

JOB

Chapter-By-Chapter Through The Greatest Poem in Literature

Session 15 | Job 17:7-19:12

Job's Response to Eliphaz' Second Speech | Job 16:1-17:16

- Verses 16:1-17:6 contained in session 14.
- Verses 17:7-10 - Job wearies of the unrighteousness and foolishness of his friends.
 - While the **upright** would be **astounded** (literally, "thunder struck") and the **innocent** would **stir up himself** against men like Job's friends, everyone is silent and Job **cannot find one wise man among** his companions, though he invites them to **return, and come now** to repeat their allegations.
- Verses 17:11-16 - Job's slight glimmer of hope.
 - Though **my days are past** and **my purposes are broken off** Job still has **the thoughts of my heart** (v. 11) to give him comfort and hope.
 - Verse 12 displays hope if **they** is a reference to **the thoughts of my heart** (v. 11). These thoughts **change the night into day** and bring the light coming soon.
 - The word **short** is a reference to time, thus "near."
 - Note: some translations assume "they" to be a reference to Job's friends, and make the translation refer to the pious ignorance of his friends who foolishly try to turn **night into day** but are unable to do so in reality.
 - Verses 12-16 appear hopeless, but could actually be filled with the hope of the afterlife, with Job testifying of hope that is found in *Sheol* rather than in this life. Note that the word **corruption** is a reference to *Sheol*, not to moral vice.
 - With this interpretation, the verses would read somewhat as follows in this paraphrase:
 - *My days are spent and my plans are broken, but the thoughts of my heart still change darkness to dawn, and I see light at the end of the tunnel. I wait, and I see hope in Sheol, shrouded in the darkness of death. The afterlife is where my family is, and where my hope is, and where my rest is.*

Bildad's Second Speech | Job 18:1-21

- Verses 1-4 - Bildad Fights Back.
 - In v. 2 Bildad asks Job to **make an end of words** and to **Mark, and afterwards we will speak**. He fights back at Job because he feels that in Job's mind the friends are **counted as beasts** and **repudiated vile**.

- However, Bildad says, it is Job who **teareth himself in anger** (not the "beastly" friends). Bildad asks if the laws of nature should be **forsaken for thee**.
- Verses 5-21 – Bildad's Litany of Terror
 - In these verses Bildad once again expresses his worldview that pain and suffering comes from sinful behavior, and that sinful behavior always results in pain and suffering. Though Bildad speaks in general terms, Job's suffering is his focus, and the sin of Job is his accusation.
 - NOTE: One of the problems with headings inserted into the Biblical text is that they add yet another "man-made" interpretive insertion into the text (along with punctuation, versification, etc.). Headings in Job can be especially problematic. For example, NASB begins chapter 18 with this heading: "Bildad Speaks of the Wicked." Actually, Bildad shares his opinion of the source of pain and suffering.

Job's Response to Bildad's Speech | Job 19:1-29

- Verses 19:1-6 - Job sharply rebukes his friends.
 - One wonders why the friends continued to feel the need to grieve Job, but they were not about to give in.
 - Job complains that **these ten times ye reproached me**. The number 10, when used in certain conversations, appears to be a figurative number, as in Genesis 31:7 and Numbers 14:22. The point is that the friends continue to confront Job with his imagined sins.
 - In v. 4 is not an admission of sin, but a statement that any sin that Job had was one that **remaineth with myself** (i.e.: none of your business).
 - Verses 5-6 make it clear that Job believes his troubles are from God, who **hath compassed me with his net**, and not his friends, even though they attack Job for his sin (compare 18:8-10). This is another way of saying, "I am not **overthrown** because of my sin, but because of the work of God. Job has keen insight into what has happened.
- Verses 19:7-12 - The results of God's net.
 - Job complains that he **cries out** about the **wrong** (violence) that has been done to him, **but I am not heard** and **there is no judgment** (v. 7) to acquit him. Job sees no way out, being **fenced up** (v. 8) and **stripped** (v. 9) and **destroyed** and **removed like a tree** (v. 10).
 - In this evaluation, Job is only partially right. God has *allowed* Satan to harm Job, but it is Satan who is ultimately responsible for Job's pain and loss.