

MOUNT SINAI MISSIONARY BAPTIST CHURCH

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BIBLE STUDY

JOB

Bible Study Strategies: Prayer of Preparation

1. **Reading** the Scripture accurately
2. **Interpreting** the Scripture which is read
3. **Obeying** the Scripture as it is understood

Aims of Bible Study:

1. Increased Bible knowledge
2. Improvement as a student of the
Scripture
3. Spiritual growth as a believer in Christ

THE DEBATE BETWEEN JOB AND HIS FRIENDS (Chaps. 3 – 31)

Job's Response to Bildad (Chaps. 9, 10)

9:1-13 When Job asks, "How can a man be righteous before God?", he is not inquiring as to the way of salvation, but expressing the hopelessness of ever proving his innocence before One who is so great. It is folly to contend with God since one could not answer Him one time out of a thousand. He is sovereign, all-wise, and all-powerful, as seen in His control of mountains, earth, sun, stars, sea, yes, wonders without number.

9:14-31 What chance would Job have of defending himself? Could he be sure that God is listening? The Lord is merciless, arbitrary, and unjust, Job says, and therefore a fair trial is impossible. In his despair, Job accuses God of indiscriminately destroying the blameless and the wicked, of laughing at the plight of the innocent, and of causing earth's judges to act unrighteously. He says, "I am innocent, but I no longer care. I am sick of living. Nothing matters; innocent

or guilty, God will destroy us” (vv. 21, 22 TEV). As his life runs out, he finds no hope in careless self-forgetfulness or self-improvement.

9:32-35 Job sighs for a mediator between God and himself, but finds none. We know that the Mediator who could meet his (and our) deepest need is the Lord Jesus Christ (1 Tim. 2:5). Matthew Henry comments:

Job would gladly refer the matter, but no creature was capable of being a referee, and therefore he must even refer it still to God Himself and resolve to acquiesce in his judgment. Our Lord Jesus is the blessed daysman, who has mediated between heaven and earth, has laid his hand upon us both; to him the Father has committed all judgment, and we must. But his matter was not then brought to so clear a light as it is now by the gospel, which leaves no room for such a complaint as this.

10:1-7 In exasperation, Job complains bitterly, asking God to explain His unreasonable behavior to one He had created. Does He act like a mere man in judging uncharitably, even when He knows that Job is not wicked?

10:8-12 Harold St. John comments on this paragraph as follows:

We must not miss the amazing passage in which the Clay expostulates with the Potter and reminds God that in creating man He has assumed responsibilities from which He cannot honorably escape. 10:8 Thy hands made and fashioned me. 10:10 The formation of the physical embryo. 10:11 The growth of skin and flesh and the development of bones and sinews. 10:12 (a) The gift of “soul” with its many-sided expressions and (b) The visitation of God by which man’s highest part, the “spirit,” is conferred and preserved.

10:13-22 Why does the Lord inflict severe calamities on Job? Seemingly it makes no difference whether he is righteous or wicked; his life is filled with divine indignation. Why did God allow him to be born? But now why not let him have a little comfort before he passes off into oblivion, where even the light is like darkness?