement #3** - Is it right to oppress the righteous and favor the wicked ? **10:3**

Job viewed himself as the special work of God's hands. What that means is that Job viewed himself as one who, at one time, had blessed him and cared for him. Job wondered why one, who had blossomed in righteousness, was being punished and not receiving the blessings of God, and one, pursuing wickedness, was not being punished and seemingly receiving the blessings of God.

**Statement #4** - Job wants God to see things beyond a human perspective. **10:4**

Job hoped that God saw things beyond the human observations of his "friends." Job hoped God would take into consideration the way things actually were. Job is appealing to God to take a look at the internal, not just the external, and do not misjudge him as his flesh friends have.

**Statement #5** - Job hopes God understands what it is like to be a mortal man who sins.  
**10:5-6**

The life span of any human is limited and Job says I am a mere mortal, sinful man. But he asks God why do you just focus on my guilt and my sin? Job knew that God could see his sin, but he also knew that he had not committed any sin to bring all of this on himself.

Let's face it; all men are sinners, so if God is simply going to use cruel tactics of punishment against sinners He will have to target all people, not just Job.

**Statement #6** - You know I am not guilty, yet you do not deliver me. **10:7**

Now Job says—God, you know I am innocent of deserving thy wrath because of some secret sin that would require your retributive justice, yet I am not experiencing any deliverance. Job says, you are the one whom I look to for deliverance, but I am not finding it.

The only hope we have for deliverance is God and if God does not deliver us and acquit us we have no hope.

Where is the idea that the perishing can turn to God for rescue. Rescue the perishing and care for the dying were just words, not true theology anymore to Job.

**Statement #7** - You have made me, but why do you want to destroy me? **10:8-11**

Job states that God made him and formed him, so why do all of that just to make life so miserable. The language Job uses indicates that Job believed that a baby was formed as a master potter would form a fine vessel. Job says, God why did you form me to destroy me?

This is an interesting passage because Job appeals to the fact that God made humans and he made them out of clay. What that means is they are limited and weak by nature. God made us from the dust and he knows that we are not some infinite being who has all power.

Job's point to God is, take into consideration that I am a weak vessel, which is the way you made me and please deliver me.

**Statement #8** - You have given me life, lovingkindness and preservation, so it is within you to do this for me again. **10:12-13**

Job says, God, I have experienced thy grace before, why don't you let me experience it again?

**Statement #9** - If I have done wrong, I deserve to be punished. **10:14-15a**

Job says if I pursue a life of wickedness, I deserve thy wrath, thy "woe" judgments. But if I do not pursue a wicked life please grant me acquittal.

**Statement #10** - If I am righteous, I don't dare look to you because you give me hardship after hardship. **10:15b-17**

Job says if I am righteous, I cannot look to you because I am experiencing one negative thing after another. Just like **verse 16** says, God was stalking Job like a lion that attacks again and again to wear the prey down.

According to **verse 17**, God has sent fresh witnesses to even testify against him. These of course were Job's friends who showed up to rub salt in his wounds.

**Statement #11** - Why did you allow me to be born? **10:18-19**

Job wondered if God has given him life just so He could make his life miserable. Why didn't God just let him die as a baby?

Steven Lawson told of a study that a psychologist conducted in which he surveyed 3000 people and asked them this question: "What do you have to live for?" 95% of the people whom he interviewed basically said they were just enduring the present and waiting for the future. He said many people were just waiting to die (*Job*, p. 93).

That is where Job was. He had lost all hope of any happiness and he was just waiting to die.

**Statement #12** - Would you consider giving me a little joy before my dark life ends?  
**10:20-22**

Five different words are used to picture the darkness Job was experiencing. “Darkness” (hosek); “deep shadow” (salmawet); “gloom” (opel); “thick darkness” (epata) and “without order” (lo sedarim). One thing is obvious from the use of these different words; Job’s life was darker than the darkest of existences and there was no ray of light shining anywhere.

By reminding God of this, Job was hoping God would take him out of this darkness just for some brief moments and remove him from his dark and depressing existence.

### **PARTING THOUGHTS:**

- 1) There will be satanic people who will verbally try to falsely accuse you and frame you for something that really isn’t your fault. God will hold every one of them accountable for what they did with their mouth.
- 2) No matter how bad things are in our lives, we do have a right to talk to God.
- 3) No matter how bad things are, righteous people will always maintain a high view of the sovereignty of God.
- 4) When any human is hauled into God’s court, God will have a legitimate, guilty case against us all.
- 5) What we need is a mediator who can legally defend us in our court case with God—that mediator is Jesus Christ.
- 6) If you are not guilty of something, do not admit it; if you are, always admit it.