

Message #15

Job Fights Back Part II

Job 13:3-28

Back in the 1500's, a Greek scholar by the name of Erasmus, started challenging some of the theological conclusions of Martin Luther. Now Martin Luther did not become the mighty Reformation giant by keeping his mouth shut. In fact, he was a man who literally took on the entire Ecclesiastical world with his knowledge of the Word of God and the grace of God. When Erasmus started attacking Luther, he had picked a fight with the wrong man. Luther became so angry that he wrote his famous book "The Bondage of the Will" as a personal defense against Erasmus. In that book, he said Erasmus was dumber than a frog and the most stupid man who had theologically ever lived.

Now I know that many Christians would say "that wasn't very nice." In fact, some would say he owed Erasmus an apology. Well Luther did not ever apologize for what he said and the fact is God blessed Martin Luther and greatly used him to change this world.

When we come to these chapters in Job, Job goes on the verbal offensive. He had listened to Eliphaz, Bildad and Zophar take potshots at him long enough and it was time for him to speak. His comments are straight, sharp and stinging and nothing Job says makes him guilty before God. There is a great lesson to be learned:

WHEN A FAITHFUL BELIEVER IS BEING ACCUSED AND CRITICIZED OF THINGS NOT TRUE, HE DOES HAVE THE RIGHT TO VERBALLY RESPOND TO AND REBUKE THOSE WHO ARE FALSELY ACCUSING AND CRITICIZING.

Sometimes it is not the most spiritual thing to do to just keep your mouth shut. Sometimes one needs to take a stand for truth. That is what Job does here.

Now this text breaks down nicely into two main responses:

RESPONSE #1 – Job rebukes his friends. **13:3-19**

In this text, Job goes after his friends with a series of six stinging rebukes:

Rebuke #1 - The rebuke of Job's desire. **13:3**

Job basically says here I would much rather speak and talk this thing through with Almighty God, not you three clowns. In other words, you three want to discuss your nonsense with me, and I would much rather speak to God. Job says I have no desire to talk this over with you boys, but I have a desire to talk this over with God.

This point must have demolished Satan who was trying to get Job to curse God, and this drove Job to want to talk with God. The plan backfired.

Rebuke #2 - The rebuke of Job's assessment. **13:4-6**

Job says, I have listened to you and now I will give my fourfold assessment:

(Assessment #1) - Job's friends smeared him with lies. **13:4a**

That Hebrew word “smear” is one that refers to patching or sewing something together (William Gesenius, *Hebrew Lexicon*, p. 324). These three had sown their lies together and were trying to patch up Job with their lies. Their position, perspective and postulations were false lies.

David Thomas observed there are more lies forged in religions invented by men than anywhere else in the world.

(Assessment #2) - Job's friends were worthless physicians. **13:4b**

Not only were Job's friends no comfort to him, they weren't doing anything to even help him or heal him. Their counsel about his need to repent was worthless. I love what Robert Alden said, “Job had no faith in their...pompous quackery” (*Job*, p. 157). These weren't real doctors, they were quacks. They didn't give an accurate diagnosis nor any helpful treatment. They were quack doctors.

(Assessment #3) - Job's friends needed to shut their mouths. **13:5**

Twice, in this context, Job tells his friends to shut up (13:5, 13). In this rebuke, Job says if you would become completely silent, at least you would appear to be wise. Wise people are not people who run off at the mouth. In fact, people who run off at the mouth are fools. Proverbs 17:28 says “Even a fool, when he keeps silent, is considered wise.”

Frankly, there are many teachers who need to shut their mouths because they don't know what they are talking about. There are religious leaders who should shut up. They don't know God; they don't know the Bible; they postulate crazy things like evolution and big bang theories. They will tell you a fetus is not a baby and they need to shut their mouths because they do not know what they are talking about.

(Assessment #4) - Job's friends needed to listen to Job. **13:6**

Proverbs informs us that a wise man does not respond or answer until he has heard the whole matter. In fact, the one who gives an answer before he hears the whole matter will discover it is folly and shame to him (Proverbs 18:13).

Job's friends were fools. They acted shamefully against Job. Instead of talking, they needed to listen to Job and hear what he had to say for this was a powerful man of God who did have the right to speak.

Rebuke #3 - The rebuke of Job's questions . **13:7-9**

Job asks six rhetorical questions all designed to rebuke his friends in a very sharp and serious way:

(Question #1) - Will you speak what is unjust for God? **13:7a**

These guys were pretending to speak for God, but their speech was false.

(Question #2) - Will you speak what is deceitful for God? **13:7b**

Their arguments seemed so convincing, but they were all lies.

(Question #3) - Will you show partiality for God? **13:8a**

They were not interested in objective truth; they were partial in their view of Job.

(Question #4) - Will you contend for God? **13:8b**

Are you really authorized to represent God in this case?

(Question #5) - Will it be well for you when God judges you? **13:9a**

Job turns the table on his friends. How about when it is time for God to judge you; will you come up lily white?

(Question #6) - Will you be able to deceive God? **13:9b**

The problem is Job's friends have spoken what was unjust, deceitful and partial. They had not spoken the true Word and will of God even though they said they did and they would be held accountable.

Rebuke #4 - The rebuke of Job's warnings . **13:10-11**

There are two main warnings Job gives to his friends, which did come true:

(Warning #1) - At God's judgment you will be reproved . **13:10**

Job says you need to know there is coming a judgment for you and God will reprove you for what you have been saying about me. These three were demonstrating a secret partiality against Job, and God would rebuke them the day they get before Him. God did hold them accountable— Job 42:8.

(Warning #2) - At God's judgment you will be afraid. **13:11**

These three have been threatening Job with God's judgment and Job says okay let's see at God's judgment who ends up being afraid. In fact, they would end up being terrified. Judgment will be a terrifying and intimidating experience. We had better make certain we are working on our own lives before we go against someone else.

There are two ways a believer can face the judgment of God—in joyful confidence or in fearful shame (1 John 2:28). Job is saying the day you face God in all of His majestic glory at His judgment, you will be terrified because of what you have said and done against me.

- 1) This warning initially did nothing to these three. They didn't listen to it or respond to it.
- 2) This judgment would come in eternity.
- 3) This warning was right for Job to give because it was impartial and true.

Rebuke #5 - The rebuke of Job's analysis. **13:12-13**

Job analyzes the value of the words of his three friends—their verbal defenses were clay, not even worth a pile of ashes. Job again tells his friends to be quiet and he uses an emphatic pronoun "I" in **verse 13** in saying it is time for me to speak.

Rebuke #6 - The rebuke of Job's logic. **13:14-16**

Job was a very smart and wise man and he uses their logic against them:

- 1) Why would I say things that might make God destroy me? **13:14**

Job says why would I say things to you that are not true when my own life is on the line in this matter? Why would I risk my life and the judgment of God by saying false things? Do you think I would jeopardize further difficulty by lying?

- 2) Why would I continue to argue I am innocent when I trust God, even if He kills me? **13:15**

Job says I stand where I stand even if God slays me. Job's point is if God kills me I will still trust in Him, but why would I argue I am innocent if I am not innocent? Most people do not think this way in trials. In fact, most say—I will not trust God unless He bails me out of the trials. I won't go to church; I won't worship Him unless He gets me out of this. Not Job.

- 3) Why would I be certain I am going into the presence of God if I am a godless man? **13:16**

Godless people do not go to heaven, they go to hell. Job knew if he died he would go into the presence of God. Why would he have this confidence if he were as evil as his friends said he was? No one who tries to cover up their sin can expect deliverance.

4) Job asks his friends to listen to him. **13:17-19**

There are two reasons Job offers why his friends should carefully listen to him:

(Reason #1) - Because of Job's careful preparation -**13:18a**

(Reason #2) - Because of Job's eventual vindication -**13:18b-19**

Job believed he would be eventually vindicated. Job takes the position that no one can bring a valid charge against him, which explains the reasons for all of this suffering. He says if someone can do that, I would shut up and die.

RESPONSE #2 – Job addresses his God. **13:20-28**

There are four points of communication in this address to God:

Item of Communication #1 - Job asks God not to do two things to him. **13:20-22**

The two items Job is asking of God are almost verbatim of 9:33-34. One is a positive and the other is a negative. **Request #1** is for God not to allow Job to physically suffer anymore and **Request #2** is for God not to allow Job to mentally suffer anymore.

Removing thy hand is the idea of removing the physical infirmity. The dread terrifying Job was the removal of all terrifying things from his life.

Item of Communication #2 - Job asks God to reveal to him his sin. **13:23**

This must have been a real shock to Job's friends who were telling Job he needed to confess his sin. Instead of doing that, he asks God how many sins he has committed and to specifically show him where he has rebelled and sinned, that has brought all of these things on him.

Job admitted that he had committed many sins in his life, but he wanted God to show him the specific sin that brought this judgment on him.

Item of Communication #3 - Job asks God a series of questions. **13:24-25**

Job asks God three questions:

(Question #1) - Why does God hide His face from Job? **13:24a** = withhold blessings and favor

(Question #2) - Why does God consider Job to be an enemy? **13:24b** = catastrophe judgments are usually reserved for enemies

(Question #3) - Why does God continue to allow negative things to happen to Job when he is already broken and burned? **13:25** = Job was already broken so why do more.

Item of Communication #4 - Job makes statements about God. **13:26-28**

Not only does Job never curse God, he continues to acknowledge His sovereignty even though he himself is being crushed.

- 1) God is the One sovereignly writing the bitter script of Job's life. **13:26a**
- 2) God is the One who sovereignly makes Job pay for the sins of his youth. **13:26b**
- 3) God is the One who has sovereignly locked Job into these sufferings. **13:27a**
- 4) God is the One who sovereignly watches and controls everything in Job's life. **13:27b**

Job's friends talked to Job, but Job talked to God. Job realized that God was a sovereign God. If you are going through trials right now, here are some helpful hints to survive them:

- 1) Realize that God is sovereign over all trials.
- 2) Realize that God is sovereign in using trials.
- 3) Realize that God is sovereign in controlling trials.
- 4) Realize that God is sovereign in removing trials.
- 5) Realize that we may talk with God in our trials.

This does teach us something about the record God has of our sin. God can go back in our lives and script every single sin we have committed from our youth. God has the record of every single sin we have ever committed from a young age on up.

There is only one way to have our sin case closed. There is only one way to get God to wash our sins away so that we will not be condemned and it is by faith in Jesus Christ. The stability that this will give you will enable you to say—"Though He slay me, yet I will trust Him."