

“How Should Man Be Just with God?”

Job 9:1-35

One thing to keep in mind in Job’s first response to Bildad is that he was responding to Bildad about what Bildad had accused him of, namely, of being a hypocrite and living in sin. Job is simply being factual and truthful in his response, pointing out that God is absolutely just, and can do what He wants with His creation, even if it is perceived by man as being unjust.

Another point to keep in mind as you read this chapter, as well as other parts of the book of Job, is that Job is describing here what man thinks it takes to be just with God. Eliphaz and Bildad had both pointed to the outward experiences of Job as being an indication of his righteousness. Job’s argument is on that same vein – considering all the evidence of outward experience, there is no human way possible for man to be just with God. And that is the testament of the rest of Scripture, as well. There had to be another way – that way is Christ, our Redeemer.

So then, how should man be just with God:

I. BY CONSIDERING HOW GREAT GOD IS – VS. 1-10

A. Job begins his answer to Bildad with the acknowledgment of what Bildad had said about the justice of God being true, but then begins to ask the question to his friends as to how, then, is man supposed to be justified.

B. The first point Job makes about the greatness of God is that even if we try and make an argument in our favor, God is so much wiser than we that we would have no answer against His arguments – vs. 3.

C. Then, in verses 4-10 are some great truths about the Creator:

1. Vs. 4 – wise and mighty
2. Vs. 5-6 – power over the earth itself
3. Vs. 7-9 – power over the heavenly bodies
4. Vs. 10 – His power is without boundaries and beyond human comprehending

II. BY CONSIDERING HOW WICKED MAN IS – VS. 11-24

A. Job then points out, as compared to the greatness of God, man is nothing.

B. Vs. 11 – He is beyond our human perception – without the intervention on God’s part into our hearts by way of the Holy Spirit, we could never know Him.

C. Vs. 12 – unjust man has no right to question God, no matter what He does. This is applicable today, in our culture, where it seems that everyone, including true believers, question God on just about everything that He does and says.

D. Job then, in the next few verses, shows that even he, as close to God as he was

before all this happened, would not dare question God (vs. 13-18) for he was still just a sinner.

1. In verse 13 he points out that no man, no matter who they are, can withstand the “anger” of the Lord (that’s why the Bible says so much about fearing God).
2. Verses 14-15 are in poetic structure of comparison (something found in the other poetical books) – if no one can stand against God, there is no way he could, no matter how good he was.
3. In verses 16-18 he is saying that even if God had answered him audibly, he would not have responded because he didn’t feel himself worthy of a response, based upon his circumstances.

E. Then, Job compares his righteousness to the righteousness of God and finds that he falls far short, as does every person on earth – vs. 19-21.

Isaiah 64:6

⁶ But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Romans 3:10-11

¹⁰ As it is written, There is none righteous, no, not one:

¹¹ There is none that understandeth, there is none that seeketh after God.

Romans 3:23

²³ For all have sinned, and come short of the glory of God;

F. And, he concludes this point by stating to Eliphaz and Bildad (and the others that were there) that God treats all men the same. This, as well as much of what Job says in this response and the other remarks he makes throughout this book, is given from a purely human viewpoint – without regard for theology or doctrine. These are just simple human observations.

1. Vs. 22 – even if they are deemed “perfect” (the morally and ethically pure) they are the same in God’s sight – no better than the “wicked.” Solomon, in Ecclesiastes, comes to the same conclusions when viewing life without regard for God or grace.

[Ecclesiastes 9:1–3](#)

¹ For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.

² All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

³ This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their

heart while they live, and after that they go to the dead.

2. Vs. 23 – even if a disaster falls upon them, they are treated the same – this is proven over and over today as well. This is showing that the child of God will not be exempt from great trials.

Matthew 5:44–45

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

3. Vs 24 – Job’s thoughts here may be accurate, but his theology may be a little flawed at this point. He’s making the point that if you look at the world outside of a godly perspective, you will see that the wicked rule, and God allows it – a true statement, but not an accurate demonstration of biblical theology.

Psalms 37:1

1 Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

Psalms 37:7

7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Psalms 75:7

⁷ But God is the judge: he putteth down one, and setteth up another.

Romans 13:1

¹ Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

III. BY CONSIDERING MAN'S NEED OF A MEDIATOR – VS. 25-35

A. Job points out the need man has for a mediator is an immediate one because of the brevity of life – vs. 25-26.

2 Corinthians 6:2

² (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

B. There is a series of "if" statements given that further emphasize the need of an outside mediator.

1. Vs. 27-28 – even if Job were trying to seek solace in himself and his own righteousness, God would still not hold him innocent.
2. Vs. 29 – so then, if he is wicked (and he's already stated that he is), then why should he try to live right – why work so hard to be good if it is all in vain? As compared to God, this is a legitimate question.
3. Vs. 30-31 – no matter how hard he worked to try and make himself clean, he would still be filthy.

C. Verse 32 shows that God is not a man, and because of this, there is no way that we can "come together in judgment" with Him – that we can be just in His sight – without a mediator.

D. Verse 33 – in man's view, considering how great God is and how wicked man is, and the "great gulf" that lies between, there need to be Someone to bridge that divide in order for man to be just with God – we know, of course, that Jesus is that bridge.

1 Timothy 2:5

⁵ For there is one God, and one mediator between God and men, the man Christ Jesus;

Hebrews 7:25

²⁵ Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Hebrews 8:6

⁶ But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Hebrews 9:15

¹⁵ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Hebrews 12:24

²⁴ And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Conclusion: The last two verse of this chapter serve as a conclusion and are sad ones, for they show the state of man without Christ. Job had his security settled – we know that because he says so later on in the book – but he is so consumed with his grief and pain that he shows in a visual effect what it would be to be lost, without that mediator. To be without hope – “It is not so with me.”