

THROUGH THE BIBLE STUDY

JOB 4-10

The trophy case at the University of North Carolina makes most schools blue with envy... *Carolina Blue*, that is. *Even the fire trucks in Chapel Hill are blue.*

North Carolina's trophy case contains 35 national championship awards - including 5 for men's basketball – and an amazing 19 for women's soccer...

The trophy case is full of plaques, and cups, and medals, and clipped nets.

In Job 1-2 we got a glimpse inside *heaven's trophy case*... and there sat Job.

God was pleased with Job. Like a proud papa He even bragged on Job's piety. God asks in 1:8 **“Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?”**

But one of heaven's visitors, Satan, was cynical of Job's devotion. He pointed out the blessings God poured out on Job. *Look at all the good stuff You've given him, why wouldn't Job serve You?* Satan suggests Job is on God's gravy train.

As long as Job is on God's payroll, riding God's coattails – as long as God serves as Job's sugar daddy - Job is not about to rock the boat.

Satan challenges God to stop the blessing – cut Job off – and Job will cut off his worship and devotion. God accepts the

challenge. In chapter 1 He lifts the hedge of protection around Job, and allows Satan to strike Job's wealth and family. His livestock and houses and ten kids were destroyed overnight.

Yet Job responded, "Empty or full... Blessed be the name of the LORD."

Once, a lady was known for never saying a negative word about anyone.

One day, some jokesters approached her and asked, "What's your opinion of the devil?" They figured even this lady wouldn't dare say a nice word about the devil. They'd finally hear her make a negative comment about someone else.

She thought for a long time – then answered, "Well, you have to admire his persistence!" Here's an example... Satan returns in chapter 2 and issues another challenge - let me touch not only his *wealth*, but his *health*... *Strike his body and he'll curse You...* God allows Satan to inflict Job with an illness - *full-body boils*.

Imagine Job, he's sitting in the ash-heap where they burned the town's trash.

This once noble man is scratching his itching-boils with a shard of pottery. Job has gone from *holding the keys of the city* to *being the sleaze of the city*.

Three of his friends join him. And for 7 days and nights they sit there with Job waiting on their friend to break his silence. Tradition prohibited bystanders from talking before the grieving man spoke. Job finally breaks the ice in chapter 3...

That's when his "so-called friends" take their turns addressing Job's calamity. These men utter eight speeches followed by Job's eight rebuttals.

Eliphaz tries to be diplomatic, so we'll call him **Eliphaz the eloquent**.

Bildad is dogmatic. He speaks his mind. I'll call him, **Bildad the brutal**.

Zophar is downright mean and hostile. He gets labeled **Zophar the zealous**.

Eliphaz was probably the oldest, so he goes first...

Chapter 4, "Then Eliphaz the Temanite answered and said: "If one attempts a word with you, will you become weary? But who can withhold himself from speaking?" Eliphaz begins by acknowledging Job's fragile state. Poor Job probably isn't up for a conversation, but Eliphaz can't refrain...

I've heard it said, "There are two kinds of people in the world: Those who have something to say and those who have to say something." Eliphaz is one of the latter. *He's got to speak to Job... ready or not.*

"Surely you have instructed many, and you have strengthened weak hands.

Your words have upheld him who was stumbling, and you have strengthened the feeble knees; but now it comes upon you, and you are weary; it touches you, and you are troubled." Job gave advice to others, now he needs good counsel...

"Is not your reverence your confidence? And the integrity of your ways your hope?" Job is an honest man. Eliphaz has

high hopes. When Job is shown the error of his ways he'll admit it, repent, and immediately his plight will improve.

Verse 7 "Remember now, who ever perished being innocent? Or where were the upright ever cut off?" Eliphaz is saying, "*The kind of calamity Job has suffered just doesn't happen to righteous people...*" Job must've committed a horrible sin.

And Eliphaz says it as if it's the obvious, non-debatable, self-evident truth.

Here's what happens for the next 28 chapters... Eliphaz, Bildad, and Zophar try to impose on their friend, Job, *a faulty theology*. They're strict adherents to what I call "**A Kindergarten Theology.**" If you face trouble, or sickness, or any kind of loss it means you've sinned in some way and you're being punished for that sin.

Elphaz and his friends assume that suffering is always God's way of judging evil – while wealth and health are always God's reward for righteousness.

Tragically, there are Christians today who hold to this same faulty theology.

Just watch the Trinity Broadcasting Network... most of the teachers preaches a kindergarten theology. Do the right thing, and you'll be rich – you'll be healthy and happy – you'll be driving a Lexus in no time. *Believers prosper and sinners suffer.*

Trust me, Paul and Jan would have never invited Job onto their show!

In Robert Schuller's *"Possibility Thinker's Bible"* only 14 verses in the book of Job are highlighted. Job's message doesn't resonate with many Christians.

I have a friend who suffers from chronic asthma. She's a godly lady – a woman of prayer – yet her Christian friends insisted her suffering was a result of some sin in her life. Her friends – like Job's friends - went to great efforts to *pin a sin* on her.

It reminds of a Peanuts cartoon strip...

Snoopy is standing next to his doghouse – it's been burned to the ground by a fire. He's sobbing, "I've lost my pool, my Van Gogh, all my keepsakes."

Lucy approaches him and snaps at him, "I can tell you why your house burned down... YOU SINNED!" Snoopy responds with one of the best theological answers ever uttered – he says, "Pssssspppppp!" Soon Job is going to join in with Snoopy.

Eliphaz continues in verse 8, "Even as I have seen, those who plow iniquity and sow trouble reap the same." *Trouble doesn't just sprout out of nowhere.*

You reap what you sow. Job's trouble is the result of the seeds of sin.

Notice too, Eliphaz says, "Even as I have seen..." He's basing his beliefs and opinions on his own personal experience – this can prove to be dangerous.

Just because a set of circumstances in my life panned out a certain way - it doesn't mean life will turn out the exact same way for everyone, every time.

It's like the rare situation where the guy in the automobile accident gets thrown from the car just before it explodes - *because he wasn't wearing his seatbelt.*

Now despite the statistics that prove otherwise – this guy is adamant! It's safer to ride without a seatbelt. Hey, just because it panned out a certain way for you don't think it'll work that way the next time – or be the same for everyone.

When did one man's experience or observation become normative for us all?

It's like the guy who says he spoke in tongues when he was filled with the Holy Spirit. Thus, if you don't speak in tongues you haven't been filled with the Spirit.

Hey, truth needs to be based on God's Word not on human experience.

“By the blast of God they perish, and by the breath of His anger they are consumed.” Sin angers God. And God is quick to blast them with judgment.

To Eliphaz this explains Job's overnight destruction – it was a blast from God.

“The roaring of the lion, the voice of the fierce lion, and the teeth of the young lions are broken. The old lion perishes for lack of prey, and the cubs of the lioness are scattered.” God judges the king of beasts. He can bring judgment on Job.

Verse 12 "Now a word was secretly brought to me, and my ear received a whisper of it. In disquieting thoughts from the visions of the night, when deep sleep falls on men, fear came upon me, and trembling, which made all my bones shake."

In other words, Eliphaz had a dream. It sounds more like a nightmare.

Here Eliphaz pulls a dirty trick. He pulls out the ole supernatural trump card.

At first he appealed to what he had seen – his ordinary experiences. But now he claims to have had a dream. An angel from the spiritual realm spoke to him.

This is the favorite technique of the spiritual intimidator. How do you argue with supernatural revelation? How can you debate with the words of an angel?

Of course, I hope you're smart enough not to get bullied around by this kind of tactic. In Galatians 1:8 Paul tells us, "even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed."

Angels can lie. Dreams and visions are suspect. If an angelic communication - or a personal experience - isn't backed up by the Bible it should be rejected.

Eliphaz continues to relay his dream, "Then a spirit passed before my face; the hair on my body stood up." The fact his hair stiffened up made it seem more real.

We also use this expression, "I was so scared the hair on my neck stood up."

If you want to get a point across to me and make it authoritative I'd prefer you show me chapter and verse – not the hair standing up on the back of your neck.

Eliphaz says of the spirit, “It stood still, but I could not discern its appearance, a form was before my eyes; there was silence...” It could've been a demon.

“Then I heard a voice saying: 'Can a mortal be more righteous than God? Can a man be more pure than his Maker?’” Understand what's happening here... Eliphaz' faulty, kindergarten theology has backed him into a corner.

Job has asserted his innocence – yet according to Kindergarten theology you're left with only one of two options... either *Job failed* or *God is a failure*.

And he's not about to say God is a failure - so he says Job must've sinned.

Recall what Jesus said in John 8, “The truth will make you free.” It's equally true that a faulty, erroneous theology will trap you and force you into drawing harmful, guilt-producing conclusions. Bad theology makes for bad living.

In verses 18-21 Eliphaz tells Job if God judges angels who sin how much more will He judge humans. God breaks the wicked in pieces - which is exactly what's happened to Job. The implication is... *Job must have some sin to confess*.

Chapter 5, “Call out now; is there anyone who will answer you? And to which of the holy ones will you turn? For wrath kills a foolish man, and envy slays a simple one. I have seen

the foolish taking root, but suddenly I cursed his dwelling place.”

For short times evil men might seem to stabilize and prosper... but not for long.

“His sons are far from safety, they are crushed in the gate, and there is no deliverer.” Implied is Job’s sons were also crushed because of their father’s sin.

Verse 5 “Because the hungry eat up his harvest, taking it even from the thorns, and a snare snatches their substance. For affliction does not come from the dust, nor does trouble spring from the ground...” There’s a reason calamity strikes.

Eliphaz says affliction and judgment doesn’t just happen at random.

“Yet man is born to trouble, as the sparks fly upward.” A lot of what Eliphaz says is true. Here he reiterates man’s rebellious nature. We’re born sinners. From birth we’re stirring up trouble. We create friction and spark conflict.

This verse reminds me of a song by George Thorogood and the Destroyers. It’s not exactly a Christian song, but it amplifies verse 7. It’s called “Bad to the Bone.”

“On the day I was born, the nurses all gathered round. They gazed in wide wonder at the joy they had found. The head nurse spoke up, said “Leave this one alone.” She could tell right away, I was bad to the bone.” That’s not only true of George Thorogood, but you and me. We’re all bad to the bone.

Verse 8 "But as for me, I would seek God, and to God I would commit my cause - Who does great things, and unsearchable, marvelous things without number." He's calling on Job to turn to God, as if Job had turned from Him.

In verses 10-16 Eliphaz mentions the obvious... God sends the rain - exalts the humble - frustrates the crafty. He saves the needy and gives the poor man hope.

Eliphaz is preaching to the choir. Job feels like a sinner at an altar call. He's being sold on what he already believes. He already loves and serves God.

Verse 17 "Behold, happy is the man whom God corrects; therefore do not despise the chastening of the Almighty." We're told the same in Hebrews 12:5, "Do not despise the chastening of the LORD, nor be discouraged when you are rebuked by Him; for whom the LORD loves He chastens, and scourges every son whom He receives." Hey, like any good father, God spans his kids.

Job just didn't need a spanking. He hadn't even broken the curfew.

"For He bruises, but He binds up; He wounds, but His hands make whole."

Never forget this verse when God takes you to the woodshed. Compared to His times of blessing, God's discipline is always short lived. He has a purpose for our brokenness. If we're to be used we have to be broken. But he's quick to bind up.

I'll never forget when Nick was 5 years old. One day he pushed me to the brink. Finally, I sent him to his room, while I went to fetch the dreaded wooden spoon.

I was just about to dish out the discipline, when Nick looked up at me through his big, blue teary eyes, and with a quivering voice he asked me, "Dad, when you finish spanking me will you give me a great big hug?" My heart melted.

What an anger-diffusing, daddy-disarming, mercy-motivating comment for a child to make. And being the loving father I am, guess how I responded?

I laid down the spoon, knelt by his side, and said, "Son, you know daddy will give you a big hug... right AFTER you get the spanking you deserve!" And I laid the wood to the rump. A loving God binds and heals, but He also disciplines.

Verse 19, "He shall deliver you in six troubles, yes, in seven no evil shall touch you." In other words, God is faithful to us... time after time after time... times 7...

"In famine He shall redeem you from death, and in war from the power of the sword. You shall be hidden from the scourge of the tongue (recall this verse when folks gossip about you), and you shall not be afraid of destruction when it comes."

In the rest of chapter 5, Eliphaz points out that God can bring peace and order to a chaotic life. He can enlarge families and let men live to ripe old ages. In short, God is good. He gives good gifts... *so why has He chosen Job for hardship?*

In chapter 6 Job responds to Eliphaz. “Then Job answered and said: "Oh, that my grief were fully weighed, and my calamity laid with it on the scales! For then it would be heavier than the sand of the sea - therefore my words have been rash.”

What vivid imagery. Can you think of anything in nature as heavy as wet sand? Job says if his grief were weighed it would be as heavy as the sand of the sea.

“For the arrows of the Almighty are within me; my spirit drinks in their poison; the terrors of God are arrayed against me.” Job admits he’s been shot at.

The Almighty has used him for target practice... he just doesn’t know why?

“Does the wild donkey bray when it has grass, or does the ox low over its fodder?” Eliphaz has approached Job like he doesn’t know there’s a problem.

Of course there’s a problem – why do you think Job is braying like a donkey?

“Can flavorless food be eaten without salt? Or is there any taste in the white of an egg? My soul refuses to touch them; they are as loathsome food to me.”

Eliphaz’ counsel had been as satisfying and tasty as salt-less food and egg whites. Job had listened to Eliphaz drone on for two chapters. He was bored.

"Oh, that I might have my request, that God would grant me the thing that I long for!" In other words, if God would just tell

me why – give me the reason for my calamity – then God could just finish me off. He could go ahead and kill me.

Verse 9 “That it would please God to crush me, that He would loose His hand and cut me off! Then I would still have comfort; though in anguish, I would exult, He will not spare; for I have not concealed the words of the Holy One.”

Job is saying, *at least I would know*. I would have comfort in my anguish.

Here’s the secret of a good automobile mechanic. He does a great job of thoroughly explaining why he’s about to charge you through the wazoo. But at least you know what He’s up to. It gives you comfort in your anguish. But if he just plops a bill for \$1000 in your lap without an explanation sparks will fly.

Job is so upset because he’s paying the bill without the explanation.

"What strength do I have, that I should hope? And what is my end, that I should prolong my life? Is my strength the strength of stones? Or is my flesh bronze?

Is my help not within me? And is success driven from me?"
Job is saying, “Don’t you see what a sad state I’m in. I could use comfort from my friend.”

“To him who is afflicted, kindness should be shown by his friend, even though he forsakes the fear of the Almighty.” Not that Job had, but even if he’d forsaken God, his incredible pain might warrant some sympathy and pity from his friends.

He talks about their fickleness in verses 15-19. He compares them to the water run-offs that fill up in the springtime, only to dry up and disappear in the summer.

In verse 22 Job asks his friends - “Did I ever say, 'Bring something to me'? Or, 'Offer a bribe for me from your wealth'? Or, 'Deliver me from the enemy's hand'? Or, 'Redeem me from the hand of oppressors'?” Job had never asked for their help? They just busted into his life and started volunteering their counsel?

He challenges them in verse 24, “Teach me, and I will hold my tongue; cause me to understand wherein I have erred.” Give me some truth and I’ll listen.

“How forceful are right words! But what does your arguing prove?” Eliphaz had spoken *eloquently*, but *ignorantly*. And he’s not the only one to speak as such. It’s a common problem – *eloquent but ignorant*. Always beware of a smooth talker.

It’s not how a man speaks - but what he actually says - that counts.

Verse 26 “Do you intend to rebuke my words, and the speeches of a desperate one, which are as wind? Yes, you overwhelm the fatherless, and you undermine your friend.” Job felt abandoned by his heavenly Father. *Where was God?*

Of course, God had gone nowhere. As we’ll discover, God was waiting on Job and his pals to shut-up. God will appear to Job, but not in the way Job expected.

Verse 28 “Now therefore, be pleased to look at me; for I would never lie to your face. Yield now, let there be no injustice! Yes, concede, my righteousness still stands! Is there injustice on my tongue? Cannot my taste discern the unsavory?”

Job is not lying... he’s an innocent man. His righteousness still stands.

Chapter 7 is Job’s... “Is there not a time of hard service for man on earth?” In other words, I know life is hard. We’re not promised a bed of roses.

“Are not his days also like the days of a hired man?” We’re all blue-collar.

“Like a servant who earnestly desires the shade, and like a hired man who eagerly looks for his wages, so I have been allotted months of futility, and wearisome nights have been appointed to me.” He’s labored like a dog.

Notice too, his suffering has apparently gone on for “months of futility.” We don’t know how long Job suffered – but it was more than days or weeks.

“When I lie down, I say, 'When shall I arise, and the night be ended?' For I have had my fill of tossing till dawn...” Job hates the night. At night he’s all alone with only himself. There’s nothing to preoccupy or distract him. He tosses all night.

“My flesh is caked with worms and dust, my skin is cracked and breaks out afresh.” His boils were just symptomatic of a more far-reaching ailment.

"My days are swifter than a weaver's shuttle, and are spent without hope." His nights seem to never end, but his days fly by without hope of healing or change.

"Oh, remember that my life is a breath! My eye will never again see good." Of course this isn't true. In the end Job is receives twice the blessing he had before.

"The eye of him who sees me will see me no more; while your eyes are upon me, I shall no longer be." Job believes he's about to die. "As the cloud disappears and vanishes away, so he who goes down to the grave does not come up. He shall never return to his house, nor shall his place know him anymore."

Verse 11 marks a turning point. "Therefore I will not restrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul."

Did you know the word "*complain*" occurs more times in the book of Job than in any other book of the Bible? More than half the complaints in Scripture fall from the lips of Job. *He thinks he's going to die so he might as well speak his mind.*

It's sad, but from this point onward, you see a bitterness growing in Job.

Job loses perspective. He forgets who God is - His holiness, His righteousness, His justice. He becomes *bold and brash*. As he questions God - in his estimation - *Job becomes bigger and bigger*, while *God becomes smaller and smaller*.

It's been said, "*In asking why, Job loses his way!*" Job cops an attitude! Job loses his reverence and respect for God. *Arrogance* replaces Job's *innocence*.

Verse 12 “Am I a sea, or a sea serpent, that You set a guard over me?”

When I say, 'My bed will comfort me, my couch will ease my complaint,' Then You scare me with dreams and terrify me with visions, so that my soul chooses strangling and death rather than my body.” I have a terrible time going to sleep, but when I do finally doze off my soul is haunted by frightening nightmares.

“I loathe my life; I would not live forever.” If I found the fountain of youth I wouldn't drink the poison. I hate life and the sooner I die the better.

“Let me alone, for my days are but a breath.” In verses 17-19 Job cries out for God to leave him alone. Why does he visit him and test him. Just let him die.

In verse 20 Job comes back to his complaint. “Have I sinned?” Tell me how I've sinned? “What have I done to You, O watcher of men? Why have You set me as Your target, so that I am a burden to myself?” Job accuses God of child-abuse.

He's been using Job for target practice. Why is God just tormenting him?

“Why then do You not pardon my transgression, and take away my iniquity?” Job hasn't been forgiven because up until now he hasn't sinned. “For now I will lie down in the dust, and You will seek me diligently, but I will no longer be.”

In chapter 8, it's Bildad's turn to step up to the microphone...

“Then Bildad the Shuhite answered and said: “How long will you speak these things, and the words of your mouth be like a strong wind?” Recall we nicknamed Bildad “the brutal.” He doesn't beat around the bush. He says what he thinks.

In his opening words, he tells Job that he's full of hot air – “a strong wind.”

“Does God subvert judgment? Or does the Almighty pervert justice?”

Remember, Bildad and Eliphaz were on the same page theologically.

They both ascribed to **Kindergarten Theology**. In short, God sees to it that bad stuff happens to bad people, and good stuff happens to good people.

And God is always fair. Like a parent it's His job to consistently enforce the rules. Step out of line - He spans you. Do the right thing - He rewards you...

So if the *wicked prosper* or *righteous suffer* it means God has been unfair.

Again, in Bildad's theology he only has two options... Either God is unjust, or Job sinned... And rightly so, Bildad won't consider the possibility God is unfair.

He asks, “Does God subvert judgment? Does the Almighty pervert justice?”

Here's why this **Kindergarten Theology** needs to grow up. It doesn't take into account God's sovereignty. God is a big

God. He's not a machine that always yields predictable results. Often God has purposes we know nothing about.

Certainly, it pays to be good and godly, but payday doesn't always come in this life. In the here and now catastrophe can strike even the godliest among us. Difficulties can hit without explanation. *Faith doesn't always get a reason.*

Never forget the real reason for Job's suffering was hidden in the heavens. There is another reason. There is another option. Job just doesn't see it...

Bildad continues his ignorance. Verse 4 "If your sons have sinned against Him, He has cast them away for their transgression." *Suffering is just proof of sinning.*

"If you would earnestly seek God and make your supplication to the Almighty, if you were pure and upright, surely now He would awake for you, and prosper your rightful dwelling place. Though your beginning was small, yet your latter end would increase abundantly." *Job if you'll just confess your sin everything will be okay.*

"For inquire, please, of the former age, and consider the things discovered by their fathers; for we were born yesterday, and know nothing, because our days on earth are a shadow. Will they not teach you and tell you, and utter words from their heart?" Recall Eliphaz appealed to *experience* – then *dreams*. Now Bildad bases his theology on *tradition*. Not the Word of God – but words of generations past.

This is the mistake the Roman Catholic Church has made. Their theology is based on the church fathers. They've elevated tradition to the level of Scripture.

In verses 11-22 Bildad says nothing grows apart from its environment. "Can the papyrus grow up without a marsh? Can the reeds flourish without water?" Likewise Job should pay attention to the tradition and wisdom of his forefathers...

Verse 21 concludes that if Job learns from tradition, his lips will rejoice again.

Chapter 9 "Then Job answered and said: "Truly I know it is so, but how can a man be righteous before God?" Job understands no one is truly righteous before God. He realizes he's sinned. Job just knows his sin didn't cause his calamity.

Job still realizes the greatness and supremacy of God... He says...

"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?" A man's arms are too short to box with God.

"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..."

In the days of Joshua God will command the sun stay still and it obeyed.

“He alone spreads out the heavens, and treads on the waves of the sea...”

This is why Jesus’ walking on the water was such an incredible miracle. Not only did it show His power over nature. It revealed that He was God.

As Job points out, “God alone treads on the waves of the sea...”

Verse 9, God “made the Bear, Orion, and the Pleiades, and the chambers of the south...” These are constellations known to us today by the same names.

Astronomy is the oldest of all the sciences and Job is the oldest Bible book.

Bible scholars believe astronomy dates back to Garden of Eden. Genesis 1 tells us God created the stars not only for “seasons,” but as “signs.” Some folks believe the zodiac, and its constellations, once told the story of redemption.

The first sign of the ancient Zodiac was **Virgo** – or **the virgin** – which is how the Gospel begins – when a virgin conceives. The last sign of the zodiac is **Leo** – the **lion** – and Jesus will return to rule this world as the Lion of the Tribe of Judah.

Obviously, the meaning of the zodiac has since been corrupted - probably at the tower of Babel. The Babylonians were the earliest star-worshippers. By the time of Moses, God forbid His people from seeking the stars for guidance.

But it’s possible that in Job’s day the stars still carried divine meaning.

Job continues, “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?' No one questions God or tracks His whereabouts. He answers to no one.

“God will not withdraw His anger, the allies of the proud lie prostrate beneath Him.” “The proud” is the Hebrew name “**Rahab**.” It’s another name for Leviathan, the serpent, who’s associated with Satan. Here Job sees Satan under God’s feet.

Verse 14 “How then can I answer Him, and choose my words to reason with Him?” Job wants a conversation with God. He has some questions for Him. But if you can’t see God, or perceive Him when He passes – how can you talk to 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.

The reality is hitting Job, even if he could speak with God who is he to converse with the Almighty. Before God he’d end up a blubbering idiot.

Yet, "I am blameless, yet I do not know myself; I despise my life."

Despite his comprehension of God's grandeur and the realization of his own inadequacies Job still maintains his innocence. He says, "I am blameless..."

"It is all one thing; therefore I say, 'He destroys the blameless and the wicked.' Job is saying that in the end God is sovereign over the righteous 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."

Job states what his friends won't admit, **life isn't always fair**. And apparently, God doesn't care to always make it fair. 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." Job isn't going to just pretend. He's not going to slap on a happy face and ignore what troubles him.

He wants to know why! "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."

Verse 32 "For (God) 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 is a man – and in essence, he’s up against God. He can’t argue with God.

He needs a Mediator - a go-between - someone who can lay hands on both he and God – who’s perfect in the eyes of God - yet understands the heart of Job.

All men have the same need, and God eventually supplies mankind a Mediator. The world will wait for Jesus. But in the meantime Job is left to defend himself.

Chapter 10, "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.'" Over and over Job wants to know why.

It’s been said, "Trials will make you *better or bitter*." They made Job bitter.

"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?" Job mistakes God’s patience with the wicked, as approval of their sin. God doesn’t always judge the wicked in this life because He wants to give them time to repent.

In verses 4-6 Job is upset that God smiles at the wicked while he spends his time condemning Job - even though, verse 7, **“You know that I am not wicked...”**

Verse 8 **‘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?’** Job marvels at the miracle of life - the intricacies of the human body.

“You have granted me life and favor, and Your care has preserved my spirit.” Job glories in God’s creation... he just wonders what’s the purpose of his life?

Job concludes in verse 13, **‘And these things You have hidden in Your heart...’**

God has hidden from Job the answers he seeks. Instead God hunts him down like a lion... Once more, through the rest of chapter 10 Job despairs of his life.

In verse 20 he tells his counselors to bug off - **“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.” Job wants a little peace and quiet before he dies.

Sadly, that's not what he gets... In chapter 12, Zophar speaks up...