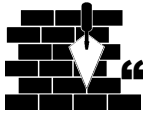


JOB - “A Transformed Mouth”



“Building Blocks”

1. **(Q1-verses 11-12)** The key thing here is the *matching* of Job’s conduct and speech. When these two agree, a person is “blameless” in the biblical sense. *God* had already declared that Job was “blameless.” These verses not only describe what “blameless” looks like from the outside, but also inform us that Job saw himself this way too; Not as a matter of pride, but simply as a matter of fact.
2. **(Q1-vs. 13)** This statement must be understood in contrast to Eliphaz’s accusation in 22:9. Job says his life has been one of rescuing those who could not rescue themselves *and* bringing joy those with no one to care for them. (E.g. there are 28 references in this book to “the poor, the needy, the widow and the fatherless.”)
3. **(Q1-vs. 16)** The word “cause” (ESV), “case” (NAS) is a Hebrew word for contention, quarrel or dispute. It is sometimes used for a legal dispute.
4. **(Q1-verses 21-23)** This is an amazing statement. Job says that people used to actually *want* him to talk! They would refrain from speaking themselves, or only speak briefly, hoping Job would speak. His speech was characterized by wisdom (“counsel”) and refreshment (“rain”).
(Q2) The amazing thing here is *not* his statement about honesty. It is his commitment to be careful about his speech at a time when most of us would have been very *careless*.
5. **(Q3)** The Hebrew word for “torment” means to *cause* sorrow or grief in the life of someone else. Of its 8 occurrences in our Old Testaments, 6 of them are in reference to God’s destruction of Jerusalem and what it caused in the lives of His people living at the time (including Jeremiah himself). The point here is that Job’s friends actually *increased* his suffering by their words, instead of alleviating it! We also learn from this verse that not all suffering is physical.
6. **(Q4)** This is especially true in regard to three types of negative speech: lying, slander, and gossip. Words in these three categories set in motion ideas and even events that can never be re-gathered.
7. **(Q5-Matt 12)** This verse *is not* contradicting the previous verse; It is actually complementing it. The reason we will be condemned or justified by our words is because our “normal” speech *reveals* our heart. Isaiah was referring to a special problem in which our “religious talk” *conceals* our hearts. God is the judge of both because He knows our *heart*, not simply because He hears our words!
Also, the word translated “careless” (*argos*) is a word that can mean, “lazy, idle, unproductive or worthless.” The underlying idea here is that our words should be doing the opposite of *argos*; that is, they should be productive, constructive, intentional and careful. Because words always produce something, we should take care that they produce good.
8. **(Q7-Deut.)** The key here is the “when and where,” not the “teaching” part. The “talking” part is the most vital. God is telling us that His Word should be a part of the conversation of our daily routine. It *should not* be relegated to special times of the day, week, or year.
9. **(Q7-Psalm 40)** We sometimes get this backwards. Instead of talking about God with each other, we think we’re supposed to talk about Him to unbelievers. We often fail to share anything of God’s goodness to us with one another as a result.
10. **(Q7-Pslam 141)** It is easy to agree that we should be “open” to godly rebuke. However, the implicit additional truth here is that we should also be open to God *using us* as agents of rebuke with one another too.

11. **(Q7-Prov 12:18)** The word “rashly” here carries with it the idea of speaking in anger and/or without thinking. Obviously the “words” of the wise are thoughtful, loving, and *not said* in haste. Healing words are words that come slowly, deliberately and appropriately.
12. **(Q7-Ezek 2)** Refusal to *speak* what God has put in my mouth (heart) is no different from refusing to *listen* to what God has put in my heart! We tend to think of disobedience as not doing what God asks us to do, but not refusing to say what God asks us to say (to someone else).
13. **(Q7-Eph. 4:29)** Our phrase “building up” come from a compound word that can mean to “build a house.” It implies that our speech is *adding to* the “edifice” being built by God. That we, in a very real sense, are “edifying” someone!
14. **(Q7-Col. 4)** The word “answer,” or “respond” in this verse is a Greek word that always assumes a prior question or deed. This is a passage about talking to *unbelievers*, not other Christians. We must not lose sight of this important facet of the context of this verse. Paul here is arguing against “canned” answers to unbelievers’ questions.



“Going Deeper”

1. **(Q1-vs. 15)** Who is one person in your life right now that would fall into the category of “blind” or “lame”? What is one thing you can do for them this week that they can not do for themselves?
2. **(Q1-vs. 16)** Who do you know that is fatherless?
3. **(Q4)** How do you see the truth of this verse illustrated in gossip?
4. **(Q5-James)** What do a bit and rudder have in common? What must James be saying then, in regard to your speech and the overall direction of your life?
5. **(Q6)** Is it reasonable to say that memorizing Scripture will affect the way you talk?
6. **(Q7-Prov 9:8)** This verse also teaches something very profound that’s not so obvious. What does it say *your response* to rebuke reveals about you?
7. **(Q7-Prov. 10:19)** What are some different ways or contexts in which you can “talk too much”? (E.g You can talk too much on one *occasion*.)
8. **(Q7-Prov. Eph. 4:29)** How are words “that fit the occasion” different from a cliché? How often do you use words “that fit the occasion?” How often do you use clichés?