

# Job 11:3

Authorized King James Version (KJV)

Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

## Analysis

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Zophar accuses Job of 'lies' (רִמָּיָה, baddim—empty talk, boasting) and 'mocking' (לִצְחָה, la'ag). This represents a serious escalation—Eliphaz suggested Job might have sinned, Bildad implied it, but Zophar directly accuses Job of lying and mockery. The rhetorical questions demand that someone shame Job into silence. This violates the biblical principle that 'faithful are the wounds of a friend' (Proverbs 27:6)—Zophar wounds not to heal but to silence. The Reformed emphasis on speaking truth in love (Ephesians 4:15) condemns such brutal 'correction.' Zophar confuses Job's honest complaint with mockery of God.

## Historical Context

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In ancient honor-shame cultures, public shaming was a powerful social control mechanism. Zophar appeals to this, assuming the community should join in silencing Job. The book of Job subverts this cultural expectation by ultimately vindicating Job's speech and condemning the friends' 'correction.'

## Related Passages

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**James 2:17** — Faith and works

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. How do we distinguish between honest lament and mockery of God?
2. When does our desire to defend God's honor become an attack on His suffering children?

## Interlinear Text

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בְּדִיָּבָה	מִתֵּי יָמָם	יִחַר יָשׁוּ	וְתִלְעַג	וְאֵין
Should thy lies	men	hold their peace	and when thou mockest	H369
H907	H4962	H2790	H3932	
מִכָּלִים:				
shall no man make thee ashamed				
H3637				

## Additional Cross-References

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**Job 17:2** (Parallel theme): Are there not mockers with me? and doth not mine eye continue in their provocation?