

JOB

Chapter-By-Chapter Through The Greatest Poem in Literature

Session 16 | Job 19:1-29

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

verses 1-12 also included on Session 15 outline.

- 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 (a reference to vv. 5-6).
 - 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.
- Verses 19:13-22 - Job feel abandoned by those closest to him.
 - Job laments the fact that His **bretheren** are **far from me**, his **acquaintance** are **verily estranged from me**, his **kinsfolk** have **failed** and his **familiar friends** have **forgotten** him (vv. 13-14). Even his servants **count me for a stranger** (v. 15) even when Job **intreated him with my mouth** (v. 16). Even his own wife was mystified, thinking Job's **breath is strange** (v. 17), either a reference to physical breath or Job's "spirit."
 - In the streets **young children despised** Job (v. 18) and his **friends** **abhorred** him and those whom Job **loved** are **turned against** him (v. 19).
 - Job cries out for his friends to **have pity on me** and not **persecute me as God** [persecutes me] (v. 22).
 - The takeaway: Job either *is* totally abandoned or *feels* totally abandoned.
 - In times of total grief / disaster, those closest to us as well as those far away really have no idea how to respond, so they often do not respond at all.
 - Even with helpful response, the one experiencing total grief / disaster sometimes *feels* totally abandoned
 - With the assumption that Job represents Israel during tribulation, this displays the abandonment of the Jewish people in the future.

- Verses 19:23-27 - Job's Bedrock Testimony.
 - This paragraph contains some of the most beautiful and memorable words of Job, and gives insight into the level of his spiritual understanding.
 - Job prays that his words would be **printed in a book**, a prayer that would (obviously) be later answered. Though we do not know the author of the book of Job, we hold it in our hands today as words that were **graven with an iron pen and in the rock for ever!**
 - And the immortal words of Job:
 - **I know that my redeemer liveth** - Job was well aware of the Genesis 15 promise, and also aware (though there has been no explicit teaching in the Hebrew Scriptures up to his time) that the coming Redeemer was *already alive yet not on earth*. Thus, Job believed (and taught) of the pre-existent Son of God, a concept that would only later be inscribed into Scripture.
 - **And that he shall stand at the latter day upon the earth** - Job understood the *coming* of the Promised One in the **latter day**, and that His coming would be *physical* and *future* and *here*. There was no rapture teaching in this time because the rapture is related to the Second Coming. The Jewish people, focused on the Hebrew Scriptures, have no doctrine of *rising* to meet the Lord.
 - Note that the **latter** could equally be “my Redeemer will stand *as the last* upon the earth.
 - With this, the *First and the Last* concept is seen.
 - Job also understood that his body would decay, yet he knew that **in my flesh shall I see God**, and that it would be God **and not another**, thus Job understood that God was the Promised One!
 - Note that leftists prefer to remove any concept of the coming redeemer from this passage:
 - *Job's thoughts in verses 23–29 are adjusted by some interpreters to make it a clear insight into the concept of resurrection. A GECL footnote says regarding these verses: “The traditional translation of verses 25–27 in which Job expresses his hope of resurrection are based upon the Latin Vulgate translation and have no basis in the Hebrew text.” Rowley says “There is no thought of more than the moment of his consciousness of his vindication, and certainly not the thought that the bliss of the Afterlife will make amends for the suffering of this life. It is not bliss for which Job longs, but vindication.”*¹
 - For example, the Good News Bible (TEV): “But I know there is someone in heaven who will come at last to my defence.”
- Verses 19:28-29 - Job warns his friends.
 - Job's friends *should* say **Why persecute we him?** The second part of the phrase is difficult, with Job either saying, "it's my own business, not yours" or "God is the one with the **root of the matter**."
 - Job warns the friends to fear the **judgment**, which was always associated with the coming of the Redeemer.

¹ William David Reyrburn, A Handbook on the Book of Job, UBS Handbook Series (New York: United Bible Societies, 1992), 361.