



INTRODUCTION: Job's faith goes up and down throughout this book and we will see that a little in his response to Bildad. Bildad did what a lot of people do when they become hostile towards someone else; he attacked the innocent children (8:4-6). Here we also find that Bildad gives an invitation hymn. (8:5)

I. THE ISSUE OF JUSTIFICATION (9:1-2)

This is the same issue that the apostle Paul dealt with in the book of Romans, and Paul came to a great climax in Romans chapter 3. Job raises this issue of how a man, who is sinful, can be made right with God, who is holy?

A. JOB ARGUES THE GREATNESS OF GOD (9:4-13)

In verse 4 Job argues the omniscience and omnipotence of God and says, "Who has ever gone up against God and won?" Then in verses 5-13 he just begins to list off the awesome attributes of God's great power.

There are two conclusions that can be made by a person who does not know God, just by looking at creation: 1) God's existence, 2) God's infinite power

B. JOB ARGUES THE WEAKNESS OF MAN (9:14, 21)

Job is saying that there are depths of his soul he doesn't know. We are all twofold sinners: sinners by choice, and sinners by nature or by birth.

Jeremiah 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?"

Job raises the question of justification by arguing the greatness of God and the weakness of man. It is in the New Testament that we get the complete revelation to this question of justification.

Romans 3:26, "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

II. THE ISSUE OF MEDIATION (9:32-33)

The word *daysman* means an umpire or a go between. It is an arbiter.

In those days, a daysman was someone who would settle a dispute between two people. People would come to him and he would put one hand on each of the heads of the people, symbolizing that he had the authority to resolve the issue and to bring them into reconciliation.

1 Tim 2:5-6, "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time."

A. JESUS IS THE MEDIATOR IN HIS INCARNATION (1 TIMOTHY 2:5 ↑)

John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Colossians 2:9, "For in him dwelleth all the fulness of the Godhead bodily."

When Jesus came in his incarnation, he touched man and God at the same time. He was the God-man. He was fully God and fully man.

1 Timothy 3:16, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

B. JESUS IS THE MEDIATOR IN HIS SUBSTITUTION (1 TIMOTHY 2:6↑)

Hebrews 12:24, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

III. THE ISSUE OF AFFIRMATION (JOB CHAPTER 10)

People in sorrow need to be affirmed that they still are of value to God. They need to know that God still loves them and still has a purpose for their life.

A. HE RESOLVES IT IN THE OMNIPOTENCE OF GOD (10:8-12)

Jeremiah 18:1-6, "1 The word which came to Jeremiah from the LORD, saying, 2 Arise, and go down to the potter's house, and there I will cause thee to hear my words. 3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels. 4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. 5 Then the word of the LORD came to me, saying, 6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

1. The process of the potter is painful.
2. The plan of the potter is purposeful.
3. The product of the potter is priceless.

Job starts off wrestling with this matter of affirmation, but then he gives an amazing description of Creation (Job 10:10-12).

"Respicit ad fetus in matris utero primam formationem, quum in embryonem ex utriusque parentis semine coalescet . . ." – Hebrew Lexicon of Job 10:10

Job isn't just talking about making cheese out of milk. He's talking about how God forms a baby in the mother's womb.

Job is building a case for his self-value, his self-importance, his self-purpose and meaning in life on the basis that God, in his omnipotence, took time and purpose in creating him.

B. HE RESOLVES IT IN THE OMNISCIENCE OF GOD (10:13)

This means, all the while, God had a secret plan and purpose for Job's life.