

Job 9.14-15—Being Humbled before God

Job would not debate with God

- I. *How then can I...?*
 - A. He's comparing himself with all the mighty and powerful creatures of vv.5-9.
 - 1. For all the strong things Job has said in Chps 3, 6-7, it never entered into his heart to quarrel with God.
 - B. Who is Job to question his Creator? cp. Rom 9.20-21

Job would not stand upon his own righteousness

- I. *Though I'm in the right, I cannot answer Him.*
 - A. Job knew that God knew Job better than Job knew himself.
 - B. It's foolish for any man to try and hold to any claim of inherent righteousness before God, Ps 130.3
- II. Then what did God mean in 2.3?
 - A. Job is righteous before men, and no hypocrite.
 - B. But Job is not sinlessly righteous before God.

Job knew his place before God and looked for mercy

- I. *I must appeal for mercy to my accuser.*
 - A. Job knew that if God were to judge him according to the rigors of His justice, he'd be undone. So he was resolved to humble himself before the strong and sovereign hand of God and appeal for mercy
 - B. He refused to debate with God. He didn't dare try and vindicate himself before God. His only recourse was God's mercy.
- II. All in all, Job was a humbled man. God said he was the most godly in all the earth (1.1, 8; 2.3) and we see this godliness beautifully on display in his humility.

Applying the passage to ourselves

- I. Humility has a right view of God. It was a right view of God's greatness that humbled Job (vv.2-13; 42.5-6)
 - A. The reason men are so full of pride is because they're strangers of God, Ps 50.21; cf Ex 5.2!

- B. Job no more abhorred himself than when he sat in absolute awe of God, cf. Isa 6.5; Lk 5.8; 2Sam 7.18
- C. If we want to infallibly know whether we've got a clear, saving view of God, let us answer this question in His presence: What is my view of myself? (cf. Rom 12.3)
- II. Humility has a right view of self. No man ever received a better commendation from God than Job, and yet no man saw himself as low as Job.
 - A. So how do you see *yourself*, especially in relation to others?
 - 1. Under them, with Paul and David (Eph 3.8; 2Sam 7.18)?
 - 2. Or over them, with the Pharisee (Lk 18.11-12)?
 - B. It's vain to claim that we're humble before God and that we have a due sense of our spiritual poverty before God, if our conduct toward men is filled with pride and arrogance.
 - C. Our progress in holiness will always be safely measured by our progress in humility before God, which will always be most evident in our humility before others.
- III. Humility has a right view of gifts. Job knew that whatever righteousness he had was a gift from God and not his own work.
 - A. This was something of which Paul had to remind the Corinthians, 1Cor 4.7
 - B. How have you responded to *your* gifts? And more particularly, how have you handled those gracious distinctions by which God has caused you to differ from others?
 - 1. Have they made you proud? Given you a big head? Caused you to look down on others? Made you critical of others?
 - 2. It's not a sin to be better at something than others; but it is a sin when we take the praise for it and think ourselves better than others because of it.
- IV. Assuming the primacy of the grace of faith, humility is the chief grace of the Christian life.
 - A. For we are no more living to God and no more saved than we are humble before God and man.
 - B. Also, humility is the chief grace of the Christian life because it's the most glorious mark of our Saviour, Mt 20.28; Jn 6.38; Phil 2.8
 - C. Therefore, whatever grace and growth we're praying for, nothing comes to us but by a humble spirit, for God opposes the proud, but He gives grace—abundant grace—to the humble (Js 4.6).