

Day 56 - SATURDAY: December 24th

Job 9 & 10

Job 9:1-35 NKJV

Then Job answered and said: "Truly I know it is so, But how can a man be righteous before God? If one wished to contend with Him, He could not answer Him one time out of a thousand. God is wise in heart and mighty in strength. Who has hardened himself against Him and prospered? He removes the mountains, and they do not know When He overturns them in His anger; He shakes the earth out of its place, And its pillars tremble; He commands the sun, and it does not rise; He seals off the stars; He alone spreads out the heavens, And treads on the waves of the sea; He made the Bear, Orion, and the Pleiades, And the chambers of the south; He does great things past finding out, Yes, wonders without number. If He goes by me, I do not see Him; If He moves past, I do not perceive Him; If He takes away, who can hinder Him? Who can say to Him, 'What are You doing?' God will not withdraw His anger, The allies of the proud lie prostrate beneath Him. "How then can I answer Him, And choose my words to reason with Him? For though I were righteous, I could not answer Him; I would beg mercy of my Judge. If I called and He answered me, I would not believe that He was listening to my voice. For He crushes me with a tempest, And multiplies my wounds without cause. He will not allow me to catch my breath, But fills me with bitterness. If it is a matter of strength, indeed He is strong; And if of justice, who will appoint my day in court? Though I were righteous, my own mouth would condemn me; Though I were blameless, it would prove

me perverse. "I am blameless, yet I do not know myself; I despise my life. It is all one thing; Therefore I say, 'He destroys the blameless and the wicked.' If the scourge slays suddenly, He laughs at the plight of the innocent. The earth is given into the hand of the wicked. He covers the faces of its judges. If it is not He, who else could it be? "Now my days are swifter than a runner; They flee away, they see no good. They pass by like swift ships, Like an eagle swooping on its prey. If I say, 'I will forget my complaint, I will put off my sad face and wear a smile,' I am afraid of all my sufferings; I know that You will not hold me innocent. If I am condemned, Why then do I labor in vain? If I wash myself with snow water, And cleanse my hands with soap, Yet You will plunge me into the pit, And my own clothes will abhor me. "For He is not a man, as I am, That I may answer Him, And that we should go to court together. Nor is there any mediator between us, Who may lay his hand on us both. Let Him take His rod away from me, And do not let dread of Him terrify me. Then I would speak and not fear Him, But it is not so with me.

Job 10:1-22 NKJV

"My soul loathes my life; I will give free course to my complaint, I will speak in the bitterness of my soul. I will say to God, 'Do not condemn me; Show me why You contend with me. Does it seem good to You that You should oppress, That You should despise the work of Your hands, And smile on the counsel of the wicked? Do You have eyes of flesh? Or do You see as man sees? Are Your days like the days of a mortal man? Are Your years like the days of a mighty man, That You should seek for my iniquity And search out my sin, Although You know that I

am not wicked, And there is no one who can deliver from Your hand? 'Your hands have made me and fashioned me, An intricate unity; Yet You would destroy me. Remember, I pray, that You have made me like clay. And will You turn me into dust again? Did You not pour me out like milk, And curdle me like cheese, Clothe me with skin and flesh, And knit me together with bones and sinews? You have granted me life and favor, And Your care has preserved my spirit. 'And these things You have hidden in Your heart; I know that this was with You: If I sin, then You mark me, And will not acquit me of my iniquity. If I am wicked, woe to me; Even if I am righteous, I cannot lift up my head. I am full of disgrace; See my misery! If my head is exalted, You hunt me like a fierce lion, And again You show Yourself awesome against me. You renew Your witnesses against me, And increase Your indignation toward me; Changes and war are ever with me. 'Why then have You brought me out of the womb? Oh, that I had perished and no eye had seen me! I would have been as though I had not been. I would have been carried from the womb to the grave. Are not my days few? Cease! Leave me alone, that I may take a little comfort, Before I go to the place from which I shall not return, To the land of darkness and the shadow of death, A land as dark as darkness itself, As the shadow of death, without any order, Where even the light is like darkness.' "

Daily Deep Dive:

Chapter 9:

I'll make a few comments before pasting in the UCG reading plan:

Verse 11 – I think we all have felt this way. We know God exists, we know He is perfect and Holy, yet, we can't sit and talk with Him face to face and we don't get to ask Him direct questions etc. Therefore we can feel an emptiness in that, especially in the midst of trials.

Verse 22 – 23 – Certainly Job makes some wrong statements. He feels as if God doesn't care and doesn't differentiate between the righteous and the unrighteous, but certainly that isn't true and God doesn't laugh when bad things happen to His people.

Here's the UCG reading plan for chapter 9:

“Job acknowledges that what Bildad has said is true in principle (Job 9:1-2). Yet he views himself as innocent—the intended nuance of the word "righteous" in verse 2. That is, "not absolutely sinless, but innocent of any sin comparable to his suffering" (*Nelson Study Bible*, note on verse 28).

Job's despairing point here and in what follows is to say: How can I be found innocent before God when God, who is omnipotent and the ultimate Judge, has set Himself against me? In its note on verse 3, *The Nelson Study Bible* states: "The verb *to contend* indicates that Job was considering the idea of entering a legal case against God. The prophets often used this word when speaking of God bringing a legal case against Israel (Isaiah 1:2; Micah 6:1). The Hebrew for *contend* is almost always used metaphorically in Job, referring to a 'lawsuit' between Job and God. Job's legal dilemma before the Lord, who served simultaneously as Job's judge and legal adversary (see [Job] 13:20-28), underscores the urgency and hopelessness of Job's call for a mediator to hear his case ([Job 9] v. 33). Job calculates that the chances of answering God's interrogation are very slim, one in a thousand—something God later verifies (see Job 38:1-42:6). The legal term *answer* means to respond to an accusation in court, particularly under cross-examination."

Job mentions in Job 9:9 that God is responsible for the configuration of the stars in forming constellations, a fact noted later in Amos 5:8. God will later confront Job with this fact (see Job 38:31-33). Indeed, in Job 9:10 Job acknowledges that God does great things past finding out. Job should have applied that to his own situation rather than demanding a full explanation of what God was doing. Of course, considering the unimaginable ordeal he was going through, it is completely understandable that Job was not always perfectly rational in his thinking. Auschwitz survivor Primo Levi wrote: "Imagine how a man who is deprived of everyone he loves, and at the same time of his house, his habits, his clothes, in short, of everything he possesses: he will be a hollow man, reduced to suffering and needs, forgetful of dignity and restraint, for he who loses all often easily loses himself" (*Survival in Auschwitz*, 1958).

In his anguish and confusion, Job begins to consider some disturbing notions about God. As *The Expositor's Bible Commentary* summarizes: "Would God ever treat him justly? He doubted it (vv. 14-31). Does God mock the innocent? Job thought probably so (vv. 21-24). 'If it is not he, then who is it?' (v. 24). These are hard words, but his question instead of a statement implies doubt. These words are followed in vv. 32-35 with a yearning for someone strong enough to take up his cause with God. "[END]

Chapter 10:

Verse 2 – Job wants to understand. It's so hard to suffer and not understand what God is doing and why he is allowing your suffering to take place. It would be so much easier for Job to endure if he could talk to God and have God explain the situation to him and answer his questions.

“in chapter 10 Job decided to plead his own cause and direct all his words to God. How could God who created him [with such obvious

care] want to destroy him and that without any formal charges?" (note on Job 9-10). Job wanted to know what he did that was wrong. No doubt, he had been examining himself for months and remembering that he had tried so hard to please God in every detail—to the point God said he was blameless. Considering what he endured, the wonder of all of Job's rhetoric is that he managed to stay so sane.

Regarding Job 10:17, *The Nelson Study Bible* notes: "The phrase *you renew your witnesses against me* is a legal metaphor that may refer to each new aspect of Job's illness. In the equivalent *war* metaphor, the Lord was sending *changes* or troop reinforcements against him." This could even refer to Job's friends. Perhaps Job viewed them as sent by God to condemn him further.

Job ends by asking God to leave him alone in the few days he thinks he has left before he dies. He equates death here with utter darkness (verses 20-22)." [END]