

# Job 40:8

Authorized King James Version (KJV)

Wilt thou also disannul my judgment? wilt thou condemn me,  
that thou mayest be righteous?

## Analysis

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God's second speech begins: 'Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?' This questions whether Job's self-vindication requires divine condemnation. The either/or is false - God will vindicate Job without being condemned.

## Historical Context

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Ancient justice assumed guilt/innocence was zero-sum - one party guilty means other innocent. God's question challenges this assumption.

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

## Study Questions

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1. How do you seek vindication without condemning God?
2. What false either/or dichotomies limit your understanding of God's justice?

## Interlinear Text

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הָ אֵף

H637

תִּפְּרֹ

Wilt thou also disannul

H6565

מִשְׁפָּטִי

my judgment

H4941

תִּרְשִׁיעַ נִי

wilt thou condemn

H7561

לִּי עֵן

H4616

תִּצְדִּיק:

me that thou mayest be righteous

H6663

## Additional Cross-References

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**Romans 3:4** (Righteousness): God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

**Isaiah 28:18** (Parallel theme): And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

**Job 32:2** (Righteousness): Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

**Job 10:3** (Parallel theme): Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?