

## Job

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Job 13



Job 13

Vss. 1-12

- Job wants to stop arguing with his three friends. He begins here by saying that he understands their arguments, but he has eyes and ears too and is quite capable of drawing his own conclusions. He really has nothing more to say to them, for he wants to take his case before God Himself.
- “But I would speak to the Almighty and I desire to argue with God.” Because Job is convinced that God is both good and just, he felt that God would appreciate the arguments. His friends, he felt, seemed to have had their minds made up before they spoke or heard his response. They did not offer justice to his feelings, nor to the facts of his case. They twisted his words and arguments and instead of consoling him, they only caused him more pain. But if he could carry his cause to God, He would do ample justice to him and his cause.
- For the rest of this section he turns his attention back to the three and really lays into them. “But you smear with lies. You are all worthless physicians. O that you would be completely silent!” What they have said isn’t true. They have utterly failed if their goal was to make a long journey to him to give him comfort. And really the best thing they could do at that point is to just stop talking, because all they want to do is talk and not listen.
- Job’s next point here is one we should all pay attention to. He asks the three, “Will you contend for God?”. Yes, in fact that is how they perceive their role: they are speaking on behalf of God. “Well”, Job tells them, “you better be sure He’s going to be happy with you when He reviews your case.” “Will you speak what is unjust for God and speak what is deceitful for Him?...Will it be well when He examines you? Or will you deceive Him as one deceives a man?”
- This is what James is likewise aware of when he cautions the church (James 3:1) that “not many of you should become teachers, for you know that we will face a more severe (more scrutinized) judgement”. If someone in teaching or preaching or evangelism, or even just in conversation, dares to speak on behalf of God, then they had better be sure they have God’s position, God’s Word, correctly set in their hearts and minds. If someone tries to bend God’s Word to support their own position, misrepresenting and purposely misconstruing God’s Word, even in ignorance, then they will find themselves in a great deal of trouble at The Judgement. “He will surely reprove you...Will not His majesty terrify you and the dread of Him fall on you? Your memorable sayings are proverbs of ashes. Your defenses are defenses of clay.”

## Vss. 13-19

- Job here finishes his comments to his friends before he turns his voice to God. It is as if he is trying to warm up his courage before he addresses the Deity.
- He asks the three to simply be quiet as he speaks to God and then what happens after that, happens. He may be utterly destroyed, but he is determined to try, for he knows that only God can bring about his salvation.
- So he invites his friends to be quiet and listen as he makes his case to God. He is confident because “I have prepared my case. I know that I will be vindicated.”

## Vss. 20-28

- Job makes two requests of God before he begins, which is done somewhat brazenly since God has not invited him to make a case.
- First, Job asks God to lift His heavy hand of plague from him. Second, he asks that God free him from the terrifying dread of standing before the Almighty. Moses experienced such fear at the burning bush and again on Mt. Sinai. Isaiah too trembled in the Lord’s throne room (Isaiah 6:5). It is difficult to carry on intelligently if you are terrified out of your mind!
- How the conversation goes, Job says in verse 22, is up to God. Either God can start or he can, he just want the conversation to happen. Then when it does Job believes he can finally get his answers. “How many are my iniquities and sins? Make known to me my rebellion and my sin.”
- But God did not call this meeting, nor does He jump at one of His children’s request. He does not immediately answer. “Why do You hide Your face and consider me Your enemy?”
- God’s silence is almost more than Job can bear. The silence, the not knowing, has troubled many great people of faith. When her diary was published, we found that Mother Teresa deeply lamented God’s silence. CS Lewis referred to God’s frustrating silence as living in the Shadowlands, neither in the Light nor the Darkness. Henry Blackaby referred to it as being put on God’s shelf, waiting for Him to get back to you in His good time. Job says it’s like putting “my feet in the stocks” and setting “a limit for the soles of my feet”, leaving him to decay “like a rotten thing, like a garment that is moth-eaten.”
- Like anyone, Job just wants answers. Not the absurd answers his friends were offering, but the Truth directly from God. But God as His own way of answering and He does so in keeping with a bigger picture than we cannot possibly see.