**JOB**

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Chapter Eleven

**Job 11:1-6**

*Then Zophar the Naamathite answered, (2) "Shall a multitude of words go unanswered, And a talkative man be acquitted? (3) "Shall your boasts silence men? And shall you scoff and none rebuke? (4) "For you have said, 'My teaching is pure, And I am innocent in your eyes.' (5) "But would that God might speak, And open His lips against you, (6) And show you the secrets of wisdom! For sound wisdom has two sides. Know then that God forgets a part of your iniquity.*

We now meet the last of the friends of Job. Bildad was a traditionalist who looked back at what had happened and extrapolated from that to try to understand what was happening during his time. Zophar was a legalist who believed that the universe operated under a set of laws and that God had to obey those laws. He is probably the eldest of the group and he spoke with an authority that was crueler than the words of Bildad. He tells Job that his words are meaningless and just because he talks a lot is no reason to acquit him of his obvious sins. Some translations use “babble” instead of “boasts” in verse three that means empty chatter similar to how Paul describes some false teachers: *But avoid worldly and empty chatter, for it will lead to further ungodliness,* (2 Tim 2:16) Zophar also wants to know how Job can scoff and nobody would rebuke him. Some of what Job has said about God is mockery and insulting such as: "*It is all one; therefore I say, 'He destroys the guiltless and the wicked.*' (Job 9:22). Zophar thinks someone should silence Job and he thinks he is the one who can do it.

Zophar then makes two accusations against Job. The **first** is contained in verse 4 when Zophar says that Job states that his teaching is pure and that he is innocent before the eyes of God. Actually this is not what Job says as he states that his thinking is in a state of confusion and he does not say that he is innocent before the eyes of God but that he is blameless, which we know to be true. The two statements are not the same for innocent means perfection but to be blameless means to have integrity or to be genuine and that is also true.

Eliphaz says that Job may call as much as possible but nobody will answer: *"Call now, is there anyone who will answer you? And to which of the holy ones will you turn?* (Job 5:1) Zophar wants someone to answer Job and he wants Him to be God (v 5). He is also confident that God will reveal the truth to Job as opposed to Job’s partial grasp of reality. Saying that sound wisdom has two sides probably infers that one side of the wisdom of God is revealed in nature and the other side is hidden from most people and Job is only looking at the revealed side and that by his perception.

The **second** accusation is in the last part of verse 6 when he tells Job that God is only punishing him for less than what would be required for all of his sins. Zophar is then saying that making him bankrupt, killing his household and farm servants, killing his children, and destroying his health is only partial payment for his unforgiven sins! This reveals a cruelty and arrogance in Zophar that is hard to imagine. It is acceptable to say that God’s wisdom is secret and to imply that Job cannot grasp it all. But it is extreme arrogance to say that he does understand God’s wisdom and he knows that the punishment of Job should be much more extreme than what he is suffering now. I think that Job has revealed that he does understand God and his punishment for sin when he said in 9:30-31that he feared more the eternal punishment for his sin than what he is now experiencing.

**Job 11:7-12**

*"Can you discover the depths of God? Can you discover the limits of the Almighty? (8) "They are high as the heavens, what can you do? Deeper than Sheol, what can you know? (9) "Its measure is longer than the earth And broader than the sea. (10) "If He passes by or shuts up, Or calls an assembly, who can restrain Him? (11) "For He knows false men, And He sees iniquity without investigating. (12) "An idiot will become intelligent When the foal of a wild donkey is born a man.*

Man cannot discover God for He reveals Himself to man. Of course there are no limits to the infinite God. Only something that is limited has limits. Verse 8 is not even correct for the depths and heights of God are higher than the heavens and deeper than how he understands Sheol. He again expresses how he conceives the limits of God in measures he can understand regarding the earth and the sea. He states correctly that God is in control of everything and so can do whatever He desires with nobody able to restrain Him. Zophar thinks Job is lying about his spiritual condition so he states that God knows when men are stating falsely and He does not need to investigate the actions of a person to know when he is involved in iniquity. He then is telling Job that it is useless to try to deceive God. Verse 12 is something like a saying today: “Such will occur when pigs fly!” or “if a frog had wings he wouldn’t bump his bottom every time he jumped.” He is essentially telling Job that he is acting like an idiot and such behavior will never seem otherwise. He offers Job nothing that he needs.

**Job 11:13-20**

*"If you would direct your heart right And spread out your hand to Him, (14) If iniquity is in your hand, put it far away, And do not let wickedness dwell in your tents; (15) "Then, indeed, you could lift up your face without moral defect, And you would be steadfast and not fear. (16) "For you would forget your trouble, As waters that have passed by, you would remember it. (17) "Your life would be brighter than noonday; Darkness would be like the morning. (18) "Then you would trust, because there is hope; And you would look around and rest securely. (19) "You would lie down and none would disturb you, And many would entreat your favor. (20) "But the eyes of the wicked will fail, And there will be no escape for them; And their hope is to breathe their last."*

Zophar now tells Job to repent and to pray (spread out your hand to Him). Verse 14 is a bit sarcastic for Zophar is certain that Job has a sinful heart. He tells Job to put away any thoughts of sinful behavior and especially those related to his property (tents). He apparently suspects Job of being dishonest in falsely obtaining property. In verses 15-19 Zophar lifts up some blessings that will come from God when Job repents and asks for forgiveness. Then Job would be able to look at people without a sad countenance and he would no longer have to fear God’s wrath. He would then forget all of his troubles just as he would not remember the roaring waters that came with a flood and then left. The sunshine would return to his attitude about his life so that even in the darkness of night he would not find nightmares but only pleasant dreams. He would then have hope returned to him so that he could trust God to treat him properly in a new state of sinlessness. There would no longer be any anxiety in his life so he could look at his surroundings with total rest. He would then never have to fear anyone coming after him after he lies down. With such a renewed attitude toward life and such a delightful countenance, many people would come to him asking how he is so at peace. In verse 20 Zophar contrasts all of these blessings with the opposite of the wicked. Their eyes will fail as they cannot see the evil coming at them, there will be no escape from the judgment of God and their only hope is that will soon die.

There are two glaring problems with this advice of Zophar. The **first** is that Job does not have any secret sins that he needs to confess, repent, and beg forgiveness. The **second** is that if he did as Zophar tells him then he will be doing exactly what Satan initially accused him of doing. Remember that Satan thought that Job was a pious person so that God would bless him so that if Job would repent to regain those blessings he would be proving Satan to be correct! Pray that God will not bring such friends to you when you are suffering.

**Chapter Twelve**

Chapters 12, 13, and 14 are the replies of Job to the tirades of his friends and are the longest of his speeches to his people. He first speaks to his friends (12:1-13:19) and then to God (13:20 through 14). These chapters will conclude the first round of discourses between the people. In this era people relished such verbal confrontations much as today people enjoy physical competitions. It is important to note that his friends only minister to a spirit of self-vindication in Job. They do not speak of a God of mercy and grace but only His law. When Job justifies himself he does nothing to justify God. His friends never brought him to the point in his life expressed by Paul: *For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.* (Rom 7:18) It is only when we come to that realization that we turn to depend upon the mercy and grace of God.

**Job 12:1-6**

*Then Job responded, (2) "Truly then you are the people, And with you wisdom will die! (3) "But I have intelligence as well as you; I am not inferior to you. And who does not know such things as these? (4) "I am a joke to my friends, The one who called on God and He answered him; The just and blameless man is a joke. (5) "He who is at ease holds calamity in contempt, As prepared for those whose feet slip. (6) "The tents of the destroyers prosper, And those who provoke God are secure, Whom God brings into their power.*

The first sentence reeks with sarcasm. The word translated “the people” denotes the upper class of people in the world whose opinion is most respected by the world. In essence he is telling them that surely you are the most respected people in the world and I am concerned that when you die there will be no wisdom left in the world! But then he states the he also is very intelligent and in no way is he inferior to them. He tells them that their theology system is very basic and known by many people. We know also that this theological system is incorrect. He says that he has called upon God who answered him. He tells them that he is a just and blameless man who has become a laughingstock to his friends. Those who ae at ease means those who have everything going as they please and they despise those undergoing calamity because their theology tells them that such people are suffering because of their sins. Such people think that calamities are prepared for those who fall into sin. Job states that while he is a just man suffering many calamities those people who are evil prosper. Even those who incite God are secure in their life and God even brings them into their prosperous positions. Something is very wrong with your system when we examine the fate of people in the world!

**Job 12:7-12**

*"But now ask the beasts, and let them teach you; And the birds of the heavens, and let them tell you. (8) "Or speak to the earth, and let it teach you; And let the fish of the sea declare to you. (9) "Who among all these does not know That the hand of the LORD has done this, (10) In whose hand is the life of every living thing, And the breath of all mankind? (11) "Does not the ear test words, As the palate tastes its food? (12) "Wisdom is with aged men, With long life is understanding.*

The pronouns in verses 7 and 8 are singular implying that Job is saying that his friends are saying to let the animals and even the earth teach him about the hand of the Lord. His friends seem to be telling him that even the beasts and the earth know that what has happened to him is from the Lord. After all, everyone knows that the hand of the Lord is over every living thing and even the breath of all people. Job says that all need wise discernment to test words just as the tongue tastes the food. He says that we all are wise people who have many years of understanding to judge what is happening.

**Job 12:13-15**

*"With Him are wisdom and might; To Him belong counsel and understanding. (14) "Behold, He tears down, and it cannot be rebuilt; He imprisons a man, and there can be no release. (15) "Behold, He restrains the waters, and they dry up; And He sends them out, and they inundate the earth.*

In verses 13-25 Job paints a picture of God that is not flattering if the theology of his friends is correct. What he sees is that God does not rule an orderly universe where their theology would dictate that moral order is upheld. In these verses he refers to natural disasters, in verses 16-21 he refers to leaders, and in verses 22-25 he refers to nations. When Job refers to wisdom and might he means that God both knows what to do and has the ability to do it. Also God has all the necessary understanding and counsel from others to know what to do. But when Job looks at what God does, he sees that He tears down so that things cannot be rebuilt and he forever imprisons a man as He has with Job. God has control over the waters but they dry up or else cause huge floods that destroy the earth. Job then observes that God is the author of natural disasters and the theology of his friends cannot account for such observable behavior.

**Job 12:16-21**

*"With Him are strength and sound wisdom, The misled and the misleader belong to Him. (17) "He makes counselors walk barefoot And makes fools of judges. (18) "He loosens the bond of kings And binds their loins with a girdle. (19) "He makes priests walk barefoot And overthrows the secure ones. (20) "He deprives the trusted ones of speech And takes away the discernment of the elders. (21) "He pours contempt on nobles And loosens the belt of the strong.*

Now Job turns his attention to worldly leaders. He starts this section the same way as the previous section saying that God has the knowledge and ability to do what He wants and both those who are led improperly and those who lead improperly both belong to Him. Councilors and judges are supposed to rule with wisdom but God makes them appear as fools. Walking barefoot means to not have any sound protection even for their feet as they walk in the world. Kings are supposed to rule within rules to better their kingdoms but God removes those bonds and binds them only with a girdle that can be removed whenever they please so their rules are arbitrary. Job says that God does likewise with the priests and whenever some of them become obedient to His laws He overthrows them. Those who are supposed to be telling the people the proper paths are made speechless and He takes away the wisdom of those who have lived long lives and gained the wisdom of the aged. According to Job, God acts contemptibly toward the nobles of society and loosens the belt of those who would stand strong for what is right. If their belt is loose they cannot keep up their pants and then look and act foolishly.

**Job 12:22-25**

*"He reveals mysteries from the darkness And brings the deep darkness into light. (23) "He makes the nations great, then destroys them; He enlarges the nations, then leads them away. (24) "He deprives of intelligence the chiefs of the earth's people And makes them wander in a pathless waste. (25) "They grope in darkness with no light, And He makes them stagger like a drunken man.*

Job now turns his attention to how the nations are faring under the god of his friends’ theology. He says that God brings evil and chaos into the world rather than order and goodness. He plays with the nations by bringing them into power and then destroying them. He enlarges their borders and then casts them into exile. He takes away the understanding of the leaders of the people and then makes them wander indirections unknown by them as someone lost in a desert continually passes the same point. The stagger in the darkness with no light to guide them and He makes them stagger around like someone under the influence of alcohol or drugs. Job tells his friends that their theology does not represent the actions of God at all as He acts contrary to their basic understanding. He longs for a theology that properly represents God so that he can understand his observations so that they do not predict God to be dangerous and even evil. He is thoroughly trashing their theology with his observations.

**Chapter Thirteen**

**Job 13:1-12**

*"Behold, my eye has seen all this, My ear has heard and understood it. (2) "What you know I also know; I am not inferior to you. (3) "But I would speak to the Almighty, And I desire to argue with God. (4) "But you smear with lies; You are all worthless physicians. (5) "O that you would be completely silent, And that it would become your wisdom! (6) "Please hear my argument And listen to the contentions of my lips. (7) "Will you speak what is unjust for God, And speak what is deceitful for Him? (8) "Will you show partiality for Him? Will you contend for God? (9) "Will it be well when He examines you? Or will you deceive Him as one deceives a man? (10) "He will surely reprove you If you secretly show partiality. (11) "Will not His majesty terrify you, And the dread of Him fall on you? (12) "Your memorable sayings are proverbs of ashes, Your defenses are defenses of clay.*

Job now states that he is an eyewitness to what he is discussing. In verse 2 he states that he understands their theology system as well as they do and he knows the system is inferior which is why he wants to talk to God about it. He then explicitly tells his friends that their system does not work and that they are all worthless diagnosticians of the workings of God. This would be like a physician telling you that you have diabetes and he will have to remove your left lung! Since their information is flawed he wishes that they would be quiet and their silence would be their wisdom, muck like: *Even a fool, when he keeps silent, is considered wise; When he closes his lips, he is considered prudent.* (Prov 17:28) He then encourages them to listen to what he has to say rather than continually speaking falsely against God. Their system of theology claims to be speaking favorably toward God as they try to place Him in a favorable light (v 8) but they have twisted their theology toward their understanding rather than letting their theology be properly developed. They are letting their preunderstanding interpret new information and this is much like practicing eisegesis rather than exegesis.

In verse 9 Job tells them that it will not be well with them when God examines them for they cannot deceive God as they do people. They are using falsehood to try to make God look good and He will not be pleased at such an approach. Their motive may be good as they try to show partiality toward God by such deception but He will rebuke them for such actions. Job tells them that they will be terrified when the real majesty of God comes upon their minds and they will be filled with dread. Their worldly wise sayings are really as useless as ashes and their defenses will be destroyed much like clay that has not been put into a furnace to make brick.

**Job 13:13-19**

*"Be silent before me so that I may speak; Then let come on me what may. (14) "Why should I take my flesh in my teeth And put my life in my hands? (15) "Though He slay me, I will hope in Him. Nevertheless I will argue my ways before Him. (16) "This also will be my salvation, For a godless man may not come before His presence. (17) "Listen carefully to my speech, And let my declaration fill your ears. (18) "Behold now, I have prepared my case; I know that I will be vindicated. (19) "Who will contend with me? For then I would be silent and die.*

He then almost demands that his friends keep silent so that he can be allowed to speak to God (13:3). He realizes that speaking to God in this way will be very dangerous but he is willing to take the risk. He will bite his flesh to help him brace for the danger and he realizes that he is putting his life in his own hands. Even though God may kill him, he will put his hope in Him. This is a great statement of faith by him. Job knows that God can do whatever He wishes to him but he is still determined to argue his case before Him much like an attorney argues a case before a judge. He wants someone to represent God to him so that he does not have to defend himself. Someone needs to tell him to cast himself on the mercy of God. Verse 16 is identical to a phrase in Greek by Paul (bolded): ***for I know that this will turn out for my deliverance*** *through your prayers and the provision of the Spirit of Jesus Christ,* (Phil 1:19) Job knows that a godless person cannot come before God but he knows that such is not his case so he has confidence that he will be able to persevere before God with his presentation. Today we know that Jesus Christ is the only name whereby we can be saved (Acts 4:12). In verse 17 Job asks his friends to pay careful attention to what he has to say to God. Verse 17b means for them to listen carefully to their full attention before making any conclusions. Then in verse 18 he states that he has carefully prepared his presentation to God so it is not an “off-the-cuff” presentation. He knows that he will be vindicated as a true believer for if he believed otherwise he would just keep silent and die. He thinks he has a good case before God and it is remarkable that he has this much understanding of God without knowing that someone else obtained justification for him. Praise God He has made a way for us to be justified by sending His Son to pay our penalty.

**Job 13:20-28**

*"Only two things do not do to me, Then I will not hide from Your face: (21) Remove Your hand from me, And let not the dread of You terrify me. (22) "Then call, and I will answer; Or let me speak, then reply to me. (23) "How many are my iniquities and sins? Make known to me my rebellion and my sin. (24) "Why do You hide Your face And consider me Your enemy? (25) "Will You cause a driven leaf to tremble? Or will You pursue the dry chaff? (26) "For You write bitter things against me And make me to inherit the iniquities of my youth. (27) "You put my feet in the stocks And watch all my paths; You set a limit for the soles of my feet, (28) While I am decaying like a rotten thing, Like a garment that is moth-eaten.*

Before he speaks to God he has two requests of God that he wants done before he comes before His face. The **first** is that God would remove His hand of judgement from him so that he could have some relieve from his horrible sufferings. His suffering has produced a great dread of Him that terrifies him and makes it difficult to speak. The **second** request is that he wants God to call him before his presence so that he could then answer the invitation. Unfortunately Job is telling God what to do and that is not the purpose of prayer. Certainly we are to make our requests known to God but He is not the great butler in the sky. The primary purpose of prayer is to change us.

In verse 23 Job begins to ask God to inform him as to his transgressions and sins so that he will understand the case he thinks God has against him. He knows that the cause of his pain and suffering is his sin and he wants to know them explicitly. He thinks God is hiding Himself and considering him as the enemy who is under God’s wrath because of his sins. He considers himself to be like a leaf or a piece of dry chaff driven by the wind; in other words, he thinks of himself as being condemned as God is writing charges against him in His book of judgment.

He thinks that God is treating him as a sinner with many guilty acts originating in his youth and now he is in a terrible situation of inheriting the penalties of those sins. He considers his situation to be like someone put into the stocks to be exposed to public humiliations. He thinks that God is watching all of his paths and that he is imprisoned so his feet cannot walk freely. He is confused because he thought all those sins had been covered by sacrifices so that he should be blameless before God:

Job 1:4-5 *His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them. (5) When the days of feasting had completed their cycle, Job would send and consecrate them, rising up early in the morning and offering burnt offerings according to the number of them all; for Job said, "Perhaps my sons have sinned and cursed God in their hearts." Thus Job did continually.*

He sees his body as being covered with sores and he views himself like a garment eaten up with moths. In other words he sees that his sins are leading to mortality and he will elaborate on this in the next chapter.

**Chapter Fourteen**

**Job 14:1-6**

*"Man, who is born of woman, Is short-lived and full of turmoil. (2) "Like a flower he comes forth and withers. He also flees like a shadow and does not remain. (3) "You also open Your eyes on him And bring him into judgment with Yourself. (4) "Who can make the clean out of the unclean? No one! (5) "Since his days are determined, The number of his months is with You; And his limits You have set so that he cannot pass. (6) "Turn Your gaze from him that he may rest, Until he fulfills his day like a hired man.*

Job now begins to build a case for the mortality of man and beginning in verse 13:28 he gives four ways to consider such life. This is a picture of mortal man who is born in the original sin of Adam: *Behold, I was brought forth in iniquity, And in sin my mother conceived me.* (Psa 51:5). He has a short life and it is full or turmoil. First he compares it to some organic material that is becoming rotten (13:28a). Second he compares it to a moth-eaten garment (13:28b). Third he compares it to a short-lived flower that is enjoyed initially but then withers and bows out of existence. Fourth he thinks of such a life as like a shadow that is only present when the sun shines in a way to show the shadow but then it quickly disappears as the sun moves on. Surely there is no hope for such a decaying creature to have any chance before the eyes of God who brings this creature into judgment comparing him to Himself. It is impossible to bring something clean out of unclean parents. Man is then destined for trouble as stated by Eliphaz: *For man is born for trouble, As sparks fly upward.* (Job 5:7) The time of man’s existence on earth are determined and set by God so those limits are set by God and cannot be exceeded. All mankind is then walking in the shadow of death from the moment of his birth as stated by David: *Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me.* (Psa 23:4). David was not referring to his death bed but of his life-long walk.

The length of life for man is mentioned several times in the Bible and such was established before we were born:

* Psa 139:16 *Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them.*
* Psa 90:10 *As for the days of our life, they contain seventy years, Or if due to strength, eighty years, Yet their pride is but labor and sorrow; For soon it is gone and we fly away.*
* Gen 6:3 *Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."*
* James 4:14 *Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away.*

Job finishes this section with the prayer to God that He would cease judging him so that he could at least finish his life here like a hired man who can pause during his work to have a drink. For Job there was no pausing from his suffering.

**Job 14:7-12**

*"For there is hope for a tree, When it is cut down, that it will sprout again, And its shoots will not fail. (8) "Though its roots grow old in the ground And its stump dies in the dry soil, (9) At the scent of water it will flourish And put forth sprigs like a plant. (10) "But man dies and lies prostrate. Man expires, and where is he? (11) "As water evaporates from the sea, And a river becomes parched and dried up, (12) So man lies down and does not rise. Until the heavens are no longer, He will not awake nor be aroused out of his sleep.*

Job then compares his life to that of a tree. Whereas a tree may come back to life after being cut down, a human does not have such an opportunity. As long as the roots still live the tree may come back to life when rains come to allow it to put forth sprigs and grow again. In contrast to the tree, a man dies and then lies in the dirt with no movement. He then asks what happens to man when he dies. His experience is that man lies down to die and then does not rise. He compares this death with the drying up of water as a river becomes parched and dry. However he adds that until the heavens are no longer man will not awake from his death sleep. This statement certainly implies that he believed in a bodily resurrection following some sort of long sleep. Scholars generally believe that the concept of a resurrection did not appear in Hebrew thought until the Hellenistic time that began in 323 B.C. upon the death of Alexandra the Great and the splitting of his kingdom. Certainly sin leads to death that is the end of life and hope. Job is very realistic about this concept and seems to hope for a resurrection that will prove that his sin has been forgiven.

**Job 14:13-17**

*"Oh that You would hide me in Sheol, That You would conceal me until Your wrath returns to You, That You would set a limit for me and remember me! (14) "If a man dies, will he live again? All the days of my struggle I will wait Until my change comes. (15) "You will call, and I will answer You; You will long for the work of Your hands. (16) "For now You number my steps, You do not observe my sin. (17) "My transgression is sealed up in a bag, And You wrap up my iniquity.*

Job continues this discussion of the result of death by hoping that God will then hide him in Sheol until His wrath returns to Him. Some translations phrase this as “until Your wrath is past” and that seems to be the meaning as Job wants God’s wrath against him to be finished after he spends some time in Sheol. This seems similar to the concept of purgatory developed later. He asks for God to set a limit for him in Sheol so that He would then remember him. Again this is certainly indicating that Job believed in the possibility of a resurrection. He asks God if a man will live again after his death and then he states that he will wait during his struggles on earth until the time when his change will come upon him. Some translations use the word “renewal” instead of “change” in verse 14 and that is a great name for resurrection as he would be made new (re*new*) but with continuity of self (*re*newal). In verse 15 he states that God will want to remember the creatures he has made and that He will call and Job will then answer. He thinks that God will long for a new connection with those He created and then He will call out for them to come to Him. This is a very personal relationship to which Job is looking forward. This paints a picture of a loving relationship that will be renewed between God and His creatures. He thinks that at this new time God will look over him for good since his transgression will be sealed away from all eyes as God will cover over his iniquities. This covering over of iniquities foreshadows the propitiation for Israel in the mercy seat over the Ark of the Covenant. Job will further develop this concept of life after death as he states later:

Job 19:25-27 *"As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. (26) "Even after my skin is destroyed, Yet from my flesh I shall see God; (27) Whom I myself shall behold, And whom my eyes will see and not another. My heart faints within me!*

**Job 14:18-22**

*"But the falling mountain crumbles away, And the rock moves from its place; (19) Water wears away stones, Its torrents wash away the dust of the earth; So You destroy man's hope. (20) "You forever overpower him and he departs; You change his appearance and send him away. (21) "His sons achieve honor, but he does not know it; Or they become insignificant, but he does not perceive it. (22) "But his body pains him, And he mourns only for himself."*

But Job cannot keep up his optimism very long. He reverts to his attitude of the finality of the result of sin: death. He uses the metaphor of erosion that he sees all around him and we see even more today as even more of this process has taken away mountains and channels have been developed by the roaring waters that distress the land. In the same inevitable way, man’s hope is destroyed by God’s judgment over him. The way of life overpowers man and he then dies. God causes his appearance to change as old age sets in and then he is sent away to Sheol. The man’s sons may achieve some honors or they may become totally insignificant but the man will not be around to know what happened. The section ends by Job stating that as he mourns over the pain of his body he is totally alone.

Certainly a lot of the depression of Job is reflected by many people of all ages but the believer knows that his sin is taken care of by the double imputation worked out by God through the work of Jesus Christ: *He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.* (2 Cor 5:21) We today also have the knowledge that the resurrection is indeed true and that we all look forward to being with God forever and even see Him.

**Job Homework**

**Chapter Eleven**

1. Who spoke in this chapter? How did he greet Job’s previous speech (vv 2,3)?
2. What did he say was Job’s view of himself?
3. In contrast, what did he say God would do if He did speak (vv 5,6)? How did Job’s circumstances compare to what he deserved?

4. Consider: Had God spoken to Zophar? How did he know what God would say if He spoke?

Is it proper to speak for God when He has not spoken?

1. Summarize the view Job’s friends have expressed regarding why Job is suffering.

6. How did he describe God’s deep things (vv 7-9)? Explain his point. If knowing God’s will is so difficult, how did Zophar know what God would say regarding Job in vv 4-6?

1. What power did he say God has, and what are the implications regarding Job (vv 10,11)?
2. Explain the comparison in v12. Ironically, there are people today who say, in effect, that a wild donkey – or even lower animals – can have a man as offspring, given enough time! Observations?

9. What did Zophar say would solve Job’s problem (vv 13-15)? Think: So then, by implication,

why was Job still suffering?

1. How did Zophar describe Job’s life if he would change (vv 16-19)?
2. But what would the future hold otherwise (v20)? What is the application to Job?

**Chapter Twelve**

1. How did Job begin his response to Zophar (v2)? Explain.
2. What claim did he make in v3? Why would he say this?
3. How did he feel he had been treated (v4)? How does v5 fit the context?
4. Explain Job’s argument in v6. How does it contrast to what the friends had said?
5. To whom did Job appeal to confirm his views in vv 7,8?
6. What can we learn from these sources (vv 9,10)? Explain.
7. What principle did he appeal to in vv 11,12?
8. To Whom did he refer in vv 13-15? How did he describe Him?
9. What does God do according to vv 16-19? What is the point?
10. What do vv 20-23 show about God as compared to man?
11. What can He do for even leaders of men (vv 24,25)?
12. What is Job’s point in this chapter? Why describe what God can do to men? What lesson should he and the friends learn?

**Chapter 13**

1. What argument did Job make in vv 1,2? Where had he said this before? What was his

point?

2. Describe Job’s accusations against the friends in vv 3-5. What did he say they should do if they were really wise? Explain his meaning. Are Job’s accusations accurate?

3.Of what did he accuse them in vv 6-8? In what sense was this true?

1. What lessons can we learn from vv 4-8? How might people be similarly guilty today?
2. What did Job say the friends needed to be concerned about (vv 9-11)? The friends had accused Job of sin, but what was his point to them?
3. How did he describe their arguments and sayings (vv 12,13)? V14 is acknowledged to be difficult. What do you think it means?
4. Despite his previous harsh sayings against God, what was Job’s conclusion in vv 15,16?
5. How convinced was Job that his case was valid (vv 17-19)?
6. What did he ask God to do so they could discuss Job’s concerns (vv 20-22)?
7. What questions did he ask God in vv 23-25? Explain.
8. What did he claim God did to him in vv 26-28?

**Chapter 14**

1. How did Job describe life in v1? What illustrations did he use in v2? Explain.
2. What question did he ask in v4? What is the point in context?
3. What did he say regarding life in v5, and what request followed in v6? Explain the connection.
4. What hope does a tree have in vv 7-9?

5. How does man compare to that tree (v10)? Explain. Did Job understand the concept of resurrection from the dead? Could this have contributed to that fact that he and his friends emphasized rewards/punishment for sin during this life?

1. What illustration did he use in vv 11,12? Explain.
2. So what request did he make in v13?

8. Explain the significance of his question in v14. What did this have to do with his problems

(cf. vv 14,15)? Did Job hope for reward after death?

1. What did he say regarding his sins in vv 16,17? What do you think he meant?
2. What illustrations did he use in vv 18,19, and what application did he make?
3. What happens (according to Job) when man “passes on (vv 20-22)?