

**Considering Job**  
**(Week 4)**  
**Job 8-10**  
**“Taking God to Court”**

**Introduction**

**“I will say to God, ‘Do not declare me guilty! Let me know why You prosecute me.’”**  
**Job 10:2**

Now, most of us who have ever seen an episode of “Law and Order”, or any one of the thousands of television shows about crime and punishment, have heard of the “Good Cop-Bad Cop” routine. It is a form of interrogation in which a suspect is interrogated by two separate officers. One officer will pretend to be more sympathetic to the suspect, while the other plays the role of the angry out of control accuser, who is virtually impossible to reason with. The object of this method of police interrogation is for the good and sympathetic questioner to eventually gain the trust of the suspect as they pretend to protect him from the harsh treatment of the “bad cop”. This is done in the hopes that the accused will ultimately “spill his guts” to his newly found “friend” and confess all the crimes that he has committed. In the end, however, with both of the officers working in tandem in order to get a confession from the suspect, neither one of them is truly his friend, and as soon as he confesses, he will be arrested and subsequently charged with his crimes.

In poor Job’s case, it would have been nice to have had a “good cop” to interrogate him. Instead, he had three men who claimed they were his friends, and the interrogation method they used on him was more like bad cop, worse cop, and even worse cop. Eliphaz was subtle in his accusations against Job, but he accused him nonetheless. When Eliphaz proved to be unable to get Job to break down and confess his “supposed sins”, Bildad, the Shuhite, stepped in. Bildad was far more direct and unfeeling than Eliphaz. He didn’t simply insinuate that Job had some great sin that he had been hiding, he accused him outright of being ungodly. Zophar, who will come after Bildad, will be even more brutal in his accusations of Job. Is it any wonder that Job felt so abandoned and helpless in his turmoil? It seemed that no one had any encouragement for this man, who was suffering so horribly.

Job responds to his accusers as any one of us would, by becoming increasingly angry. After all, he was just a man, and how much is any man able to withstand? Job was at his breaking point before his three so called “friends” had even shown up. The devil had intended to use these men as the proverbial straw that broke the camel’s back, and I believe that if God had not intervened, in the end they would have succeeded. One cannot help feel sorry for Job as he sits upon the ash heap as an outcast, covered with sores from head to toe, all the while being forced to endure the heartless accusations being hurled at him from every direction. Job was most certainly a good man, for I sincerely doubt that there are any of us who would hold out as long as he did.

By the time we reach the **ninth chapter**, we find Job confused, angry, and at the end of his rope. He begins to accuse God of treating him unfairly. He still refuses to curse God, but he does begin to question why God would have created him only to endure such torture. Would it not have been better had Job never been created in the first place? Why would God do such a thing to one of His creatures? Job pleads for answers, but no answers seem to be coming. All that he receives are more unfounded accusations from his companions. Job longs for a chance to prove his innocence. But, how can it be done? He feels that he has been arrested and punished for crimes that he has not committed, that he is being interrogated in an attempt to get him to confess to those crimes, but his accusers have no evidence against him. What Job longs for is a trial to prove his innocence. But, who can take God to court? How could that ever be done? Why does no one believe him? And, even if there were a trial, who would come and defend his integrity? These are questions that I believe any one of us would ask were we in Job’s circumstance.

As we look at the Scriptures this morning, ask yourself this question. How would I handle these persecutions if they were mine to endure? Would I respond in faith, or frustration? Or perhaps a mixture of both? How strong is my belief that **“all things work together for good to those who love God and are called according to His purpose” (Romans 8:28)**? Today, we will discuss Job’s plight in more legal terms since he feels that he is a prisoner, being wrongly accused. We see his Interrogation, His Indictment, and his need for Divine Intercession to plead his case before the throne.

**Job's Interrogation (Chapter 8)**

As I mentioned earlier, Bildad was far less tactful than his companion Eliphaz. Eliphaz had a subtle way about him. He wasn't as much of an accuser as he was an insinuator. Bildad was old school. He was the type who liked to prove his point by bringing up the past. We have all known these types from our "church experiences". They are the one's whose go-to phrase is "We've always done it this way". He used clever metaphors and cliché's to argue with Job that God would never punish a righteous man. His logic was flawed, but he argued it eloquently nonetheless. He told Job that he needed only look to history, and he would have seen that God had never persecuted someone who was righteous.

**"For ask the previous generation, and pay attention to what their fathers discovered, since we were born only yesterday and know nothing. Our days on earth are but a shadow."**

**Job 8:8-9**

**"Look, God does not reject a person of integrity, and He will not support evildoers."**

**Job 8:20**

Bildad's argument is merely casuistry. For although he is correct in saying that God does not persecute the righteous, he leaves out altogether that God has, over the course of history, "tested the righteous" with intense trials in order to prove their faith as genuine. Bildad is a Shuhite, and as such, he is a descendant from Abraham himself. Since he is so fond of searching the past to make his point, then why does he not recall how Father Abraham was severely tested upon Mount Moriah? Job was not being punished for sin, but his faith was being tested by fiery trials, and poor Bildad just couldn't get his mind wrapped around that simple reality. He was, as I heard a wise man once say, "Not always right, but never uncertain". He was sincere in his beliefs, albeit sincerely wrong.

Bildad was apparently angered by Job's response to Eliphaz's speech in **Chapters 4-5**, for he viciously attacks Job right from the start, first accusing Job of being "full of hot air".

**"How long will you go on saying these things? Your words are a blast of wind. Does God pervert justice? Does The Almighty pervert what is right?"**

**Job 8:2-3**

He is saying in essence; "Job, your answer to Eliphaz is worthless talk. How can you possibly go on defending your integrity, when we all well know that God doesn't punish innocent people?" Again, it sounds like a sound bit of reasoning, *except* for the fact that Job isn't being punished. As if his accusations against Job weren't bad enough, Bildad actually has the nerve to say that Job's children had gotten exactly what they deserved!

**"Since your children sinned against Him, He gave them over to their rebellion. But if you earnestly seek God and ask The Almighty for mercy, if you are pure and upright, then He will move even now on your behalf and restore the home where your righteousness dwells. Then, even if your beginnings were modest, your final days will be full of prosperity."**

**Job 8:4-7**

Oh my, did he really just **say** that?! "Job, your children were sinners, and they got what they deserved, but if you will only repent now, you will be spared their fate, and God will bless you even more than He did in the past." I don't even know how to begin to address such callousness! Who on earth could ever actually say that to a person who had lost all of their children? Even if we believed it were true, most of us could never actually come out and say that out loud. Bildad is a serious piece of work. Little does he know, (although he thinks he knows everything) that God is listening to his every word. It would be wise for him to understand the words of Jesus:

**"I tell you that on the day of judgment people will have to account for every careless word they speak."**

**Matthew 12:36**

Job must have been stunned at the cold hearted condemnation of Bildad. His response is one of discouragement, frustration, and anger. He has had enough, and he is convinced that God is treating him unfairly, and there is nothing that can be done about it.

**Job's Indictment Against God (Chapter 9:1-31)**

**"Yes, I know what you've said is true, but how can a person be justified before God? If one wanted to take Him to court, He would not answer God once in a thousand times. God is all wise as all- powerful. Who has opposed Him and come out unharmed? He removes mountains without their knowledge, overturning them in His anger. He shakes the earth from its place so that its pillars tremble. He commands the sun not to shine and seals off the stars. He alone stretches out the heavens and treads on the waves of the sea. He makes the stars: the Bear, Orion, the Pleiades, and the constellations of the southern sky. He does great and unsearchable things, wonders without number. If He passes by me, I wouldn't see Him; if He went by, I wouldn't recognize Him. If He snatches something, who can stop Him? Who can ask Him, 'What are You doing?' God does not hold back His anger; Rahab's assistants cringe in fear beneath Him! How then can I answer Him or choose my arguments against Him? Even if I were right, I could not answer. I could only beg my Judge for mercy. If I summoned Him and He answered me, I do not believe He would pay attention to what I said. He batters me with a whirlwind and multiples my wounds without cause."**

**Job 9:2-17**

Now on the surface, it would seem that Job is being a little on the blasphemous side to say the least! While he doesn't curse God (and never does), He is accusing God of being unfair in His dealings. Before we judge him too harshly, let's look at things from Job's perspective shall we? God had blessed Job richly over the course of his entire life, because Job had done his very best to honor God in all his dealings. Now, for some reason unknown to Job, it did seem that he was being punished for something, and as far as he knew, he had been doing his best to honor God the very same way that he always had. It simply made no sense to Job. His friends were certain that sometime between the previous year and the present, Job had done something that had been simply awful. But Job knew that nothing had changed. He longed to explain that to God, but he was convinced the God already knew, so praying about the situation would just be a waste of breath. Job had therefore concluded that God was going to do what ever He wanted whether it be merited or not. It was a faulty assumption, but we can all understand how Job came to it, do we not? His words, however, were dangerously close to an indictment upon God's integrity. Job may have been the most righteous man on the face of the earth, but he still had much to learn about The Sovereign God of the universe.

As a side note, Job did give God credit for being all-powerful. Most of his descriptions of God's power need no further explanation. He shakes the earth, removes mountains, hung the stars, and causes the sun to shine. We get all that. But what about this "Rahab" comment in **verse 13**? Rahab (the Hebrew meaning is "proud one") was most likely a reference to some (and even possibly a mythical) creature of enormous power. Many have speculated that Job was referring to some kind of dinosaur, and that this was proof that such creatures still existed while Job was living on the earth. It is an interesting thought, and I am even inclined to agree with it, but the point is that God is so powerful that even the most fearsome beasts on earth cringe before Him. Job knew that God is without equal, and that no one can stand before Him. What Job was questioning wasn't God's might, but His fairness. Job was simply asking why? And if we are being completely honest, we ask it every now and again ourselves don't we?

I was informed that a little girl in Guatemala that I had recently prayed over, passed away just this week. I cannot understand why God would not allow her healing on this earth. Yes, I know that she is fully healed with Him in heaven now, but she was only nine years old. Why did she not get more time, when there are so many wicked people soaking up sunshine on this earth? I have no answers, but I know that God knows all. I look forward to seeing little Amelda's smiling face in heaven someday. She is no doubt happier than she has ever been. Only God knows why her young life was cut so short. To me, it doesn't seem fair, but like Job, we must come to understand that what doesn't always seem fair will in fact **work to the good of those who love God and are called according to His purpose**. Job accused God of being unfair, but in the end, he will find that there is no one Who is more just in all that He does.

**Job's Need For Intercession (9:32-10:22)**

**"For He is not a man like me, that I can answer Him, that we can take each other to court. There is no mediator between us, to lay His hand on both of us." Job 9:32-33**

Now we come to it at last! I believe that these two verses hold the true meaning of the Book of *Job*. Think about it for a moment. Job is the most righteous man on earth in his time, and yet, he cannot stand in the presence of a Holy God. He feels that God is being unfair to him and would love to "have his day in court" as it were. But that is an impossibility, and Job knows it. Job longs for a "go between", someone who can take a mortal man by the hand and hold the hand of God by the other. He needs a divine attorney, who can speak to God on his behalf. In order to have adequate representation before the throne of heaven, Job needs an intercessor that knows what its like to be human and knows what its like to be God. Now hang on for a moment, because I'm moving toward a "shouting moment" here. We have such a mediator, and His name is Christ Jesus!

**For there is one God, and one Mediator between God and men, the man Christ Jesus."** **1 Timothy 2:5**

The Book of *Job*, the oldest book in all of scripture, tells us that no matter how righteous we are, in and of ourselves, that human righteousness isn't enough. We need much more. Job wanted a mediator to stand before the throne of God to plead his case and defend **his** righteousness, but may I say that is not really what Job needed. What Job needed, what we all need, is for someone to plead our case on the grounds of a righteousness far superior to our own! And **that** my friends is exactly what Christ does for those who will put their trust in Him. He pleads our case based on **HIS** righteousness! We stand before the throne clothed not in the filthy rags of our own "good deeds", but rather we have been clothed with the righteousness of Jesus Christ our divine attorney, Who ever lives to plead our case.

**"Therefore, He is able to save completely those who come to God through Him, since He always lives to intercede for them."** **Hebrews 7:25**

You see, Jesus is our attorney, Who argues our case before God. Jesus was what Job, and any other human being that has walked upon the face of the earth, truly needs in order to be saved. Job was a righteous man. I can tell you with complete certainty that he was a much better man than I'll ever be. I do not believe that I could have endured what he endured with as much faith as he did. Sure he got frustrated. Of course he was angry, and he even questioned why God ever allowed him to be born only to suffer as he had (**Chapter 10**). He thought that God was being unfair to him, but through it all, he never cursed the Name of The LORD. Now that is a righteous man folks, but still not righteous enough to stand before the throne of God, without proper representation. He still needed The Mediator.

Can I ask you a question this morning? Have you put your faith in Jesus Christ, the Mediator between God and man? Are you following Him as your LORD and Savior? Many people say that they "believe in Jesus", but do you **belong** to Jesus? If you do, then you have been changed from the inside out. **You are a new creation, old things are passed away and all things have become new (2 Corinthians 5:17).** Do you have an attorney to represent you in God's court? If you had to stand before Him tonight, would you be clothed in the righteousness of Christ and be presented spotless before the throne? Jesus wants that for you. He wants to clothe you in His righteousness and plead your case before a Holy God. Surrender your life to Him, for He is the only way to God. You too will need a mediator in the final day of judgment. It doesn't matter how good you are. What matters is how good He is! None of us, not even Job, would be able to stand before God, without first being cleansed by the blood of Jesus. Don't put your faith in your own good deeds. Put your trust in the Mediator, the One and Only... Jesus, The Son of The Living God.

And all of God's people said... **TRUTH!!!**