

JOB

Lesson 10

Chapter 13

II. VV. 1-3. It is not enough to talk about God. Job can do this as well as anyone. They have common theological ground, but Job wants to know how these truths apply to him. This requires direct dealing with God. Job pursues as did the persistent widow (Luke 18). This persistence (stubbornness) God accepts as faith. Habakkuk 1:2; 2:1-2. Many will not wait because they expect no answer. In the economy of God does the squeaky wheel get the grease?

A. VV. 4-12. Before talking to God, Job deals heavy blows.

1. v. 4. Brands them as incompetent.

2. v. 5. If this is all they have to say, there would be more wisdom in silence.

3. vv. 6-12. Job shows concern for the spiritual safety of his friends. By presuming to plead the case for God, they are in grave danger. V. 11 –Job is terrified. His friends should be the same. Their sayings are as ashes and defenses of clay.

B. VV. 13-19. The air has been cleared. He is able to express himself and ready to speak out regardless of consequences.

1. v. 14. The more intimate we are with people the more likely we are to express displeasure. By talking openly, he pays his friends a compliment of trust.

2. v. 15. He will defend his ways to God's face. With these words God has just won. Job and his friends will slug it out for a while, but in heaven everything is settled on the basis of Job's declaration. There is such a thing as unconditional faith and trust without ulterior motive.

3. v. 18. Job has prepared his case and is confident of his vindication.

4. v. 19. He expects no contradiction. Demonstrates Job's ultimate faith that God is a God of justice and that if Job can only be tried he will be acquitted.

C. VV 20-28. These verses express Job's strong will to fellowship with God. He speaks once more directly to God.

1. vv. 20-22. Job seeks safety from two things in return for not hiding from God's face: 1) remove Thy hand from me; 2) let not the dread of Thee terrify me. That agreed, we will have a conversation.

2. vv. 23-25. Job wants an explanation in the form of a Bill of Indictment. He expresses frailty that is hardly worth God's notice.

3. vv. 26-28. Even though I am in a state of decay, rotting and moth eaten, You continue to charge bitter things, charge me with long-past sins of my youth, watch my every move, and set a limit for the soles of my feet.

Chapter 14

III. In chapter 14 Job oscillates between hope and despair. His moods were not uniform. In this speech we have seen a more calm and confident position (13:25-28). However, he also regresses to earlier hopelessness, except for a surge of faith in vv. 14-17.

A. VV. 1-3. Man's helplessness demonstrates his lack of power when God brings him into judgment.

B. VV. 4-6. These verses seem parallel to 7:19-21. We know that humans sin, but why persecute them for wrongdoing. They will soon be dead, so why make such a fuss.

C. VV. 7-22. Further illustrations of God's destructive power.

1. vv. 7-12. A tree apparently dead has an astonishing capacity to revive at the mere scent of water. But it is not so with man. Man is more like a dried up lake. As in 6:14-21, there is no thought of "next season." There is more an emphasis on the permanence of death, but the language hints of resurrection (2 Pet. 3:10-13). It is clear that Job knew nothing of the "root out of Jesse," the dead tree on Calvary that would spring up into eternal life.

2. vv. 13-17. These verses shine brightly against the darkness of the surrounding verses.

a. v. 13. Sheol now seems to be a temporary hiding place. All of Job's hopes are summed up in the belief that God will remember him.

b. vv. 14-17. V. 14 raises the ultimate question. Job believes that even after he lies down in Sheol, God will call him into life again. It reaffirms the faith expressed in 13:15 and to which he looks forward in 19:27-27. V. 15 states the basis of Job's expectation. God will long for the work of His hand, *i.e.*, Job. In v. 16 God's scrutiny, sinister in 13:24-28, sounds kindly as God keeps an eye on Job in Sheol. V. 17 is the best of all – Job's iniquity is disposed of once and for all.

3. vv. 18-22. Job returns to a dismal note that is the antithesis of faith expressed in vv. 13-17. To appearances a tree is perishable, but rock is a name for God. “Everlasting Hills” is a symbol of the eternity of God (Gen. 49:26; Deut. 33:15-16). One glance at their strength revives trust in God’s constancy (Psa. 121).

a. vv. 18-19. But even they are not permanent. Even as the mountain crumbles, the rock moves, and stones are washed away, so God destroys man’s hope.

b. v. 20. Death is God’s victory over hope for life.

c. vv. 21-22. The sadness of death is its loneliness. Job thinks not of joining ancestors, but of separation from his family. Even if he knew, man is so preoccupied with his own suffering that he does not have capacity to care about them and mourns only for himself.

Chapter 15

2. C. Second Round of Speeches. 15:1 – 21:34.

2. C. 1 – Eliphaz – 15:1-35.

I. As Job becomes more vehement, his friends become more severe. At first Eliphaz was gentle and courteous (4:2). Now his politeness diminishes, and he accuses Job of folly and impiety.

A. VV. 1-3. Eliphaz's response suggests that he has been personally hurt by Job's biting remarks. Eliphaz casts himself as the wise man while Job is a fool. He contradicts 12:3 and 13:2.

B. VV. 4-6. Job is not only stupid, he is dangerous. His words are a threat to sound religion. So far when Job's friends tried to charge Job with particular sins, they were, as it was, shooting in the dark. Now they have something to pin on him – his own guilty speech that points to deep seated iniquity.

C. VV. 7-10. To belittle Job's speech further, Eliphaz subjects him to a string of humiliating questions. Two sources of knowledge are in mind: 1) antiquity (7 and 10), and 2) initiation into God's secrets (8 and 9). The charges are not deserved. Job has made no such exaggerated claims.

D. VV. 11-16. Eliphaz's ideas are beginning to run out. There is little new in his continuing remonstrations. V. 11 seems to say that Eliphaz has had enough of kid-glove treatment, and what Job really needs is a good tongue lashing.

Job has already asked, "What is man" (7:17; cf. 15:14). While the answers are similar, there are important differences. While agreeing that man is fragile and dirty (14:1-4), Job thinks that people are precious to God (10:12f). Eliphaz dismisses man as detestable and corrupt.