

Bible Study Job Chap. 9 thru Chap 11 8/19/15

Job 9 Job There is no Mediator

1. God's Awesome power 9:1-13
 - a. Job was aware of what Bildad had said
 - i. Knew wicked would perish
 - ii. Only compounded Job's problems why was he suffering
 - iii. Job sensed his inadequacy to present his case to God, God is awesome in his wisdom and power
 - iv. Too risky to resist God, he could move mountains, cause earthquakes, cloud over sun and the stars
 - v. In his creative powers he made stars
 - vi. Job cowers under God's invisible nature irreversible power and irresistible anger
 - vii. Reference to god's passing goes back to upstage Eliphaz's dream
2. God's Arbitrary Power 9:14-24
 - a. Since God is so great how could he possibly plead his case before God
 - b. Since he would be speechless in god's presence all he could hope for was mercy
 - i. Probably would not even get a hearing
 - c. If I were innocent and blameless now he affirmed he was blameless
 - d. Concluded what difference does it make whither blameless or wicked God would arbitrarily destroy him
 - e. Such an indiscriminate action like a scourge bringing death to the innocent and wicked Judges ruling over a nation enraged Job
 - f. Here is the first time of many where Job accused God of unfairness
 - g. As Job viewed life's injustices his and others he protested notion of his contenders that God never perverts justice
3. Job's Despair V; 9:25-35
 - a. Sensed his case was useless his days were fleeting
 - i. God held him guilty no matter what he did and no one could mediate his case
 - ii. Bemoaning the brevity of his life
 - iii. Talks about speed runner, boats and eagles (falcon)
 - b. Job's plight was great even if he tried to forget and smile. He would be still be guilty before God

- c. He thought God was so against him that he would throw him into cesspool
- d. **Could not confront God in court.**

Chapter 10: Job I would plead With God

1. Job's Challenge to God V: 10:1-7
 - a. No available to mediate; Job decides to become his own Defense Attorney
 - i. Risk was involved
 - ii. Taking his life into his own hands
 1. He was going to vent his complaint even if it meant his life
 2. Job was very bitter and it came out in this speech
 - b. Rehearsing his speech that he wanted to give to God
 - i. Burst of self-confidence to be contrasted with what we studied in last chapter (9:3,14,32)
 - ii. Says he will confront God with several questions; detailed in verses 10:2b,3,4,5,6
 - c. Yet knowing of job's innocence God still seemed to oppress him
2. Job's Reminder to God V 10:8-12
 - a. Reminded God that he created him in the womb, but now God appears to want to destroy him
 - i. Like a potter God had molded Job by his own hands
 - ii. Job said his intricate embryonic development was like the curdling of milk into cheese, given skin and flesh and knit together with bones and sinews
 1. Who has seen curdled milk
 2. Who has made cheese
 - iii. After giving Job life and watching over why should God turn against him, Job thought this was inconsistent upon God's behalf
 - iv. Through all of this; Job was on the borderline of unjustified indignation over his treatment by God.
3. Job's Blaming of God V:10:13-17
 - a. Maybe God had this in mind all along offered Job

- b. God was watching him, ready to chalk up every offense that Job did.
 - i. Do you really think that God keeps a scorecard on our activities?
 - c. In contrast to verses 10:2-7 Job now had no confidence in front of God and no boldness
 - d. Felt that God was stalking him like a lion ready to pounce upon him.
 - e. Job's innocence meant nothing to God, since he was against Job
4. Job's Request to God V 10:18-22
- a. Asked for death again; wishing he had never been born
 - b. It would have been better if he had been still born and went straight to the grave
 - c. Asked God to give him a short reprieve before he went to his grave.

Chapter 11: Zophar urges Job to repent

1. Zophar is more rude than Bildad; He was brash dogmatic who based his arguments on misapplied theology coupled with simplistic reasoning, not a true friend
2. V: 11:1-6
 - a. Zophar was furious because of Job's many idle words and his boast that he was blameless
 - b. Wished God would answer Job and give him insight into true wisdom which is difficult to penetrate
 - c. Zophar said God was letting Job off easy; giving him less punishment that he deserved
 - d. Heartless jab
3. Praise of God's Wisdom V:11:7-12
 - a. Zophar's praise of God's wisdom
 - b. Maybe trying to turn Job's words against him by saying that Job's actions are inconsistent with his theology since these verses seem to anticipate parts of God's response (38:16-18,34-38)
 - c. Zophar's doctrine is correct but misapplied
 - d. Biblical truths misapplied perverts the intent of the scriptures and misleads
 - e. Sound doctrine with love does not please the Lord (Rev. 2:2-5) Church of Ephesus Loveless church

- f. Since God is so wise Zophar reasoned certainly he knows the difference between deceitful and honest people
 - g. Though Job did not seem to notice it Zophar called him a nitwit(empty head)
 - h. Chances of Job becoming smart was about as likely as a donkey being born a man (Disney excluded)
4. Zophar' s Pleas for Job's repentance v 11:13-20
- a. Job was told to repent like other 2 friends and receive restoration
 - b. God would remove his shame and give security and confidence
 - c. Would be able to forget his troubles
 - d. Would have Joy, security, hope and rest (no more insomnia as mentioned before)
 - e. His fear would be gone and people would again look to him for leadership again.
 - f. If he did not then he would continue to decay and finally die, his eyes would fail, he would be trapped by his sin and his hope would die with him
5. These first speeches by Job's so called friends offer no comfort to Job; their generalities about God's goodness, justice, and wisdom were true their cruel charges against Job missed the mark.

They failed to see that God sometimes has other reasons for human suffering.