

**Third Presbyterian Church
Tuesday Bible Study
Job Sermon 10 – Lesson 10
Trusting God for my Collage**

Job 13:1-28 (NIV)

¹ "My eyes have seen all this, my ears have heard and understood it. ² What you know, I also know; I am not inferior to you. ³ But I desire to speak to the Almighty and to argue my case with God. ⁴ You, however, smear me with lies; you are worthless physicians, all of you! ⁵ If only you would be altogether silent! For you, that would be wisdom. ⁶ Hear now my argument; listen to the plea of my lips. ⁷ Will you speak wickedly on God's behalf? Will you speak deceitfully for him? ⁸ Will you show him partiality? Will you argue the case for God? ⁹ Would it turn out well if he examined you? Could you deceive him as you might deceive men? ¹⁰ He would surely rebuke you if you secretly showed partiality. ¹¹ Would not his splendor terrify you? Would not the dread of him fall on you? ¹² Your maxims are proverbs of ashes; your defenses are defenses of clay. ¹³ "Keep silent and let me speak; then let come to me what may. ¹⁴ Why do I put myself in jeopardy and take my life in my hands? ¹⁵ Though he slay me, yet will I hope in him; I will surely defend my ways to his face. ¹⁶ Indeed, this will turn out for my deliverance, for no godless man would dare come before him! ¹⁷ Listen carefully to my words; let your ears take in what I say. ¹⁸ Now that I have prepared my case, I know I will be vindicated.

Questions

1. What does it mean to judge someone's reality and leave no room for God?
2. Discuss the validity of following statement: "Just because you may know a few more scriptures that someone else does not make them inferior."
 - a. How does the truth of this statement inform your evangelistic effort?
3. Agree or disagree and why: God is bigger than the bible, therefore God is to be worshipped, not scripture.
 - a. How does it look to worship scripture more than God?
 - b. If scripture is not to be worshipped then explain the role of scripture in our lives.
4. We have talked about the ministry of presence a couple times during this series. Give testimony of you talking the opportunity to offer the ministry of presence in someone's suffering.
5. This story of Job is about faith and trusting God no matter what. This story affirms that nothing happens without God's approval and even when my present suffering is allowed by God, I will still trust God with my life. (Though he slay me, yet will I trust in Him)
 - a. Share how you have grown in your faith to trust God even when it does not make sense.
6. The sermon spoke of the failures in our past represents broken shards of glass.
 - a. Why do we think it will help us if we are able to throw those shards away (forget about painful failure)
 - b. When we walk around with that pain/hurt (broken glass) it will continue to cut us and we may bleed out. (speak to the truths of this analogy)
 - c. Share if you feel led some of the failure shards of glass you have struggled with but eventually gave them to God. And how your life has been changed because you trust God with your failures?
7. Share your main takeaways from Lesson/Sermon this week.

2. (13:1-28) Job's second claim: His trust and hope were in God.

Job made a second claim, a strong declaration of his innocence. He was not guilty of any deliberate or unconfessed sin; on the contrary, he was trusting and hoping in God. Job warned his friends against falsely accusing him and presuming to speak for the Lord when they did not know what they were talking about. His friends had been arguing that God acts only in predictable ways—that God always judges the wicked in this life and always blesses the righteous. Furthermore, his friends refused to admit any exceptions to this rule—even for Job, their dear friend. Remember, in their thinking, Job was suffering because he was guilty of deliberate, unconfessed sin. The proof was clear: Job was suffering; therefore, he must be guilty of sin.

Job steadfastly rejected his friends' false teaching. Their observations and reasoning were totally wrong. As discussed earlier, the Lord does not always do what man expects. In reality, He quite often does the opposite (ch.12). In the present point, Job continued to reject his friends' arguments. Then he turned his appeal back to the Lord and pleaded for God's deliverance.

Job rebuked his friends for their faulty logic and for falsely accusing him. He pleaded with them to be silent, and he called on God to defend him. Job was confident in his innocence and refused to accept his friends' condemnation. If the Lord defended him, it would be *they* and not he who would be condemned due to their false teaching and accusations against him. Job made five strong points:

1) Job had understood all that his friends had described (vv.1-2). "All this" referred to his friends' former arguments about God, particularly their descriptions of God's power that Job considered to be common knowledge. Job was bound to understand what they were saying. He was not inferior to his friends. He could see, think, and reason just as well as they could. What they presumed to know, he also knew.

2) Job was tired of arguing with his friends and longed to plead his case with God Himself (vv.3-5). Down deep within his heart, he wished the Lord would actually appear to defend him against his friends. He also wished to know the real reason he was suffering. Job knew that he was not being disciplined because of deliberate sin, but he still did not know why he was suffering so terribly. Thus he wanted the Lord to explain it to him. His friends, despite their deep concern and efforts to comfort him, certainly did not have the answer as to why he was suffering. In fact, they were worthless physicians. They were useless in Job's opinion because they had offered no good medicine, no comfort, and no relief from his misery. They presumed to know the cause of his suffering and the cure, but they knew neither. He had not sinned as they claimed; consequently, their prescription of repentance was not the solution. Rather than correctly diagnosing his illness, they were falsely accusing him of sin. In essence, though it was never their intention, they were smearing him with lies. Quite understandably, Job longed for them to be silent. And silence for them would be true wisdom—wiser than their accusations and slander against him.

3) Job pleaded with his friends to hear and ponder his argument (vv.6-9). He also rebuked them for presuming to speak for God. They were fully convinced that they understood God's ways and knew why Job was suffering. From their point of view, Job could only be suffering because of sin. With this conclusion fixed in their minds, they believed they were taking God's side and defending God's actions against Job—even though their arguments were mistaken, even deceitful.

However, what would actually happen if God appeared and stood before Job and his friends? Whose side would He take? Job boldly suggested that God would not take their side, but his. Although the friends were supposedly speaking on God's behalf, God could not be deceived. The Lord knew who was right, and the arguments and reasoning of the three friends would not hold up under God's scrutiny. If God was present and examined them, they would not be able to deceive Him.

4) Job then issued a strong warning to his friends: God would rebuke them for slanting their arguments or for showing partiality in arguing their point (vv.10-11). In essence, Job was accusing his friends of twisting and

distorting their arguments just to prove their points, just to prove that Job was guilty. They refused to listen to Job or to consider that he might be innocent; they refused to give him the benefit of the doubt. They were so confident in their own understanding of God that they argued deceitfully and insincerely, seeking by any means to prove their points. If God had appeared before them, His majesty would terrify them and His fear fall upon them.

5) Finally, Job called his friends' wisdom *ashes* and their arguments *clay* (v.12). To him, his friends' arguments were weak, worthless, and utterly indefensible. If the Lord were to visibly appear, their accusation that Job had sinned would be quickly rejected and blown away by the Lord, just like ashes in a strong wind. Likewise, the Lord's analysis would shatter their arguments as easily as a clay pot.

1) Once more, Job appealed for silence (v.13). He wanted his friends to be quiet and to listen for a change. Notice the frustration in his words: *let whatever is going to happen, happen*. Job was clearly in so much pain and agony that he did not want to argue whether or not he was suffering because of sin. He simply wanted his friends to be silent and to listen to him. Job wanted to be heard even if he was in the wrong and even if God condemned him for it.

2) Job's great hope and trust in God were not diminished despite all he was going through. In addition, he knew he risked his life by questioning God, that God could be aroused to slay him (v.14). In spite of everything, though, Job knew he had to speak openly.

3) Job would trust and hope in God no matter what—even if God slew him (vv.15-16). This dear man was confident in his innocence and in God's willingness to deliver him. He believed that if he had to defend himself before the Lord, if given the opportunity to confront the Lord face-to-face, his defense would stir the Lord to deliver him. Interestingly, Job declared that his confidence proved that he was righteous or innocent, not godless as his friends had argued. No godless or guilty man would dare ask to confront the Lord, not if he really knew the Lord as Job and his three friends apparently did.

4) Again Job appealed to his friends to listen—to hear what he had to say and to understand his testimony (vv.17-19). He wanted his arguments not only to be heard but also understood. If his friends would truly hear him out and seek to understand, they would see that Job was innocent. They would witness first hand his faith and his trust in God and know God would vindicate him (see v.15).

Job then took the matter a step further. He was so confident of his innocence that he challenged anyone to find sin in his life. If they could, then he would be silent and die without further complaint. This was a bold step, but Job had no doubt whatsoever that he was completely innocent of known or deliberate sin.

Suddenly, Job turned his full attention to God. He made a straightforward and heartfelt plea to the Lord. His friends had failed to comfort him, and even worse, they had added to his misery. They refused to even consider the possibility that he might be innocent of deliberate sin. Job was left with no choice. If he was to receive any comfort and encouragement, he had to appeal directly to God.

1) Job begged God to remove His hand of affliction and to stop terrifying him (v.21). He knew that *only* the Lord could deliver him and remove his suffering. At the same time, Job had also been terrified by his ordeal. He was probably frightened by what might come next. He had already endured unimaginable loss when all ten of his children were killed. Now, he suffered the agonizing pain of his disease. In addition, he bore the weight and burden of not knowing why he suffered or what might happen next. It is no wonder this dear believer was anxious and even terrified. He begged the Lord to remove the fear from his heart and mind.

2) Job asked God to meet with him (v.22). Job wanted one of two things: either for God to summon him so he could defend himself ("I will answer") or to let him speak first and for God to answer his questions. Either way,

all Job wanted was a chance to plead his case before the Lord. Whether he or God spoke first did not matter. Job then presented his case and asked the Lord three questions.

⇒ First, Job wanted to know what sins he had committed to deserve such severe suffering (v.23). He felt that God was unfair to him, that he was unjustly punished and condemned by God. Job could not fathom doing anything to deserve such suffering.

⇒ Second, Job wanted to know why God seemed so far away. It seemed as though God had hidden His face from him and treated him like an enemy (v.24). Simply stated, Job felt that God had abandoned him and no longer loved or cared for him.

⇒ Third, Job wanted to know why God tormented him and made him suffer so terribly. He was a mere man—insignificant and fragile like a wind-blown leaf or chaff (v.25). On one hand, Job felt abandoned by God, but on the other, it seemed that God was pursuing and targeting him for destruction. He could see no way out of this nightmare that was now his life. Yet he still trusted and hoped in God.

3) Job expressed three further feelings about how God was treating him...

⇒ Job felt that God was recording his every sin, even punishing him for the sins of his youth (v.26). Although as far as Job knew, he had not sinned—at least not recently. Perhaps he had done something terrible in his youth. Perhaps now the Lord was remembering and punishing him for these former sins.

⇒ Job felt that God was treating him like a prisoner constantly guarding and watching him (v.27). It was as though God were watching him suspiciously and waiting for him to slip up, looking for a reason to condemn him.

⇒ Lastly, Job felt that God allowed him to waste away like rotting wood or a moth-eaten coat (v.28). Picture Job's condition—the physical appearance, the unbearable symptoms, and devastating effects of his disease. His body was wasting away and covered with rotting flesh. His skin was riddled with festering sores just like moths riddle a wool coat with holes.

Thought 1. Imagine Job's pain and frustration. Not only were his friends deserting and accusing him, but he also felt abandoned by the Lord. He felt the Lord cared nothing about his pain and loss, his agonizing disease and suffering. Have you ever felt that way? Have you ever felt abandoned by God? That God did not care about what you were going through? Many people—believers and unbelievers alike—have these feelings at one time or another in their lives. But God's Word assures us that God does care. He cares about every pain and trial we endure, every sickness and disease, every heartache and every body ache. He knows the frailty of our human condition and promises to be with us throughout our lives—even beyond this life.

"For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us" (Ro.8:18).

"Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Co.1:3-4).