

JOB – Chapters 16-20 – “Job Reproaches His Pitiless Friends; Job Prays For Relief; Bildad: The Wicked Are Punished; Job Trusts in His Redeemer; Zophar’s Sermon On the Wicked Man”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente, cell #714 425 9221; email – ptwente@gmail.com** For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” under “Bible Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

JOB 19:25-26 - Charles Haddon Spurgeon :: Morning and Evening –April 21st — Morning Reading - "*I know that my Redeemer liveth.*" — Job 19:25

The marrow of Job's comfort lies in that little word "**My**"-"**My Redeemer**," and in the fact that the Redeemer lives. Oh! to get hold of a living Christ. We must get a property in Him before we can enjoy Him. What is gold in the mine to me? Men are beggars in Peru, and beg their bread in California. It is gold in my purse which will satisfy my necessities, by purchasing the bread I need. So, a Redeemer who does not redeem *me*, an avenger who will never stand up for my blood, of what avail were such? Rest not content until by faith you can say "**Yes, I cast myself upon my living Lord; and He is mine.**" It may be you hold Him with a feeble hand; you half think it presumption to say, "He lives as *my* Redeemer;" yet, remember if you have but faith as a grain of mustard seed, that little faith *entitles* you to say it. But there is also another word here, expressive of Job's strong confidence, "**I know.**" To say, "I hope so, I trust so" is comfortable; and there are thousands in the fold of Jesus who hardly ever get much further. But to reach the essence of consolation you must say, "**I know.**" Ifs, buts, and perhaps, are sure murderers of peace and comfort. Doubts are dreary things in times of sorrow. Like wasps they sting the soul! If I have any suspicion that Christ is not mine, then there is vinegar mingled with the gall of death; **but if I know that Jesus lives for me, then darkness is not dark: even the night is light about me.** Surely if Job, in those ages before the coming and advent of Christ, could say, "**I know,**" we should not speak less positively. God forbid that our positiveness should be presumption. Let us see that our evidences are right, lest we build upon an ungrounded hope; and then let us not be satisfied with the mere foundation, for it is from the upper rooms that we get the widest prospect. A living Redeemer, truly mine, is joy unspeakable.

January 10th — Evening Reading - "*In my flesh shall I see God.*" — Job 19:26

Mark the subject of Job's devout anticipation "**I shall see God.**" He does not say, "I shall see the saints"-though doubtless that will be untold felicity-but, "**I shall see God.**" It is not-"I shall see the pearly gates, I shall behold the walls of jasper, I shall gaze upon the crowns of gold," but "**I shall see God.**" This is the sum and substance of heaven, this is the joyful hope of all believers. It is their delight to see Him now in the ordinances by faith. They love to behold Him in communion and in prayer; but there in heaven they shall have an open and unclouded vision, and thus seeing "Him as He is," shall be made completely like Him. *Likeness to God*-what can we wish for more? And *a sight of God*-what can we desire better? Some read the passage, "Yet, I shall see God in my flesh," and find here an allusion to Christ, as the "Word made flesh," and that glorious beholding of Him which shall be the splendor of the latter days. Whether so or not it is certain that Christ shall be the object of our eternal vision; nor shall we ever want any joy beyond that of seeing Him. Think not that this will be a narrow sphere for the mind to dwell in. It is but one source of delight, but that source is infinite. All His attributes shall be subjects for contemplation, and as He is infinite under each aspect, there is no fear of exhaustion. His works, His gifts, His love to us, and His glory in all His purposes, and in all His actions, these shall make a theme which will be ever new. The patriarch looked forward to this sight of God as *a personal* enjoyment. "Whom mine eye shall behold, and not another." Take realizing views of heaven's bliss; think what it will be *to you*. "*Thine eyes shall see the King in His beauty.*" All earthly brightness fades and darkens as we gaze upon it, but here is a brightness which can never dim, a glory which can never fade-"**I shall see God.**"

Looking at **what Job said in Chapter 19** in these verses, **we see a picture of Jesus:**

Job 19:7 "If I cry out concerning wrong, I am not heard. If I cry aloud, there is no justice.

Job 19:8 He has fenced up my way, so that I cannot pass; And He has set darkness in my paths.

Job 19:9 He has stripped me of my glory, And taken the crown from my head.

Job 19:10 He breaks me down on every side, And I am gone;

My hope He has uprooted like a tree.

Job 19:11 He has also kindled His wrath against me, And He counts me as one of His enemies.

Job 19:12 His troops come together And build up their road against me; They encamp all around my tent.

Job 19:13 "He has removed my brothers far from me, And my acquaintances are completely estranged from me

Looking at **Jesus on the cross:**

Psa 22:1 My God, my God, why hast thou forsaken me?

Luk 23:44 ...there was a darkness over all the earth until the ninth hour.

Mat 27:28 And they stripped him, and put on him a scarlet robe. Mar 15:17 ... and they twisted a crown of thorns, put it on His head,

Isa 52:14 ...So His visage was marred more than any man, And His form more than the sons of men;

1Pe 2:24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

The wrath that should have been poured out on us was poured out on Jesus.

Jesus was crucified not only by Roman soldiers, but by all of humanity.

Jesus' own brothers didn't believe in Him and His disciples ran from Him.

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INTERPRETATION

APPLICATION

JOB – Chapters 16-20 – “Job Reproaches His Pitiless Friends;

Job 16:1 Then Job answered and said:

Job 16:2 "I have heard many such things; Miserable comforters are you all!

Job 16:3 Shall words of wind have an end? Or what provokes you that you answer?

Job 16:4 I also could speak as you do, If your soul were in my soul's place. I could heap up words against you, And shake my head at you; (Content is 6%; attitude is 38%; actions are 52% of communication!)

Job 16:5 But I would strengthen you with my mouth, And the comfort of my lips would relieve your grief.

Job 16:6 "Though I speak, my grief is not relieved; And if I remain silent, how am I eased?

Job 16:7 But now He has worn me out; You have made desolate all my company.

Job 16:8 You have shriveled me up, And it is a witness against me; My leanness rises up against me And bears witness to my face.

Job 16:9 He tears me in His wrath, and hates me; He gnashes at me with His teeth; My adversary sharpens His gaze on me.

Job 16:10 They gape at me with their mouth, They strike me reproachfully on the cheek, They gather together against me. (Job is entering the fellowship of suffering – Phil. 3:10; ! Peter 2:18; Psa 22:13 They gape at Me with their mouths, Like a raging and roaring lion. – Job is experiencing a bit of what happened to our Savior!”

Job 16:11 God has delivered me to the ungodly, And turned me over to the hands of the wicked.

Job 16:12 I was at ease, but He has shattered me; He also has taken me by my neck, and shaken me to pieces; He has set me up for His target,

Job 16:13 His archers surround me. He pierces my heart and does not pity; He pours out my gall on the ground.

Job 16:14 He breaks me with wound upon wound; He runs at me like a warrior.

Job 16:15 "I have sewn sackcloth over my skin, And laid my head in the dust.

Job 16:16 My face is flushed from weeping, And on my eyelids is the shadow of death;

Job 16:17 Although no violence is in my hands, And my prayer is pure.

In Chapters 16 and 17 Job answers. He does not know what to say, but he is trying to be honest. The great thing about Job is that he is no hypocrite; he never tries to cover over or set his case in a better light -- he simply blurts out all the hurt and anguish of his heart as best he can.

vs.1-5 I have heard many such things: Job’s three critics continue with the same drumbeat – cause and effect! – righteous prosper; wicked suffer! Job answers his friends, you’re not saying anything but what is causing me trouble, so he speaks out saying they are nothing but *miserable comforters*, really just comforters of trouble! *Shall words of wind have an end?* Job just wanted his friends to stop their windy, speeches! *I also could speak as you do . . . I could heap up words against you, and shake my head at you:* Job recognized that he could indeed be in the same place of unsympathetic condemnation towards his friends as they were towards him, however, his suffering had changed him. He would now instead *strengthen and comfort* them.

vs.6-14 Job laments the rejection by his friends. *Though I speak, my grief is not relieved; and if I remain silent, how am I eased:* Job is caught between remaining silent and speaking, if he speaks, he finds no relief from his comfortless friends; yet silence doesn’t ease his grief. *Now He has worn me out:* Job seems close to surrendering to God; acknowledging his struggle was with God and that God had indeed won! *He tears at me in His wrath, and hates me* (nothing was further from the truth!)

. . . my adversary sharpens His gaze on me: Job felt he was in a supreme conflict God, not circumstances or friends. He is now feeling his attack was from God. *They gather together against me:* Part of Job’s agony was that his was so public, acted out in front of friends and onlookers. *I was at ease, but He has shattered me:* Job bring up one thing after another to communicate his feeling that God was against him. There is a sense in which Job is a prophetic picture of Jesus Christ, especially looking at *Job 16:10 They gape at me with their mouth, They strike me reproachfully on the cheek, They gather together against me.* This is so prophetically similar to what will be written centuries later in *Ps. 22:13; Psa 35:21; Isa 50:6; Lam 3:30; Mic 5:1;* which describes our Suffering Savior.

vs.15-17 Job continues to wonder why his righteous life has deserved his dark trial. *I have sewn sackcloth over my skin:* Job recounted the demonstrations of his grief including *sackcloth, dust* on the *head*, and *weeping*. *Although no violence is in my hands, and my prayer is pure:* Job simply could not reconcile his previous righteous and pious life with his present desolation. *My prayer is pure:* “There is one thing that he will not let go – the testimony of his conscience, that he has lived as the friend

vs.1-5 . We see here one of the worst effects of their unending wrongful criticism. They are being “*miserable comforters*”, robbing Job of his fellowship with God! They are not just giving their opinions as their own but they are presuming to represent God! We must never do what they are doing! Our lips should bring comfort, not trouble!

vs.6-14 Job now incorrectly thinks that God has turned against him and tortures him by turning him over to . . . *ungodly* men and persecuting him beyond endurance, *with wound upon wound*. All this is in spite of the fact that he is guilty of no unrighteousness. We can see some similarities here to what will happen 2000 plus years later to our Lord Jesus Christ. *Job, the prophet: Psa 22:13 They gape at Me with their mouths, Like a raging and roaring lion. Psa 35:21 They also opened their mouth wide against me, And said, "Aha, aha! Our eyes have seen it." Isa 50:6 I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting. Lam 3:30 Let him give his cheek to the one who strikes him, And be full of reproach. Mic 5:1 Now gather yourself in troops, O daughter of troops; He has laid siege against us; They will strike the judge of Israel with a rod on the cheek.*

vs.15-17 The fact that Job had sewn, not just put on, sackcloth over his skin shows he is in permanent mourning. Can you envision our reacting to such a situation of suffering and pain in that manner?

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INTERPRETATION

APPLICATION

Job 16:18 "O earth, do not cover my blood, And let my cry have no resting place! (Earth, don't let them bury me in you, until my innocence is established before people!)

Job 16:19 Surely even now my witness is in heaven. And my evidence is on high.

Job 16:20 My friends scorn me; My eyes pour out tears to God.

Job 16:21 Oh, that one might plead for a man with God, As a man pleads for his neighbor! (He's basically asking for what he have in our Lord Jesus Christ! – I John 2:1-2 – Jesus even advocates for us in our guilt!)

Job 16:22 For when a few years are finished, I shall go the way of no return.

Job Prays For Relief; In Chapter 17 we find Job's prayer that God will set him free. He prays for relief, largely from his friends! He has had enough of them.

Job 17:1 "My spirit is broken, My days are extinguished, The grave is ready for me. (no, wrong!)

Job 17:2 Are not mockers with me? And does not my eye dwell on their provocation?

Job 17:3 "Now put down a pledge for me with Yourself. Who is he who will shake hands with me?

Job 17:4 For You have hidden their heart from understanding; Therefore You will not exalt them.

Job 17:5 He who speaks flattery to his friends, Even the eyes of his children will fail.

Job 17:6 "But He has made me a byword of the people, And I have become one in whose face men spit. (greatest insult!)

Job 17:7 My eye has also grown dim because of sorrow, And all my members are like shadows.

Job 17:8 Upright men are astonished at this, And the innocent stirs himself up against the hypocrite.

Job 17:9 Yet the righteous will hold to his way, And he who has clean hands will be stronger and stronger. (Here we see a sudden burst from Job!)

vs.18-22 O earth, do not cover my blood: Job begged that his life not be erased if he were to die in his situation. He at least wanted his blood to remain evident as a testimony. ***Surely even now my witness is in heaven:*** We see here the mental and spiritual struggle at work in Job. Nevertheless, Job did believe that he had a righteous witness (watcher) in heaven that would vindicate him as all the evidence was revealed. ***My friends scorn me; my eyes pour out tears to God:*** Job described his present agony. He was sometimes confident in his future and ultimate vindication, yet also lived in the agony of his moment. ***Oh, that one might plead for a man with God, as a man pleads for his neighbor!*** Job recognized that what he needed was a true advocate in heaven; someone to plead his case before God. In likely anticipation of the Messiah, who is both our mediator and our advocate in heaven before God the Father. ***For when a few years are finished, I shall go the way of no return:*** Job would not live long enough to see his longing fulfilled in Jesus Christ, yet He would be eventually comforted by the anticipation of that fulfillment. Sometimes God sends affliction/trials to wean us from dependence on people to find our resources in God Himself. God has to separate us from these supports that sustain us in hours of crisis, in order that we may learn how fully able he is to sustain us.

vs.1-2 My spirit is broken, my days are extinguished: As in the preceding chapter, Job continued in the same sense of defeat, despair and brokenness. ***Are not mockers with me?*** The lack of sympathy and help from Job's "friends", originally somewhat sympathetic, became mockers when Job did not respond as they thought he should, was especially painful.

vs.3-5 Job begs heaven for relief. ***Who is he who will shake hands with me?*** Because of his circumstances, Job felt that heaven was against him. He pleads for peace between himself and heaven. ***You have hidden their heart from understanding:*** Job believed that if God had wanted to correct the hearts of Job's friends, He was fully capable of doing so. So even the hostile and unsympathetic manner of his friends was an aspect of Job's crisis allowed by God. ***Therefore You will not exalt them:*** At the same time, Job's friends were accountable for their lack of understanding; therefore,, God's withholding of understanding could be looked upon as His displeasure towards them. ***He who speaks flattery to his friends, even the eyes of his children will fail:*** Job here seemed to justify his harsh words towards his friends. He recognizes that it would be a bad reflection on his character if he were to simply flatter them.

vs.6-9 Job explains his present condition and the ultimate resolution he trusts in, with a faint glimmer of hope. ***He has made me a byword of the people, and I have become one in whose face men spit:*** Job speaks of his own humiliation, and how greatly he had been humbled. It reminds us of the universal principle of the humiliation of man. ***He has made me a byword of the people:*** Though Job recognized his own humiliation, he also proclaimed the sovereignty of God. He did not find the cause of his crisis in blind fate or even human cruelty. He understood that if he was indeed a byword of the people and a man in whose face men spit, it was because God had made him so. ***Yet the righteous will hold to his way, and he who has clean hands will be stronger and stronger:*** Job adds a final point, declaring the victory of the righteous. Even in his crisis he had flashes of faith that lit up the darkness of his misery.

vs.18-22 This reminds us that although the comfort of faith in God's unseen hand and plan was available to Job, it is even more available to us in light of the finished work of Jesus Christ and His exaltation to the right hand of God the Father in heaven.

1Jn 2:1-2 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the. [2] And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. Jas 5:10-11 My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. [11] we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very compassionate and merciful.

vs.1-2 We need to remember if we say the wrong things how quickly we can cause ourselves, who should be a comfort, turn into a miserable troubler rather than a comforter.

vs.3-5 Job somewhat grasped the tone of salvation under the New Covenant: God has made the atonement and the reconciliation; we do not have to do it ourselves. ***“Job 17:5*** is a proverb. Job was reminding his counselors of the dire consequences of slander.

vs.6-9 The humiliation of humanity has its model and sympathy in the life of Jesus. We are also thankful that humiliation serves as a gateway to grace. The principle stands true: ***God resists the proud, but gives grace to the humble (Pro 3:34, Jas 4:6, 1Pe 5:5).***

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INTERPRETATION

APPLICATION

*Job 17:10 "But please, come back again, all of you, For I shall not find one wise man among you.
Job 17:11 My days are past, My purposes are broken off, Even the thoughts of my heart.
Job 17:12 They change the night into day; 'The light is near,' they say, in the face of darkness.
Job 17:13 If I wait for the grave as my house, If I make my bed in the darkness,
Job 17:14 If I say to corruption, 'You are my father,' And to the worm, 'You are my mother and my sister,'
Job 17:15 Where then is my hope? As for my hope, who can see it?
Job 17:16 Will they go down to the gates of Sheol? Shall we have rest together in the dust?"*

Bildad: The Wicked Are Punished;

*Job 18:1 Then Bildad the Shuhite answered and said:
Job 18:2 "How long till you put an end to words? Gain understanding, and afterward we will speak.
Job 18:3 Why are we counted as beasts, And regarded as stupid in your sight?*

Job 18:4 You who tear yourself in anger, Shall the earth be forsaken for you? Or shall the rock be removed from its place?

*Job 18:5 "The light of the wicked indeed goes out, And the flame of his fire does not shine.
Job 18:6 The light is dark in his tent, And his lamp beside him is put out.*

*Job 18:7 The steps of his strength are shortened, And his own counsel casts him down.
Job 18:8 For he is cast into a net by his own feet, And he walks into a snare.
Job 18:9 The net takes him by the heel, And a snare lays hold of him.
Job 18:10 A noose is hidden for him on the ground, And a trap for him in the road.*

vs.10-16 For I shall not find one wise man among you: Job, with somewhat of a sense of hopelessness, again puts down the rhetorical challenge to his friends, insulting them in return. *My days are past, my purposes are broken off:* Job accepted now that his good years and strong years were behind him, and anticipated not the quick death he once longed for, but perhaps a progressive loss of strength and ability until he simply perished. *They change the night into day; 'The light is near,' they say, in the face of darkness:* Job thought of his approaching death and took comfort in it. It would transform his current *night into day*. The *corruption* of the grave would be as close to him as a family member. *Where then is my hope?* At the same time, this comfort did not sit well with Job. He recognized that it was a slender and frail hope to trust in the grave; he could not be confident that *hope* would follow him down to *Sheol* and give him *rest*. *Corruption* and worms were of greater comfort to him than these three “friends”!

vs.1-3 With an opening insult, Bildad now rebukes Job for his words and low opinion of himself and his friends. *How long till you put an end to words?* Bildad again returns to telling Job that he is getting tired of hearing Job’s talk. We see no progress in any resolution of the matter. *Gain understanding, and afterward we will speak. Why are we counted as beasts, and regarded as stupid in your sight?* Bildad asks Job why he holds them in such contempt and why they are vile in his sight. The answer is obvious. This is the way they have been looking at Job.

v. 4 You who tear yourself in anger: Bildad tells Job just to look at himself, that he is *tearing yourself* to pieces *in anger*. Your pitiful condition is all the evidence anyone needs to see that you are in sin and need to repent. *Shall the earth be forsaken for you?* Bildad is making the assumption that Job wanted to overthrow unchangeable laws of cause and effect that tell us Job has caused his own crisis by his sin and refusal to repent.

vs.5-6 The light of the wicked indeed goes out: Bildad continues trying to teach Job about the life and fate of the wicked, hoping that Job would get the idea that he was among the wicked that Bildad described. *The light is dark in his tent:* A few verses earlier Job in expressing his the darkness of his life in the context of the grave as a welcome home. Here Bildad wanted Job to see that this dark outlook on life meant that he indeed was among the wicked.

vs.7-10 The steps of his strength are shortened: Bildad describes the wicked man as someone weakly walking, unable or unwilling to continue the journey of life, with the idea this perfectly describes Job as being wicked. *He walks into a snare:* Not only is the wicked man weak in his walk, he is also on a dangerous path. He walks right into trouble, and *the net takes him by the heel*. Bildad is insinuating that Job has walked into his own crisis, *and a snare lays hold of him*.

vs.10-16 Job therefore concludes this speech with a conflicted hope; wishing for death but not being satisfied or confident in that hope. What he really wanted was a resolution from God, but seems to be giving up hope for that. **How low would our hope and faith in God’s faithfulness be at this point, if we were in Job’s position?**

vs.1-3 Once again we have a perfect example of what not to do in meeting with one who is in great suffering and despair. Bildad again resorts to almost vehement interrogation, charging Job with insolent boldness against God.

v. 4 Bildad is unchanging in his continuing to pound away on cause and effect – Job you’re suffering because of sin in your life! How sad!

vs.5-6 Bildad’s totally uncomfortable concern was to establish in Job’s mind the absolute certainty that every wicked man gets paid in full, in this life, for his wicked deeds!

vs.7-10 Job, you’ve been caught in a net like a fish, and it is because there is some secret sin in your life. You have walked into a trap. Bildad keeps wrongfully pounding away on Job.

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INTERPRETATION

APPLICATION

Job 18:11 Terrors frighten him on every side, And drive him to his feet.
Job 18:12 His strength is starved, And destruction is ready at his side.
Job 18:13 It devours patches of his skin; The firstborn of death devours his limbs.
Job 18:14 He is uprooted from the shelter of his tent, And they parade him before the king of terrors. (king of terrors refers to death)
Job 18:15 They dwell in his tent who are none of his; Brimstone is scattered on his dwelling.
Job 18:16 His roots are dried out below, And his branch withers above.
Job 18:17 The memory of him perishes from the earth, And he has no name among the renowned.
Job 18:18 He is driven from light into darkness, And chased out of the world.
Job 18:19 He has neither son nor posterity among his people, Nor any remaining in his dwellings.
Job 18:20 Those in the west are astonished at his day, As those in the east are frightened.
Job 18:21 Surely such are the dwellings of the wicked, And this is the place of him who does not know God."
Job Trusts in His Redeemer;
Job 19:1 Then Job answered and said:
Job 19:2 "How long will you torment my soul, And break me in pieces with words?
Job 19:3 These ten times (over and over again) you have reproached me; You are not ashamed that you have wronged me.
Job 19:4 And if indeed I have erred, My error remains with me.
Job 19:5 If indeed you exalt yourselves against me, And plead my disgrace against me,
Job 19:6 Know then that God has wronged me, And has surrounded me with His net.
Job 19:7 "If I cry out concerning wrong, I am not heard. If I cry aloud, there is no justice.
Job 19:8 He has fenced up my way, so that I cannot pass; And He has set darkness in my paths.
Job 19:9 He has stripped me of my glory, And taken the crown from my head.
Job 19:10 He breaks me down on every side, And I am gone; My hope He has uprooted like a tree.

vs.11-16 *Terrors frighten him on every side:* Continuing to turn Job’s comments that he felt attacked by God, back on him, Bildad takes the previous statements of Job as proof of Job’s wickedness. *It devours patches of his skin:* Job indeed has serious skin problems. Bildad says that the wicked have terrible problems with their skin; therefore, Job, you are among the wicked! *He is uprooted from the shelter of his tent:* Continuing on the wrongful cause and effect, Bildad says the suffer such great crises; therefore Job must be among the wicked and Job needs to realize that.. *They parade him before the king of terrors:* This seems to be a poetic description of death itself, given the horrific title the KING OF TERRORS.

vs.17-21 *The memory of him perishes from the earth:* Job had made a plea for the earth to cry out on his behalf, testifying of his innocence before God. Now Bildad tells Job that there was no possibility of this if he should die in his wicked state and that he would simply be among those whose *memory of him perishes from the earth. He has neither son nor posterity among the people:* This was an especially cruel statement to one who had lost all ten of his children, including his seven sons. Apparently Bildad felt that such cruelty was necessary to wake Job up from his self-deception. *This is the place of him who does not know God:* Bildad carries his attack still further. Not only was Job among *the wicked*, Bildad is actually accusing Job as *one who does not know God*. What a terribly cruel and false statement to make against a man who God said was *blameless and upright, and one who feared God and shunned evil (Job 1:1)*.

vs.1-6 *How long will you torment my soul:* Complaining that his friends have not understood him at all, Job answered Bildad with a familiar complaint, you friends are tormentors of *my soul. And if indeed I have erred, My error remains with me:* Job rigidly refused to agree with his friends that he had caused his crisis by some remarkable secret sin, refusing to repent. *Know then that God has wronged me, and has surrounded me with His net:* Job continues to insist that he was not a guilty victim before a righteous God and if God had sent or allowed this calamity in Job’s life, it could be said that God had *wronged* Job because the calamity was not a just penalty for some sin in Job.

vs. 7-12 *If I cry out concerning wrong, I am not heard:* Describing how Job thinks God attacked him, Job complained at what was the core of his crisis. Job was accustomed to finding comfort and some sense of an answer from God in his previous trials. Yet now when he cried out to heaven he heard no reply *He has fenced up my way, so that I cannot pass:* Reminiscent of Job’s complaint back in **Job 3:23**, Job is saying, sadly, that that he was one *whom God has hedged in. He has stripped me of my glory*Job describes how he felt God had brought him low; like a uncrowned king uncrowned; like a house with its walls broken down, and *uprooted like a tree. He counts me as one of His enemies:* Though Job could not have been expected to comprehend it, God still held him in special favor and care. God put Job into a place where he was expected to believe *despite* what seemed to be irrefutable circumstances and personal feelings. *They encamp all around my tent:* In verses **8-12**, Job recounts the reverse progression of an ancient siege and conquering of a city; but Job was more like a humble *tent* than a mighty city..

vs.11-16 This is so bad what these three “friends” are doing. Job is basically an open wound. The only relief he has is to scrape his boils with broken pottery and cover them with ashes. Nobody could miss the connection that is being made with Job’s suffering and those who are wicked. But it’s not true in Job’s case!

vs.17-21 There seems to be no limit to Bildad’s continuing accusations seem limitless, but Job’s faithfulness is being disclosed by the Lord. God wants most to bring each one of us to where He can do with us exactly what He did with Job – to turn us over to Satan with perfect confidence, knowing that even then our faith will hold. **V. 21 is the worst! – you never want to take away a person’s relationship with God!**

vs.1-6 Job’s “friends” continue to strike at him with their hard words as if they were breaking stones on the roadside. We need to be very careful what we say to those who are suffering affliction and trial, for a word, will cut far more deeply than we realize!

vs. 7-12 This is a big deal that God is being misrepresented by these friends! They are not only doing harm to Job! They are doing harm to God!! Job is trying to point out the implications of what these three are saying! You’re indicating that God is wrong and that there is not justice in Him! God wrongfully is setting up a prison of my circumstances. He has done all of this unjustly. Listen to what you’re saying!

JOB – Chapters 16-20 – “Job Reproaches His Pitiless Friends; Job Prays For Relief; Bildad: The Wicked Are Punished; Job Trusts in His Redeemer; Zophar’s Sermon On the Wicked Man”

OBSERVATION

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INTERPRETATION

APPLICATION

Job 19:11 He has also kindled His wrath against me, And He counts me as one of His enemies.
Job 19:12 His troops come together And build up their road against me; They encamp all around my tent.
Job 19:13 "He has removed my brothers far from me, And my acquaintances are completely estranged from me.
Job 19:14 My relatives have failed, And my close friends have forgotten me.
Job 19:15 Those who dwell in my house, and my maidservants, Count me as a stranger; I am an alien in their sight.
Job 19:16 I call my servant, but he gives no answer; I beg him with my mouth.
Job 19:17 My breath is offensive to my wife, And I am repulsive to the children of my own body.
Job 19:18 Even young children despise me; I arise, and they speak against me.
Job 19:19 All my close friends abhor me, And those whom I love have turned against me.
Job 19:20 My bone clings to my skin and to my flesh, And I have escaped by the skin of my teeth.

Job 19:21 "Have pity on me, have pity on me, O you my friends, For the hand of God has struck me!
Job 19:22 Why do you persecute me as God does, And are not satisfied with my flesh?

Job 19:23 "Oh, that my words were written! Oh, that they were inscribed in a book!
Job 19:24 That they were engraved on a rock With an iron pen and lead, forever!

Job 19:25 For I know that my Redeemer lives, And He shall stand at last on the earth; (Job says, God Himself will testify of my innocence! I'm right with God!)

Job 19:26 And after my skin is destroyed, this I know, That in my flesh I shall see God.

Job 19:27 Whom I shall see for myself, And my eyes shall behold, and not another. How my heart (inner most being!) *yearns within me!*

Job 19:28 If you should say, 'How shall we persecute him?'—Since the root of the matter is found in me,
Job 19:29 Be afraid of the sword for yourselves; For wrath brings the punishment of the sword, That you may know there is a judgment."

vs. 13-20 He has removed my brothers far from me: Job probably meant that if they are right, it's God who has removed all of Job's close friends and relatives, now had they had forsaken him and turned against him. *I call my servant, but he gives no answer:* Before his crisis, Job was a wealthy and influential man. Yet now even his own servants did not obey or respect him. *My breath is offensive to my wife, and I am repulsive to the children of my own body:* Job was in such a miserable state both physically and spiritually, that his wife wanted nothing to do with him. Also children wanted nothing to do with him. *My bone clings to my skin and to my flesh, and I have escaped by the skin of my teeth:* Job here referred to his emaciated and unhealthy condition, and just how close he was to physical death with his bones nearly showing through his skin. *By the skin of my teeth:* There is no skin, or scarcely any, upon the teeth; therefore, Job means that there was next to nothing of him left, like the skin of his teeth – an idiom for a narrow escape. This is where the phrase – “by the skin of my teeth” comes from.

vs. 21-22 Job pleads for pity from his friends. *Have pity on me, O you my friends:* In light of his previous complaint, Job called upon his friends to therefore *pity* him. Instead of joining against him in a concert of condemnation, they should have had *pity* on this one that they say is so afflicted by the *hand of God*. *Why do you persecute me as God does:* Job made his appeal to God and felt there was no reply given. Now he appealed to his friends, and hoped to at least turn their hearts towards him.

vs. 23-29 In spite of being at his lowest low, now Job miraculously rises and make this triumphant proclamation of faith! *Oh, that my words were written! Job* had no way of knowing that his own personal tragedy and drama would indeed be *written* and *inscribed in a book*, and be so for the benefit of countless others through succeeding generations. His words and life were indeed written *with an iron pen and lead, forever! For I know that my Redeemer (goel* – an another to defend ones cause, to avenge wrongs done to them and to acquit one of all charges! The word is important in Old Testament jurisprudence. It had both a criminal and a civil aspect. As ‘blood avenger,’ a *goel* had a responsibility to avenge the blood of a slain kinsman (*Num 35:12-28*). He was not seeking revenge but justice. On the civil side he was a redeemer or vindicator. Here he had the responsibility to ‘buy back’ and so redeem the lost inheritance of a deceased relative) *lives, and he shall stand at last on the earth:* What an absolutely brilliant flash of faith in Job's hopeless and bleak background of crisis and suffering. *For I know:* How impressive is Job's *certainty!*

vs. 13-20 These men are implying it's all God that is doing this to me. He has removed all my friends! He has given me such bad breath that my wife, even children and my friend despise and abhor me, leaving me completely alone! What a horrible way to behave when instead of comforting someone in trouble, you add heaps and heaps of trouble, even wrongfully indicating that the source of your trouble is from God!

vs. 21-22 Job asks why do you “friends” keep attacking me like a wild animal? Again, how not to comfort someone in need!

vs. 23-29 It is truly amazing how while being in the depths of despair and suffering and wanting to die, Job comes up with such amazing and powerful revelations. Back in *Chapter 9*, Job wished for a *daysman (mediator)*; in *Chapter 16*, he wished he had an *advocate*; now in *Chapter 19*, he says “*I know that my Redeemer lives!*” A clear and powerful revelation is taking place as Job's tribulation continues. This is something we can or will discover as well! All through the Bible we see this theme over and over again. Whenever believers go through tribulation and difficulty, testing and trial, they inevitably receive fresh understanding and

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INTERPRETATION

APPLICATION

Zophar’s Final Sermon On the Wicked Man

Job 20:1 Then Zophar the Naamathite answered and said:

Job 20:2 "Therefore my anxious thoughts make me answer, Because of the turmoil within me.

Job 20:3 I have heard the rebuke that reproaches me, And the spirit of my understanding causes me to answer.

Job 20:4 "Do you not know this of old, Since man was placed on earth,

Job 20:5 That the triumphing of the wicked is short, And the joy of the hypocrite is but for a moment?

Job 20:6 Though his haughtiness mounts up to the heavens, And his head reaches to the clouds,

Job 20:7 Yet he will perish forever like his own refuse; Those who have seen him will say, 'Where is he?'

Job 20:8 He will fly away like a dream, and not be found; Yes, he will be chased away like a vision of the night.

Job 20:9 The eye that saw him will see him no more, Nor will his place behold him anymore.

Job 20:10 His children will seek the favor of the poor, And his hands will restore his wealth.

Job 20:11 "I will tell you His bones are full of his youthful vigor, But it will lie down with him in the dust.

vs. 23-29 (cont.) He knew it! Not just a hope so or a guess so, but *For I know! That my Redeemer*: Job also knew that he had a *Redeemer*; someone to rescue him from his crisis and despair and every accusation set against him. *That my Redeemer lives*: We keep seeing what Job “knew”! He knew that his *Redeemer* was alive, and that because He lived, He could also bring life to Job. *And shall stand at last on the earth*: This meant that Job knew his *Redeemer* was more than a spiritual concept; He was a living being who could *stand at last on the earth*. He knew his *Redeemer* would come to comfort and vindicate Job, though to this point Job had been conspicuously without evident comfort from God. *And after my skin is destroyed*: At this point Job must have held no more hope for the preservation of his flesh; as his *skin* was already in bad condition. *This I know, that in my flesh I shall see God*: Job had the confidence of faith to know that God would not hide Himself forever; that “*in my flesh I shall see God*.” This would be the moment of Job’s comfort, restoration, and vindication, and he would have confidence in it even if it only came after life on this earth was over *Whom I shall see for myself, and my eyes shall behold, and not another*: This bold confidence of Job – though it shines as flash of faith in a dark background of despair – completely routed Satan’s confidence that Job could be turned against God. His confidence and trust, blind as it was at the moment, was set upon the fact that he would one day *see* God for himself, a statement repeated for emphasis. Anticipating the fulfillment of all this, Job could say, “*How my heart yearns within me!*” With this wonderful revelation and proclamation of his anticipated *Redeemer*, he clearly though probably unknowingly looked forward to Jesus Christ and His work as *Redeemer*. *Be afraid of the sword for yourselves*: Full of spiritual confidence and faith, Job warned his friends regarding their own disbelief. They seemed to believe more in God as a system of belief, of cause and effect, rather than in a person, a person whom Job would see and would one day vindicate him.

vs.1-3 Zophar, answering Job, describes his turmoil. *My anxious thoughts make me answer*: Zophar insisted that Job’s striking defense in the previous chapters made him *anxious* and caused *turmoil within* him. Job’s speech upset him. *I have heard the rebuke that reproaches me, and the spirit of my understanding causes me to answer*: Though stung by Job’s tough response, Zophar claimed he would answer Job with *understanding*. Zophar, standing on his old ground, retracting nothing, remains confident his judgment was infallible, and that he could not be in error.

vs. 4-11 *Do you not know this of old*: As he previously had done, Zophar again makes claim to authority, saying, “We all know these things to be true” without proving the claim. *The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment*: “Job, we all know this – that whatever good or triumph the wicked seem to enjoy, it is all quickly passing. It is only *for a moment*, and the wicked man *will perish forever like his own refuse*.” *Yet he will perish forever like his own refuse*: Zophar here hints his disbelief with what Job had so solemnly asserted in the preceding chapter.

vs. 23-29 (cont.) revelation concerning the nature, character and the reality of our Lord. *Goel* – OT resurrection, a general resurrection – *Gen. 22:5; Ps. 16:10, 49:15; Is. 26:19; Dan. 12:2; Hos. 13:4* NT - First and Second resurrection.

These verses are amazing! Notice how Job turns his eyes away from himself and turns to the Lord. May we too get a fresh view of Him, and faith looks not at my circumstances, but faith looks to God, who is greater than my circumstances. So Job, out of this dark pit of despair, cries forth, “*I know that my redeemer lives*”. The Goel or, Goel, “*lives, and shall stand in the last days upon the earth*.” Tremendous declaration of faith! He had said that he had desired to plead his case before God. “But how can a man plead his case before God, because God is so great, God is infinite, and man is finite. Who is man that he can approach God to plead his case so as to be justified?” He said, “And there is no daysman betwixt us that can lay his hand upon us both.” But here, Job is declaring, “*I know that my redeemer lives*. The daysman does exist, and *one day He shall stand upon the earth, and I’m going to see God. Even though the worms may destroy this body, yet in my resurrected body, I shall see God*.”

vs.1-3 Zophar is claiming that Job’s previous responses have resulted in his turmoil and his *spirit of understanding* is causing him to respond, which simply is the continuing his heartless, critical and wrong “cause and effect” conclusion to why Job is suffering.

vs. 4-11 Zophar is saying the godless will be utterly forgotten and the children of the godless will have to repay their debts. Again, wrongfully charging Job that he is a godless man.

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INTERPRETATION

APPLICATION

*Job 20:12 "Though evil is sweet in his mouth, And he hides it under his tongue,
Job 20:13 Though he spares it and does not forsake it, But still keeps it in his mouth,
Job 20:14 Yet his food in his stomach turns sour; It becomes cobra venom within him.
Job 20:15 He swallows down riches And vomits them up again; God casts them out of his belly.
Job 20:16 He will suck the poison of cobras; The viper's tongue will slay him.
Job 20:17 He will not see the streams, The rivers flowing with honey and cream.
Job 20:18 He will restore that for which he labored, And will not swallow it down; From the proceeds of business He will get no enjoyment.
Job 20:19 For he has oppressed and forsaken the poor, He has violently seized a house which he did not build.
Job 20:20 "Because he knows no quietness in his heart, He will not save anything he desires.
Job 20:21 Nothing is left for him to eat; Therefore his well-being will not last.
Job 20:22 In his self-sufficiency he will be in distress; Every hand of misery will come against him.
Job 20:23 When he is about to fill his stomach, God will cast on him the fury of His wrath, And will rain it on him while he is eating.
Job 20:24 He will flee from the iron weapon; A bronze bow will pierce him through.
Job 20:25 It is drawn, and comes out of the body; Yes, the glittering point comes out of his gall. Terrors come upon him;
Job 20:26 Total darkness is reserved for his treasures. An unfanned fire will consume him; It shall go ill with him who is left in his tent.
Job 20:27 The heavens will reveal his iniquity, And the earth will rise up against him.
Job 20:28 The increase of his house will depart, And his goods will flow away in the day of His wrath.
Job 20:29 This is the portion from God for a wicked man, The heritage appointed to him by God."*

vs. 12-19 *Though evil is sweet in his mouth . . . Yet his food in his stomach turns sour:* Zophar argued that though the wicked man might enjoy things for a while, God surely brings His judgment against him so that all can see. What is *sweet* today for the wicked man will soon become *sour*. *For he has oppressed and forsaken the poor:* Zophar, implying that this is Job, described what he thought was the sinful conduct of the wicked man, and why he deserved to be frustrated in life.

vs. 20-29 *In his self-sufficiency he will be in distress:* Zophar thought that the reason Job was in such agony and *distress* was because of his own *self-sufficiency*, which explained his great *misery*. *He will flee from the iron weapon; a bronze bow will pierce him through:* Zophar states the wicked could not escape from their destiny of judgment and should they escape the *iron weapon*, then a *bronze bow* was waiting for them.. *An unfanned fire:* Kindled by God Himself. *It is drawn, and comes out of the body:* Zophar saw the wicked man pierced by the arrows of God’s judgment. He took the complaint of Job of being pierced by God’s arrows and turned it back upon Job, claiming that Job deserved this as a wicked man! *The heavens will reveal his iniquity, and the earth will rise up against him. The increase of his house will depart, and his goods will flow away in the day of His wrath:* Describing Job’s losses, Zophar therefore made the connection that Job was the stubborn, *wicked man* who deserved this judgment from God. The phrase “*and his goods will flow away*” shows that Zophar focused almost entirely on the material aspect of Job’s troubles, ignoring the spiritual dynamic. The loss of fellowship with God, in this life or after it, does not strike him as a far worse fate. Yet it is precisely this loss that fills Job’s mind with horror and desperation. *This is the portion from God for a wicked man, the heritage appointed to him by God:* Zophar’s conclusion, summarizes what he has been saying all along, making the connection between the wrath that the wicked man reaps and Job’s own situation.

MY REDEEMER LIVES – Crystal Lewis (Job 19:25-27)

*For I know my redeemer lives And in the end He will stand on the earth
For I know my redeemer lives And in the end He will reign on the earth
Though my flesh it be destroyed Yet with my eyes I will see God
For I know my redeemer lives And I will stand with Him on that day
For I know my redeemer lives And I will stand with Him on that day*

*Oh my heart it yearns within me For the day when Jesus returns
Oh my heart it yearns within me For the day when Jesus shall reign
Though my flesh it be destroyed Yet with my eyes I will see God
For I know that my redeemer lives And I will stand with Him on that day
For I know that my redeemer lives And I will stand with Him on that day*

vs. 12-19 Here he implied a painful and aggressive application that Job previous wealth was because he had exploited the poor, absorbing their property. He would insist that Job had done this wicked thing and his previous blessing and prosperity in life was only the *sweet* that has now turned *sour*. Although most of what he has been speaking about the wicked as true, it was not true in the case of Job.

vs. 20-29 Zophar – as well as Elihu and Bildad, left little or no room for grace. Zophar’s narrow beliefs contained no hint that the wicked might repent, make amends, and regain the favor of God. Zophar has no compassion and his god has no mercy. It would seem that Job, indeed be glad that Zophar is now finished with his dialogue! Eliphaz and Bildad will yet respond one more time.