

## KEY

Archer = A Survey of Old Testament Introduction (Gleason Archer). Chicago: Moody Press, 2007.

Ash = Job: The Wisdom of the Cross (Christopher Ash). Wheaton, IL: Crossway, 2014.

BBC = The IVP Bible Background Commentary: Old Testament. Edited by John H. Walton, Victor H. Matthews and Mark W. Chavalas. Downers Grove, IL: InterVarsity Press, 2000.

Bush = Bush, Frederick. Ruth/Esther in the Word Biblical Commentary, Vol 9. Edited by David H. Hubbard and Glenn W. Barker. Dallas: Word Books, 1996.

Frame = John Frame, Systematic Theology, P&R Publishing, 2013.

Grudem = Wayne Grudem, Systematic Theology, Zondervan, 1994.

Harrison = Introduction to the Old Testament (R.K. Harrison). Grand Rapids: William B. Eerdmans Publishing Company, 1969.

K&D = Keil, C.F. and Delitzsch, F. in the Keil and Delitzsch Commentary on the Old Testament, Vol 2. Peabody, MA: Hendrickson Publishers, 1989.

Swindoll = A Man of Heroic Endurance: Job (Charles Swindoll). Nashville, TN. W Publishing Group, 2004.

Talbert = *Beyond Suffering: Discovering the Message of Job* (Layton Talbert). Bob Jones University Press, 2007.

TWOT = The Theological Wordbook of the Old Testament (R. Laird Harris; Gleason L. Archer, Jr.; Bruce Waltke). Chicago: Moody Press, 1980. Two Volumes.

Walton = Old Testament Today. Grand Rapids, MI: Zondervan, 2004.

## Basic English Diagram / Structure

### I. Bildad's Second Speech: The Future Fate of the Wicked (18)

#### A. Bildad: "Job you are Egocentric and Dumb" (18:1–4)

18:1 Then Bildad the Shuhite responded,  
2 "How long will you hunt for words?  
Show understanding and then we can talk.

3 "Why are we regarded as beasts,  
As stupid in your eyes?  
4 "O you who tear yourself in your anger—  
For your sake is the earth to be abandoned,  
Or the rock to be moved from its place?

#### B. Bildad: "The Wicked face Eventual Doom" (18:5–21)

##### 1. His Light is Extinguished

5 "Indeed, the light of the wicked goes out,  
And the flame of his fire gives no light.  
6 "The light in his tent is darkened,  
And his lamp goes out above him.

##### 2. His Plans Bring Him Down

7 "His vigorous stride is shortened,  
And his own scheme brings him down.

##### 3. His Capture is Certain

8 "For he is thrown into the **net** by his own feet,  
And he steps on the **webbing**.  
9 "A **snare** seizes him by the heel,  
And a **trap** snaps shut on him.  
10 "A **noose** for him is hidden in the ground,  
And a **trap** for him on the path.

##### 3. His Steps are Horrifying

11 "All around terrors frighten him,  
And harry him at every step.

##### 4. His Battle is Lost

12 “His strength is famished,  
And calamity is ready at his side.

## **5. His Life is Ended**

### **a. His Demise**

13 “His skin is devoured by disease,  
The firstborn of death devours his limbs.

### **b. His Death**

14 “He is torn from the security of his tent,  
And they march him before the king of terrors.

15 “There dwells in his tent nothing of his;  
Brimstone is scattered on his habitation.

16 “His roots are dried below,  
And his branch is cut off above.

## **6. His Memory is Erased**

17 “Memory of him perishes from the earth,  
And he has no name abroad.

18 “He is driven from light into darkness,  
And chased from the inhabited world.

19 “He has no offspring or posterity among his people,  
Nor any survivor where he sojourned.

20 “Those in the west are appalled at his fate,  
And those in the east are seized with horror.

## **7. His Doom is Sealed**

21 “Surely such are the dwellings of the wicked,  
And this is the place of him who does not know God.”

## **II. Job's Reply: The Eternal Hope of the Righteous (19)**

### **A. Job's First Reaction: The Brethren Accuse Me (19:1–6)**

19:1 Then Job responded,

2        “How long will you torment me  
          And crush me with words?

3        “These ten times you have insulted me;  
          You are not ashamed to wrong me.

4 “Even if I have truly erred,  
      My error lodges with me.

5 “If indeed you vaunt yourselves against me  
      And prove my disgrace to me,  
6        Know then that God has wronged me  
          And has closed His net around me.

### **B. Job's Second Reaction: Why God?**

#### **1. Why Do You Remain Silent?**

7 “Behold, I cry, ‘Violence!’  
      but I get no answer;  
      I shout for help,  
      but there is no justice.

#### **2. Why Do You Attack Me?**

##### **a. Metaphor of an Impenetrable Wall**

8 “He has walled up my way so that I cannot pass,  
      And He has put darkness on my paths.

##### **b. Metaphor of a Crown Removed**

9 “He has stripped my honor from me  
      And removed the crown from my head.

##### **c. Metaphor of an Uprooted Tree**

10 “He breaks me down on every side, and I am gone;  
      And He has uprooted my hope like a tree.

##### **d. Metaphor of a Consuming Fire**

11 “He has also kindled His anger against me

And considered me as His enemy.

### **e. Metaphor of an Unconquerable Army**

12 “His troops come together,  
And build up their way against me  
And camp around my tent.

## **3. Why Do You Turn Others Against Me?**

### **a. His Friends and Relatives Have Deserted Him**

13 “He has removed my brothers far from me,  
And my acquaintances are completely estranged from me.

14 “My relatives have failed,  
And my intimate friends have forgotten me.

17 “My breath is offensive to my wife,  
And I am loathsome to my own brothers.

18 “Even young children despise me;  
I rise up and they speak against me.

19 “All my associates abhor me,  
And those I love have turned against me.

### **b. His Servants Have Deserted Him**

15 “Those who live in my house and my maids consider me a stranger.  
I am a foreigner in their sight.

16 “I call to my servant, but he does not answer;  
I have to implore him with my mouth.

## **C. Job’s Third Reaction: I Am Pitiful**

20 “My bone clings to my skin and my flesh,  
And I have escaped only by the skin of my teeth.

21 “Pity me, pity me, O you my friends,  
For the hand of God has struck me.

22 “Why do you persecute me  
as God does,  
And are not satisfied with my flesh?

## **D. Job’s Fourth Reaction: An Eternal Witness**

23 “Oh that my words were written!

Oh that they were inscribed in a book!  
24 “That with an iron stylus and lead  
They were engraved in the rock forever!

### **E. Job’s Fifth Reaction: Sanity**

#### **1. Hope in a Redeemer**

**a. I Know He Lives**

**b. I Know He Stands**

**c. I Know I Will See Him**

25 “As for me,  
I know that my Redeemer lives,  
And at the last He will take His stand on the earth.  
26 “Even after my skin is destroyed,  
Yet from my flesh I shall see God;  
27 Whom I myself shall behold,  
And whom my eyes will see and not another.  
My heart faints within me!

### **F. Job’s Sixth Reaction: A Warning to His Three Friends**

28 “If you say,  
‘How shall we persecute him?’  
And ‘What pretext for a case against him can we find?’  
29 “Then be afraid of the sword for yourselves,  
For wrath brings the punishment of the sword,  
So that you may know there is judgment.”

## TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

### ENGLISH TRANSLATION (NASB95):

18:1-21 1 Then Bildad the Shuhite responded, 2 “How long will you hunt for words? Show understanding and then we can talk. 3 “Why are we regarded as beasts, As stupid in your eyes? 4 “O you who tear yourself in your anger— For your sake is the earth to be abandoned, Or the rock to be moved from its place? 5 “Indeed, the light of the wicked goes out, And the flame of his fire gives no light. 6 “The light in his tent is darkened, And his lamp goes out above him. 7 “His vigorous stride is shortened, And his own scheme brings him down. 8 “For he is thrown into the net by his own feet, And he steps on the webbing. 9 “A snare seizes him by the heel, And a trap snaps shut on him. 10 “A noose for him is hidden in the ground, And a trap for him on the path. 11 “All around terrors frighten him, And harry him at every step. 12 “His strength is famished, And calamity is ready at his side. 13 “His skin is devoured by disease, The firstborn of death devours his limbs. 14 “He is torn from the security of his tent, And they march him before the king of terrors. 15 “There dwells in his tent nothing of his; Brimstone is scattered on his habitation. 16 “His roots are dried below, And his branch is cut off above. 17 “Memory of him perishes from the earth, And he has no name abroad. 18 “He is driven from light into darkness, And chased from the inhabited world. 19 “He has no offspring or posterity among his people, Nor any survivor where he sojourned. 20 “Those in the west are appalled at his fate, And those in the east are seized with horror. 21 “Surely such are the dwellings of the wicked, And this is the place of him who does not know God.”

19:1-29 1 Then Job responded, 2 “How long will you torment me And crush me with words? 3 “These ten times you have insulted me; You are not ashamed to wrong me. 4 “Even if I have truly erred, My error lodges with me. 5 “If indeed you vaunt yourselves against me And prove my disgrace to me, 6 Know then that God has wronged me And has closed His net around me. 7 “Behold, I cry, ‘Violence!’ but I get no answer; I shout for help, but there is no justice. 8 “He has walled up my way so that I cannot pass, And He has put darkness on my paths. 9 “He has stripped my honor from me And removed the crown from my head. 10 “He breaks me down on every side, and I am gone; And He has uprooted my hope like a tree. 11 “He has also kindled His anger against me And considered me as His enemy. 12 “His troops come together, And build up their way against me And camp around my tent. 13 “He has removed my brothers far from me, And my acquaintances are completely estranged from me. 14 “My relatives have failed, And my intimate friends have forgotten me. 15 “Those who live in my house and my maids consider me a stranger. I am a foreigner in their sight. 16 “I call to my servant, but he does not answer; I have to implore him with my mouth. 17 “My breath is offensive to my wife, And I am loathsome to my own brothers. 18 “Even young children despise me; I rise up and they speak against me. 19 “All my associates abhor me, And those I love have turned against me. 20 “My bone clings to my skin and my flesh, And I have escaped only by the skin of my teeth. 21 “Pity me, pity me, O you my friends, For the hand of God has struck me. 22 “Why do you persecute me as God does, And are not satisfied with my flesh? 23 “Oh that my words were written! Oh that they were inscribed in a book! 24 “That with an iron stylus and lead They were engraved in the rock forever! 25 “As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. 26 “Even after my skin is destroyed, Yet from my flesh I shall see God; 27 Whom I myself shall behold, And whom my eyes will see and not another. My heart faints within me! 28 “If you say, ‘How

shall we persecute him?' And 'What pretext for a case against him can we find?' 29 "Then be afraid of the sword for yourselves, For wrath brings the punishment of the sword, So that you may know there is judgment."

## **PASSAGE OUTLINE:**

### ***Bible Knowledge Commentary***

- I. BILDAD'S SECOND SPEECH (CHAP. 18)
  - A. His denunciation of Job (18:1-4)
  - B. His description of the fate of the wicked (18:5-21)
- II. JOB'S SECOND REPLY TO BILDAD (CHAP. 19)
  - A. The animosity of his three friends (19:1-6)
  - B. The animosity of God (19:7-12)
  - C. The animosity of his relatives and others (19:13-22)
  - D. The certainty of seeing God (19:23-29)

### ***UBS Handbook Series***

- I. Bildad's Second Speech Job 18:1-21
  - A. Bildad Scolds Job for His Talk Job 18:1-4
  - B. How God Punishes the Wicked Job 18:5-21
- II. Job Replies Job 19:1-29
  - A. Job Accuses the Friends of Being Arrogant Job 19:1-6
  - B. Job Accuses God of Treating Him Violently Job 19:7-12
  - C. Job Accuses God of Turning His Family and Servants Against Him Job 19:13-22
  - D. Job is Sure of Having One in Heaven Who Will Defend Him Job 19:23-29

### ***The Outline Bible***

- I. Bildad's Denunciations (18:1-21) — Bildad Begins His Second Round of Rebukes
  - A. Be Reasonable (18:1-4)
    - 1. Bildad rebukes Job for merely reacting in his grief and not speaking reasonably to his friends
  - B. Terrors Surround the Wicked (18:5-21)
    - 1. Assuming that Job is suffering because of his sin, Bildad describes the terrible woes of the wicked
- II. Job's Defense (19:1-29) — Job Continues to Feel Persecuted
  - A. Insulted 10 Times (19:1-5)
    - 1. Job complains that his three "friends" have reproached him 10 times
  - B. God Must Hate Me (19:6-12)
    - 1. Because of his suffering, Job concludes that God must have something against him
  - C. Forsake by Family and Friends (19:13-22)
    - 1. Job says that all his family and friends have turned against him
  - D. Chisel My Words In Stone (19:23-24)
    - 1. Job wishes that his words could be eternally chiseled into a rock
  - E. My Redeemer Lives (19:25-29)
    - 1. Though Job is distressed that no one believes him now, he trusts that one day he will be vindicated and see God for himself

***Biblical Studies: Job (Sam Storms)***

- I. Bildad's Second Speech (Job 18)
  - A. He rebukes Job for his insolence—18:1–4
  - B. He reminds Job of the woes of the wicked—18:5–21
- II. Job's Fifth Speech (Job 19)
  - A. Hostility from his friends—19:1–6
  - B. Hostility from his God—19:7–12
  - C. Hostility from everyone else—19:13–22
  - D. Hope remains for him—19:23–29

***The New American Commentary: Job (Robert L. Alden)***

- I. Bildad: The Wicked Are Punished (18:1–21)
  - A. Criticism of Job (18:1–4)
  - B. Dynamistic Retribution on the Wicked (18:5–21)
- II. Job, Despite His Friends, Looks to His Redeemer (19:1–29)
  - A. Criticism of Friends (19:1–6)
  - B. Complaint against God (19:7–20)
    - 1. THE LEGAL CASE IS LOPSIDED (19:7–12)
    - 2. FORSAKEN BY FRIENDS AND FAMILY (19:13–20)
  - C. Plea to Friends (19:21–22)
  - D. Testimony of Hope (19:23–27)
  - E. Advice to Friends (19:28–29)

***Be Patient: Job (Warren W. Wiersbe)***

- I. The terrors of death (Job 18:5–21)
  - A. A light put out (Job 18:5–6)
  - B. A traveler trapped (Job 18:7–10)
  - C. A criminal pursued (Job 18:11–15)
  - D. A tree rooted up (Job 18:16–21)
- II. The trials of life (Job 19:1–29)
  - A. Insults (Job 19:1–4)
  - B. Illustrations (Job 19:5–12)
  - C. Isolation (Job 19:13–22)
  - D. Insight (Job 19:23–29)

## **BASIC OUTLINE:**

- I. Bildad's Second Speech: The Future Fate of the Wicked (18:1-21)
  - A. Bildad: "Job you are Egocentric and Dumb" (18:1-4)
  - B. Bildad: "The Wicked face Eventual Doom" (18:5-21)
  
- II. Job's Reply: The Eternal Hope of the Righteous (19:1-29)
  - A. Job's First Reaction: The Brethren Accuse Me (19:1-6)
  - B. Job's Second Reaction: Why God? (19:7-19)
  - C. Job's Third Reaction: I Am Pitiful (19:20-22)
  - D. Job's Fourth Reaction: An Eternal Witness (19:23-24)
  - E. Job's Fifth Reaction: Sanity (19:25-27)
  - F. Job's Sixth Reaction: A Warning to His Three Friends (19:28-29)

## **SERMON OUTLINE:**

- I. Bildad's Second Speech: The Future Fate of the Wicked (18:1-21)
  - A. Bildad: "Job you are Egocentric and Dumb" (18:1-4)
  - B. Bildad: "The Wicked face Eventual Doom" (18:5-21)
    1. His Light is Extinguished (18:5-6)
    2. His Plans Bring Him Down (18:7)
    3. His Capture is Certain (18:8-10)
    4. His Life is Dominate by Fear (18:11)
    5. His Battle is Lost (18:12)
    6. His Life is Ended (18:13-16)
      - a. His Demise (18:13)
      - b. His Death (18:14-16)
    7. His Memory is Erased (18:17-20)
    8. His Doom is Sealed (18:21)
  
- II. Job's Reply: The Eternal Hope of the Righteous (19:1-29)
  - A. Job's First Reaction: The Brethren Accuse Me (19:1-6)
  - B. Job's Second Reaction: Why God? (19:7-19)
    1. Why Do You Remain Silent? (19:7)
    2. Why Do You Attack Me? (19:8-12)
      - a. Metaphor of an Impenetrable Wall (19:8)
      - b. Metaphor of a Crown Removed (19:9)
      - c. Metaphor of an Uprooted Tree (19:10)
      - d. Metaphor of a Consuming Fire (19:11)
      - e. Metaphor of an Unconquerable Army (19:12)
    3. Why Do You Turn Others Against Me? (19:13-19)
      - a. His Friends and Relatives Have Deserted Him (19:13-14, 17-19)
      - b. His Servants Have Deserted Him (19:15-16)
  - C. Job's Third Reaction: I Am Pitiful (19:20-22)
  - D. Job's Fourth Reaction: An Eternal Witness (19:23-24)
  - E. Job's Fifth Reaction: Sanity (19:25-27)

1. Hope in a Redeemer (19:25)
    - a. I Know He Lives (19:25a)
    - b. I Know He Stands (19:25b)
  2. Hope in Resurrection (19:26-27)
    - a. I Know I Will See Him (19:26-27)
- F. Job's Sixth Reaction: A Warning to His Three Friends (19:28-29)

**PASSAGE SUBJECT/THEME (what is the passage talking about):** Job is accused by Bildad of being reprobate

**PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about):** while Job's response settles on hope in his Redeemer.

**PASSAGE MAIN IDEA (central proposition of the text):** Job is accused by Bildad of being reprobate and Job responds with ultimate hope in his Redeemer.

**CENTRAL PROPOSITION (OR IDEA) OF THE SERMON:** When the accuser of the brethren strikes, take refuge in the Redeemer.

**SERMONIC IDEA/TITLE:** Round Two with Bildad: The Fate of the Wicked and the Hope of the Righteous

## HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

Bildad's second response to Job and Job's rebuttal. There are many contrary opinions as to the interpretation of large sections of these passages. For the most part I have followed the traditional understanding. Note as an example of the contrary view on chapter 18:

After an opening address to Job, this speech contains nothing but a description of the fate of the wicked. This could be read as Bildad's prediction of Job's future; but it is more likely that we should read Bildad's second speech in the light of his first and see him as describing the kind of person that Job is not. [David J. A. Clines, "Job," in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 471]

Clines also takes a contrary view to Job's great confession at the end of chapter 19.

See Janzen (*Job: Interpretation Commentary*) who takes the traditional rendering and offers much evidence in its defense.

**\*VERSES 18:1-4\***

**ENGLISH TRANSLATION [NASB95]:**

1 Then Bildad the Shuhite responded, 2 “How long will you hunt for words? Show understanding and then we can talk. 3 “Why are we regarded as beasts, As stupid in your eyes? 4 “O you who tear yourself in your anger— For your sake is the earth to be abandoned, Or the rock to be moved from its place?

**ENGLISH TRANSLATION [ESV]:**

1 Then Bildad the Shuhite answered and said: 2 “How long will you hunt for words? Consider, and then we will speak. 3 Why are we counted as cattle? Why are we stupid in your sight? 4 You who tear yourself in your anger, shall the earth be forsaken for you, or the rock be removed out of its place?

**ENGLISH TRANSLATION [HCSB]:**

1 Then Bildad the Shuhite replied: 2 How long until you stop talking? Show some sense, and then we can talk. 3 Why are we regarded as cattle, as stupid in your sight? 4 You who tear yourself in anger — should the earth be abandoned on your account, or a rock be removed from its place?

**ENGLISH TRANSLATION [NIV]:**

1 Then Bildad the Shuhite replied: 2 “When will you end these speeches? Be sensible, and then we can talk. 3 Why are we regarded as cattle and considered stupid in your sight? 4 You who tear yourself to pieces in your anger, is the earth to be abandoned for your sake? Or must the rocks be moved from their place?

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**1 Then Bildad the Shuhite responded, 2 “How long will you hunt for words? Show understanding and then we can talk.**

In characteristic fashion Bildad opens his speech with a question. How long will you hunt for words? is literally “How long will you (plural) set a trap for words?” In Bildad’s first speech in chapter 8 he asked Job “Are you finally through with your wordy speech?” That appears to be the thrust of his opening question here. Bildad seems to be addressing Job, but the Hebrew verbs of verse 2 are in the plural. The Septuagint has singular verbs. Modern translations handle the problem of the plural address in three ways: RSV and others assume that Bildad is speaking to Job only and change to the singular like the Septuagint. TEV and others take the position that Bildad is speaking to Job, not as an individual, but as a representative of a group, so TEV identifies Job and says “people like you.” Another group of translations (FRCL, BJ, NJB, TOB) assume that Bildad is addressing the other two friends; for example, NJB “What prevents you others from

saying something?” These translations take the view that We will speak in the second line refers to Bildad and his two friends, and so NJB has “Think—for it is our turn to speak!” TEV assumes that Bildad uses the first person plural in line b to mean Bildad and Job. The advantage of interpreting line a as Bildad addressing the other two friends is that no change is required in the Hebrew text. While it is not possible to insist on one view at the expense of the others, in verse 4 Job is clearly addressed, and the remainder of the chapter is intended for Job’s ears, not for the other friends; therefore RSV and TEV are to be preferred. [William David Reyburn, *A Handbook on the Book of Job*, UBS Handbook Series (New York: United Bible Societies, 1992), 333–334]

Note the 2d person plural in the Hebrew. Bildad may be categorizing Job with all wicked people (Eg. “people like you”).

### 3 **“Why are we regarded as beasts, As stupid in your eyes?”**

Cf. 12:7 “But now ask the beasts, and let them teach you; And the birds of the heavens, and let them tell you. Also Psa. 73:22 Then I was senseless and ignorant; I was like a beast before You.

Cattle translates a collective noun meaning animals in general, including wild and domestic animals as well as cows, but in the present context the reference is to a dumb beast symbolizing stupidity. Cattle is perhaps more specific than the context requires, unless the translator’s language uses “cattle” in that rhetorical manner. [UBS Handbook Series]

In your sight translates the Hebrew “in your (plural) eyes.” HOTTTP suggests that in your sight refers to the other two friends, and so Bildad is asking “Are we (all three of us friends of Job) stupid like animals in your (you two others’) eyes?” . . . It is also possible that Bildad addresses Job in the plural as a respectful or honorific way of speaking to him. In this case there is probably a strong note of irony, that is, meaning to be less than respectful. In that case we may translate “Job, do you, sir, really think we are stupid as cattle?” or “Job, your honor, . . .?” [UBS Handbook Series]

### 4 **“O you who tear yourself in your anger— For your sake is the earth to be abandoned, Or the rock to be moved from its place?”**

The first line of 18:2 is literally, “How long (cf. ‘How long’ in 8:2) will you hunt for words?” (cf. 18:2, NASB) Later Job came back with the same, “How long?” (19:2) Job had said Bildad and the others were not wise (17:10), but Bildad replied that Job was the one who was not sensible. Job had said stupid animals had more know-how than his advisers (12:7–9), but Bildad resented such strong language. Job had said God tore at him in His anger (16:9), but Bildad responded that Job was tearing himself by his anger. How could Job expect God to alter reality for his sake? [Roy B. Zuck, “Job,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 739–740]

In 16:9 Job said God “has torn me in his wrath.” However, Bildad says Job tears himself in his own anger. He asks if the earth should stop because of him (accusation of selfishness).

Or the rock be removed out of its place? In 14:18b Job laments that a man dies and disappears under the grinding force of God: “The rock is removed from its place.” Bildad now picks up from this line to tell Job that such a thing does not take place just to satisfy Job. This line may also be translated, for example, “Do you think God must push over mountains to satisfy you?” or “Do you believe God must knock down the hills to make you happy?” [UBS Handbook Series]

Bildad: Job is so egocentric that he sees the world revolving around him.

**\*VERSES 18:5-6\***

**ENGLISH TRANSLATION [NASB95]:**

5 “Indeed, the light of the wicked goes out, And the flame of his fire gives no light. 6 “The light in his tent is darkened, And his lamp goes out above him.

**ENGLISH TRANSLATION [ESV]:**

5 “Indeed, the light of the wicked is put out, and the flame of his fire does not shine. 6 The light is dark in his tent, and his lamp above him is put out.

**ENGLISH TRANSLATION [HCSB]:**

5 Yes, the light of the wicked is extinguished; the flame of his fire does not glow. 6 The light in his tent grows dark, and the lamp beside him is put out.

**ENGLISH TRANSLATION [NIV]:**

5 “The lamp of a wicked man is snuffed out; the flame of his fire stops burning. 6 The light in his tent becomes dark; the lamp beside him goes out.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

Cf. The Black and White World of Bildad (chapter 8). He continues with his stark categories that have no exceptions, no nuance.

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Sermon notes from the introduction to chapter 8:

[iv] Not that everything they say is wrong  
Some things were true at face-value, but were applied incorrectly.  
That’s what we see here as it relates to Bildad.  
His starting point is spot on. Where he goes from there that’s t/issue.

[v] The black and white world of Bildad - no room for living color  
I have to be careful here. I don’t want to be seen as a relativist. Are there things in Script. that are B&W? YES! It’s what we do w/those things that’s t/issue. Everything isn’t as cut & dry as we think. As I’ve said many times, to be a good theol. you have to be able to handle nuance!  
Everything isn’t binary / either/or. Sometimes it’s a both/and.

[vi] When we absolutize the application of certain truths we can get into trouble {examples}  
Once heard of a family that was so convinced that G. only loves t/elect that they would not tell their own kids that G. loved them (they didn’t know if they were elect or not). Built on a faulty premise: G. \*only\* loves t/elect. Certainly He loves t/elect w/a peculiar love, but that doesn’t mean He has no love for t/world in general.

Problem when you absolutize passages like Psalm 5:5 (Romans 9:13).

We believe in Justif. by faith alone in X alone. What about those w/no capacity to believe/recognize their sin? What about BABIES?

I've known ppl. who think babies go to hell bc "you can only be saved by faith in Jesus." I think to absolutize this is bad theology.

We believe in perseverance of t/saints - that true believers will be kept by G. and will cont. in t/true faith. What about suicide?

{Example of the gal who was counseling my mom}

There are those who believe that suicide is proof that t/person wasn't really a Xn. To absolutize this is bad theology.

Related to perseverance of the saints is t/doctrine of assurance.

I knew a man who was so B&W on persev. that he rejected t/idea that anyone could know that they were really Xns. (Even TAP)! After all, we don't know t/future - if we will cont. in t/faith - so we don't know if we're really converted.

Welcome to (title) ==>

The Black and White World of Bildad

Main idea for us ==>

In a black and white world there is no room for the living color of the Gospel

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How God Punishes the Wicked Job 18:5–21

Bildad now portrays the fate of the wicked through the use of a series of images. In verses 5–6 the wicked are those without light, in verse 7 the darkness shortens his steps, in verses 8–10 the wicked is caught in a net, in verses 11–12 he is chased by fear, in verse 13 he is destroyed by disease, and in verses 14–15 he is marched off from his tent to death. Verses 16–21 present a picture of conditions after death. The wicked person dries up and withers away like a tree, no one remembers him, he is cast into darkness, and he has no offspring. Everyone is shocked by the thought of him. All of this happens to the wicked, which, by inference, means Job himself. [UBS Handbook Series]

**5 “Indeed, the light of the wicked goes out, And the flame of his fire gives no light. 6 “The light in his tent is darkened, And his lamp goes out above him.**

Note the parallelism between light and darkness.

Cf. NIV: 5 “The lamp of a wicked man is snuffed out; the flame of his fire stops burning. 6 The light in his tent becomes dark; the lamp beside him goes out.

The light of the wicked is put out: see Proverbs 13:9; 24:20. Cf. Prov. 10:16.

**\*VERSES 18:7-10\***

**ENGLISH TRANSLATION [NASB95]:**

7 “His vigorous stride is shortened, And his own scheme brings him down. 8 “For he is thrown into the net by his own feet, And he steps on the webbing. 9 “A snare seizes him by the heel, And a trap snaps shut on him. 10 “A noose for him is hidden in the ground, And a trap for him on the path.

**ENGLISH TRANSLATION [ESV]:**

7 His strong steps are shortened, and his own schemes throw him down. 8 For he is cast into a net by his own feet, and he walks on its mesh. 9 A trap seizes him by the heel; a snare lays hold of him. 10 A rope is hidden for him in the ground, a trap for him in the path.

**ENGLISH TRANSLATION [HCSB]:**

7 His powerful stride is shortened, and his own schemes trip him up. 8 For his own feet lead him into a net, and he strays into its mesh. 9 A trap catches him by the heel; a noose seizes him. 10 A rope lies hidden for him on the ground, and a snare waits for him along the path.

**ENGLISH TRANSLATION [NIV]:**

7 The vigor of his step is weakened; his own schemes throw him down. 8 His feet thrust him into a net; he wanders into its mesh. 9 A trap seizes him by the heel; a snare holds him fast. 10 A noose is hidden for him on the ground; a trap lies in his path.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

7 **“His vigorous stride is shortened, And his own scheme brings him down.**

The evil man once walked confidently; now he walks hesitantly with shortened steps.

And his own schemes throw him down: schemes translates a word meaning “counsel, advice” in the positive sense, and is different from the word Job used in 17:11: “My plans are broken off.” Throw him down is rendered by the Septuagint as “cause him to stumble,” which is preferred by many. TEV uses “stumbles” in the first line and “falls” as completing the process here. “Victim of his own advice” expresses the idea well. The line may also be rendered, for example, “the advice he gives to others causes him to fall,” “the words he gives to others make him stumble,” or “what he tells others to do makes him fail in his own plans.” [UBS Handbook Series]

**8 “For he is thrown into the net by his own feet, And he steps on the webbing. 9 “A snare seizes him by the heel, And a trap snaps shut on him. 10 “A noose for him is hidden in the ground, And a trap for him on the path.**

These three verses may be taken together, since they use similar images to express Bildad’s belief that the wicked cannot escape the disaster that is about to fall on them. In verses 5–6 there was a four-fold parallelism relating to light; in verses 8–10 there is a six-fold repetition of a single theme using six different words for various kinds of traps. [UBS Handbook Series]

For he is cast into a net by his own feet: the word translated net refers to a large net capable of catching a person. It is used in Psalm 9:16; 25:15: “The wicked are snared in the work of their hands,” and “... he will pluck my feet out of the net.” By his own feet means that “his walk, his manner of living” leads him to the net. [UBS Handbook Series]

And he walks on webbing suggesting a covering of interwoven materials. Branches woven together and placed over a deep hole into which the victim falls when he walks over it. [UBS Handbook] Cf. My attempt at digging such a hole as a child at the home plate of the baseball diamond where my dad played baseball.

“Trap” translates a word which designates a bird snare in Hosea 9:8, where RSV calls it “fowler’s snare.”

A rope is hid for him in the ground: rope here most likely refers to a hidden noose that is attached at the other end to a bent bough or small tree which springs upright and tightens the noose around the victim when the trap is sprung. For similar thoughts see Psalm 140:5; 142:3b. [UBS Handbook Series]

**\*VERSES 18:11-15\***

**ENGLISH TRANSLATION [NASB95]:**

11 “All around terrors frighten him, And harry him at every step. 12 “His strength is famished, And calamity is ready at his side. 13 “His skin is devoured by disease, The firstborn of death devours his limbs. 14 “He is torn from the security of his tent, And they march him before the king of terrors. 15 “There dwells in his tent nothing of his; Brimstone is scattered on his habitation.

**ENGLISH TRANSLATION [ESV]:**

11 Terrors frighten him on every side, and chase him at his heels. 12 His strength is famished, and calamity is ready for his stumbling. 13 It consumes the parts of his skin; the firstborn of death consumes his limbs. 14 He is torn from the tent in which he trusted and is brought to the king of terrors. 15 In his tent dwells that which is none of his; sulfur is scattered over his habitation.

**ENGLISH TRANSLATION [HCSB]:**

11 Terrors frighten him on every side and harass him at every step. 12 His strength is depleted; disaster lies ready for him to stumble. 13 Parts of his skin are eaten away; death’s firstborn consumes his limbs. 14 He is ripped from the security of his tent and marched away to the king of terrors. 15 Nothing he owned remains in his tent. Burning sulfur is scattered over his home.

**ENGLISH TRANSLATION [NIV]:**

11 Terrors startle him on every side and dog his every step. 12 Calamity is hungry for him; disaster is ready for him when he falls. 13 It eats away parts of his skin; death’s firstborn devours his limbs. 14 He is torn from the security of his tent and marched off to the king of terrors. 15 Fire resides in his tent; burning sulfur is scattered over his dwelling.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**11 “All around terrors frighten him, And harry him at every step.**

Terrors frighten him on every side: Bildad does not specify the nature of these terrors. Pope takes them to be demons, and Dhorme suggests they are the fears of the guilty soul. In 15:21 Eliphaz spoke of “terrifying sounds” being in the ears of the wicked. The line may also be expressed “Things that cause him terror are around him” or “Frightening things are about him.” [UBS Handbook Series]

**12 “His strength is famished, And calamity is ready at his side.**

His strength is hunger-bitten is literally “His strength is hungry,” but this figure of speech makes little sense in English, and RSV hunger-bitten makes even less sense. The word translated strength can also mean “wealth,” and so TEV “He used to be rich.” It may also mean “calamity,” as in NIV “Calamity is hungry for him.” It is not possible from the Hebrew to tell which is the better meaning here. The subject calamity in the parallel line b makes strength the logical subject in line a. HOTTTP prefers to understand the text to be “His strength is famished,” which can be translated “Hunger robs him of his strength” or “He is hungry and so has no strength.” [UBS Handbook Series]

**13 “His skin is devoured by disease, The firstborn of death devours his limbs. 14 “He is torn from the security of his tent, And they march him before the king of terrors.**

And is brought to the king of terrors: the subject of the verb brought may be understood as second singular, “you (singular) will bring him,” or third singular, “it (or, he) will bring him.” RSV follows a slight change in the text which gives third plural and which may be read as a passive, is brought, or as TEV, “is dragged off.” The verb itself has a causative meaning, “to lead someone, to march someone off.” NIV says “marched off to the king of terrors.” King of terrors is found nowhere else in the Bible. Pope takes this title to refer to the Ugaritic god of death, Mot. Psalm 49:14 says “Like sheep they are appointed for Sheol; Death shall be their shepherd”; and “shepherd” is a royal title. The preferred rendering of king of terrors would be “King Death” as in TEV. The line may also be rendered, for example, “They bring him to the one who rules over the dead” or “They make him march away to the chief of those who have died.” [UBS Handbook Series]

**15 “There dwells in his tent nothing of his; Brimstone is scattered on his habitation.**

**\*VERSES 18:16-21\***

**ENGLISH TRANSLATION [NASB95]:**

16 “His roots are dried below, And his branch is cut off above. 17 “Memory of him perishes from the earth, And he has no name abroad. 18 “He is driven from light into darkness, And chased from the inhabited world. 19 “He has no offspring or posterity among his people, Nor any survivor where he sojourned. 20 “Those in the west are appalled at his fate, And those in the east are seized with horror. 21 “Surely such are the dwellings of the wicked, And this is the place of him who does not know God.”

**ENGLISH TRANSLATION [ESV]:**

16 His roots dry up beneath, and his branches wither above. 17 His memory perishes from the earth, and he has no name in the street. 18 He is thrust from light into darkness, and driven out of the world. 19 He has no posterity or progeny among his people, and no survivor where he used to live. 20 They of the west are appalled at his day, and horror seizes them of the east. 21 Surely such are the dwellings of the unrighteous, such is the place of him who knows not God.”

**ENGLISH TRANSLATION [HCSB]:**

16 His roots below dry up, and his branches above wither away. 17 All memory of him perishes from the earth; he has no name anywhere. 18 He is driven from light to darkness and chased from the inhabited world. 19 He has no children or descendants among his people, no survivor where he used to live. 20 Those in the west are appalled at his fate, while those in the east tremble in horror. 21 Indeed, such is the dwelling of the unjust man, and this is the place of the one who does not know God.

**ENGLISH TRANSLATION [NIV]:**

16 His roots dry up below and his branches wither above. 17 The memory of him perishes from the earth; he has no name in the land. 18 He is driven from light into the realm of darkness and is banished from the world. 19 He has no offspring or descendants among his people, no survivor where once he lived. 20 People of the west are appalled at his fate; those of the east are seized with horror. 21 Surely such is the dwelling of an evil man; such is the place of one who does not know God.”

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

16 **“His roots are dried below, And his branch is cut off above.**

For similar figures of roots and branches, see 8:16–19; 14:7–9.

**17 “Memory of him perishes from the earth, And he has no name abroad.**

Some translations render ‘memory’ as ‘fame’ — Cf. 1:3. He is forgotten everywhere. Not true of Job (cf. 19:23-24)!

Psalm 9:5 You have rebuked the nations, You have destroyed the wicked; You have blotted out their name forever and ever.

Psalm 109:15 Let them be before the LORD continually, That He may cut off their memory from the earth;

**18 “He is driven from light into darkness, And chased from the inhabited world.**

I.e. by God.

**19 “He has no offspring or posterity among his people, Nor any survivor where he sojourned.**

Cf. Job’s loss of his children. He is childless.

He has no offspring or descendant among his people: verse 19 provides the explanation of verses 16 and 17. The wicked person’s roots dry up in verse 16, and he is forgotten in verse 17, because he has no offspring or descendant. [UBS Handbook Series]

Since one lived on in children, to die childless was considered a great misfortune and even divine punishment.<sup>73</sup> Stories of barrenness and only sonship reflect this major concern, from Abraham and Sarah and the other patriarchs to Manoah and his wife (Judg 13:2), from Elkanah and Hannah (1 Sam 1:2) to Hezekiah (who was granted fifteen more years of life because he apparently had not yet begotten an heir to the throne [2 Kgs 20:6 compared with 2 Kgs 21:1]), from the widow’s son at Nain (Luke 7:12) to the one and only Son of God (John 3:16). Though Job had fathered ten children, he was now childless, and there is no doubt that this was in the minds of both Bildad and Job when Bildad spoke these words. [Robert L. Alden, Job, vol. 11, The New American Commentary (Nashville: Broadman & Holman Publishers, 1993), 198]

**20 “Those in the west are appalled at his fate, And those in the east are seized with horror.**

Merism.

**21 “Surely such are the dwellings of the wicked, And this is the place of him who does not know God.”**

“Know” relationally / salvifically: John 17:3 and parallels.

Job feels himself hunted and trapped by God. God has hunted him (10:16) and has put his feet in the stocks (13:27). He know what it is to be ‘hedged in’ (3:23), trapped and unable

to escape. Precisely, says Bildad. Hell is that place. And the only people in Hell are the wicked. 'Draw your own conclusion, Job.' [Ash, 202]

**\*VERSES 19:1-6\***

**ENGLISH TRANSLATION [NASB95]:**

1 Then Job responded, 2 “How long will you torment me And crush me with words? 3 “These ten times you have insulted me; You are not ashamed to wrong me. 4 “Even if I have truly erred, My error lodges with me. 5 “If indeed you vaunt yourselves against me And prove my disgrace to me, 6 Know then that God has wronged me And has closed His net around me.

**ENGLISH TRANSLATION [ESV]:**

1 Then Job answered and said: 2 “How long will you torment me and break me in pieces with words? 3 These ten times you have cast reproach upon me; are you not ashamed to wrong me? 4 And even if it be true that I have erred, my error remains with myself. 5 If indeed you magnify yourselves against me and make my disgrace an argument against me, 6 know then that God has put me in the wrong and closed his net about me.

**ENGLISH TRANSLATION [HCSB]:**

1 Then Job answered: 2 How long will you torment me and crush me with words? 3 You have humiliated me ten times now, and you mistreat me without shame. 4 Even if it is true that I have sinned, my mistake concerns only me. 5 If you really want to appear superior to me and would use my disgrace as evidence against me, 6 then understand that it is God who has wronged me and caught me in His net.

**ENGLISH TRANSLATION [NIV]:**

1 Then Job replied: 2 “How long will you torment me and crush me with words? 3 Ten times now you have reproached me; shamelessly you attack me. 4 If it is true that I have gone astray, my error remains my concern alone. 5 If indeed you would exalt yourselves above me and use my humiliation against me, 6 then know that God has wronged me and drawn his net around me.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

This chapter records one of Job’s lowest points, emotionally and spiritually, and also one of his highest. [Bible Knowledge Commentary]

In chapter 19 Job replies to Bildad. His speech may be divided into four or five sections. Following a sharp rebuke handed to the friends (verses 2–6), Job opens a major complaint against God, who is portrayed as an attacking enemy army (verses 7–12). In verses 13–22 Job complains that his relatives, servants, and friends have all deserted him. In verses 23–27 Job’s attitude suddenly changes from despair to hope. Picking up the theme of a witness in heaven from 16:19, Job believes that a defender will step forward and uphold his claim to innocence. Finally in verses 28–29 Job addresses the friends and warns them that they are in danger of being judged by God. [UBS Handbook]

**1 Then Job responded, 2 “How long will you torment me And crush me with words?”**

Job threw back at Bildad his words, How long? (cf. 8:2; 18:2).

Job Accuses the Friends of Being Arrogant: 19:1–6.

**3 “These ten times you have insulted me; You are not ashamed to wrong me.**

10 times is not to be taken literally, but rather as a round number (Genesis 31:7; Numbers 14:22). This is the only instance where the number 10 is used in Job, but note that he lost 10 children.

**4 “Even if I have truly erred, My error lodges with me.**

Job is not admitting wrong, simply saying that if he had, then it’s his business, not theirs. It’s between him and God. “Erred” refers to sins of omission:

As in 6:24, where the verb first appeared, Job allowed for the possibility that he had “gone astray,” that is, trespassed inadvertently or was guilty of a sin of omission (Lev 5:18; Num 15:28). The noun “error” is from the same root. [Robert L. Alden]

If it is true that I have gone astray,  
my error remains my concern alone.  
[Robert L. Alden]

**5 “If indeed you vaunt yourselves against me And prove my disgrace to me,**

There are two ways to be higher than your neighbor: by putting your neighbor down and by lifting yourself up. Job charged that his friends did both. He could well have prayed the imprecation of Ps 35:26b, “May all who exalt themselves over me be clothed with shame and disgrace,” a verse that uses both key words of 19:5 (cf. Ps 38:16 [17]). [Robert L. Alden]

**6 Know then that God has wronged me And has closed His net around me.**

Heb. word for “wronged” is trans. “pervert” in 8:3: “Does God pervert justice?” Job uses the same verb here to say that is exactly what God has done to him.

Bildad spoke at length of the traps, snares, and nets which catch the wicked. Job knows only the ones God has set for him. The term for net is derived from a verb meaning “to hunt and fish,” which implies a general word for net. The use of the net is, however, restricted by the verb translated closed, which suggests “to turn around,” and implies, therefore, a net which can encircle its victim. [UBS Handbook Series]

The word “wronged” (āwat) occurs twice in 8:3, where Bildad asked: “Does God perfect justice? Does the Almighty pervert what is right?” Job here argued that God indeed had wronged him.

Did I feel this? In what ways? What right do we have to feel this way? None really. But we do “feel” and God understands that, to a point.

**\*VERSES 19:7-12\***

**ENGLISH TRANSLATION [NASB95]:**

7 “Behold, I cry, ‘Violence!’ but I get no answer; I shout for help, but there is no justice. 8 “He has walled up my way so that I cannot pass, And He has put darkness on my paths. 9 “He has stripped my honor from me And removed the crown from my head. 10 “He breaks me down on every side, and I am gone; And He has uprooted my hope like a tree. 11 “He has also kindled His anger against me And considered me as His enemy. 12 “His troops come together, And build up their way against me And camp around my tent.

**ENGLISH TRANSLATION [ESV]:**

7 Behold, I cry out, ‘Violence!’ but I am not answered; I call for help, but there is no justice. 8 He has walled up my way, so that I cannot pass, and he has set darkness upon my paths. 9 He has stripped from me my glory and taken the crown from my head. 10 He breaks me down on every side, and I am gone, and my hope has he pulled up like a tree. 11 He has kindled his wrath against me and counts me as his adversary. 12 His troops come on together; they have cast up their siege ramp against me and encamp around my tent.

**ENGLISH TRANSLATION [HCSB]:**

7 I cry out: “Violence!” but get no response; I call for help, but there is no justice. 8 He has blocked my way so that I cannot pass through; He has veiled my paths with darkness. 9 He has stripped me of my honor and removed the crown from my head. 10 He tears me down on every side so that I am ruined. He uproots my hope like a tree. 11 His anger burns against me, and He regards me as one of His enemies. 12 His troops advance together; they construct a ramp against me and camp around my tent.

**ENGLISH TRANSLATION [NIV]:**

7 “Though I cry, ‘Violence!’ I get no response; though I call for help, there is no justice. 8 He has blocked my way so I cannot pass; he has shrouded my paths in darkness. 9 He has stripped me of my honor and removed the crown from my head. 10 He tears me down on every side till I am gone; he uproots my hope like a tree. 11 His anger burns against me; he counts me among his enemies. 12 His troops advance in force; they build a siege ramp against me and encamp around my tent.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

In eight hostile actions, God had flouted Job: (a) He obstructed Job’s path (cf. 3:23) and (b) darkened it (cf. 12:25); (c) He removed Job’s crown (i.e., his place of esteem in the community; cf. 29:7–11; 30:1, 9–10); (d) He demolished Job like a building; (e) He uprooted Job’s hope like a tree (cf. 14:7). Besides all that, (f) God was angry with Job (cf. 14:13; 16:9), (g) considered Job His enemy (cf. 13:24; 33:10; certainly Job was wrong here for Satan, God’s chief enemy, was also Job’s enemy). Also (h) God assaulted Job

like an army building a siege ramp against a beleaguered city wall and encamping around his tent. [Bible Knowledge Commentary]

Why God should buffet one of His own is always one of the most baffling questions a believer faces. [Bible Knowledge Commentary]

## 7 “Behold, I cry, ‘Violence!’ but I get no answer; I shout for help, but there is no justice.

Job Accuses God of Treating Him Violently: 19:7–12.

The Hebrew is more pithy. For “I’ve been wronged!” it has the single word *ḥāmās*, translated “violence” (RSV, AB, NJPS, NASB, and most commentaries), “injustice” (NAB), or “murder” (Moffatt, AT, NAB; cf. Hab 1:2). It is the opposite of “justice,” the key word of line b (cf. Isa 53:8–9). As in other places, Job felt ignored by an apathetic God. [Robert L. Alden]

More on the word *ḥāmās* (*ḥā·mās*):

2805 *ḥāmās* (*ḥā·mās*): n.masc.; ≡ Str 2555; TWOT 678a—1. LN 20.1–20.11 violence, i.e., a strong, fierce, destructive force resulting in acts that maim, destroy, kill, often implying a lawlessness, terror, and lack of moral restraint (Ge 49:5; Pr 3:31); 2. LN 20.31–20.60 destruction, i.e., the ruining of a thing, or land, or people, with a focus on the violence that accompanies these acts (Hab 2:8, 17); 3. LN 88.12–88.23 a wrong, injustice, i.e., an injustice to some standard, possibly implying a grievous or severe injustice (Ge 16:5; Job 19:7); 4. LN 57.232–57.248 plunder, loot, i.e., theft of things in the spoils of war (Am 3:10); 5. LN 33.262–33.273 unit: *ḥāmās ṭṭ* (*ḥā·mās*) maliciously false witness, formally, witness of violence, i.e., a liar in a judicial setting (Ex 23:1; Dt 19:16; Ps 35:11). [James Swanson, Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (Oak Harbor: Logos Research Systems, Inc., 1997)]

This noun and verb are together used sixty-seven times and mostly translators seem satisfied with the word “violence” in some form (KJV, RSV, NIV). It may be noted, however, that the word *ḥāmās* in the OT is used almost always in connection with sinful violence. It does not refer to the violence of natural catastrophes or to violence as pictured in a police chase on modern television. It is often a name for extreme wickedness. It was a cause of the flood (Gen 6:11, 13, parallel to “corrupt”). Other usages are: a “malicious” witness (Ex 23:1; Deut 19:16 NIV); “cruel” hatred (Ps 25:19); oppression and violence (Ps 72:14 NIV); violence is risen up into a rod of wickedness (Ezk 7:11, a rod to punish wickedness, NIV). The aspect of sinfulness is illustrated also by the verb which twice refers to “transgression” of God’s law (Ezk 22:26; Zeph 3:4). [R. Laird Harris, “678 *ḥāmās*” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, Theological Wordbook of the Old Testament (Chicago: Moody Press, 1999), 297]

Note that the Arabic word *ḥamās* (سماح) means "zeal", "strength", or "bravery" (no connection to this Hebrew word).

**8 “He has walled up my way so that I cannot pass, And He has put darkness on my paths.**

Lamentations 3:7 He has walled me in so that I cannot go out; He has made my chain heavy.

This opposite of David in Psalm 23.

**9 “He has stripped my honor from me And removed the crown from my head.**

Psalm 8:5 Yet You have made him a little lower than God, And You crown him with glory and majesty!

**10 “He breaks me down on every side, and I am gone; And He has uprooted my hope like a tree.**

He breaks me down on every side: the verb translated breaks me down means “demolish” and implies that Job has now switched to the image of a building. In 16:14 Job speaks of himself as a wall that is “broken down breach upon breach.” [UBS Handbook Series]

14:7 “For there is hope for a tree, When it is cut down, that it will sprout again, And its shoots will not fail.

7:6 “My days are swifter than a weaver’s shuttle, And come to an end without hope.

17:11 “My days are past, my plans are torn apart, Even the wishes of my heart.

17:15 Where now is my hope? And who regards my hope?

13:15 “Though He slay me, I will hope in Him. Nevertheless I will argue my ways before Him.

**11 “He has also kindled His anger against me And considered me as His enemy. 12 “His troops come together, And build up their way against me And camp around my tent.**

With the introduction of “enemy” in verse 11, verse 12 develops the image of the military. His troops come on together: troops translates a word meaning “companies,” which are here God’s companies of soldiers. [UBS Handbook Series]

Though it was not really the case, Job interpreted his bad fortune as God’s anger burning against him. In fact, God’s anger burned against Eliphaz and his two friends, according to 42:7, because they had not spoken of God what was right. Abraham was the “friend of God” (2 Chr 20:7; Isa 41:8; Jas 2:23), but Job thought God “counted”<sup>79</sup> him “among his enemies.” Job erred, like his three counselors, in judging God’s attitude from circumstances. Certainly we who have the Scriptures should never make that mistake (cf. Rom 5:8; 8:39). [Robert L. Alden]

The section ends with a tristich with all three lines describing military movements. Perhaps Job compared his three friends to the “troops” who allied themselves against

him. Their arguments were like “siege ramps,”<sup>80</sup> and their unwillingness to refrain from their accusations was like so many encampments of hostile soldiers waiting for surrender. The irony is that all this military might was directed at a mere “tent.” [Robert L. Alden]

Job feels himself hunted and trapped by God. God has hunted him (10:16) and has put his feet in the stocks (13:27). He know what it is to be ‘hedged in’ (3:23), trapped and unable to escape. Precisely, says Bildad. Hell is that place. And the only people in Hell are the wicked. ‘Draw your own conclusion, Job.’ [Ash, 202]

**\*VERSES 19:13-22\***

**ENGLISH TRANSLATION [NASB95]:**

13 “He has removed my brothers far from me, And my acquaintances are completely estranged from me. 14 “My relatives have failed, And my intimate friends have forgotten me. 15 “Those who live in my house and my maids consider me a stranger. I am a foreigner in their sight. 16 “I call to my servant, but he does not answer; I have to implore him with my mouth. 17 “My breath is offensive to my wife, And I am loathsome to my own brothers. 18 “Even young children despise me; I rise up and they speak against me. 19 “All my associates abhor me, And those I love have turned against me. 20 “My bone clings to my skin and my flesh, And I have escaped only by the skin of my teeth. 21 “Pity me, pity me, O you my friends, For the hand of God has struck me. 22 “Why do you persecute me as God does, And are not satisfied with my flesh?

**ENGLISH TRANSLATION [ESV]:**

13 “He has put my brothers far from me, and those who knew me are wholly estranged from me. 14 My relatives have failed me, my close friends have forgotten me. 15 The guests in my house and my maidservants count me as a stranger; I have become a foreigner in their eyes. 16 I call to my servant, but he gives me no answer; I must plead with him with my mouth for mercy. 17 My breath is strange to my wife, and I am a stench to the children of my own mother. 18 Even young children despise me; when I rise they talk against me. 19 All my intimate friends abhor me, and those whom I loved have turned against me. 20 My bones stick to my skin and to my flesh, and I have escaped by the skin of my teeth. 21 Have mercy on me, have mercy on me, O you my friends, for the hand of God has touched me! 22 Why do you, like God, pursue me? Why are you not satisfied with my flesh?

**ENGLISH TRANSLATION [HCSB]:**

13 He has removed my brothers from me; my acquaintances have abandoned me. 14 My relatives stop coming by, and my close friends have forgotten me. 15 My house guests and female servants regard me as a stranger; I am a foreigner in their sight. 16 I call for my servant, but he does not answer, even if I beg him with my own mouth. 17 My breath is offensive to my wife, and my own family finds me repulsive. 18 Even young boys scorn me. When I stand up, they mock me. 19 All of my best friends despise me, and those I love have turned against me. 20 My skin and my flesh cling to my bones; I have escaped by the skin of my teeth. 21 Have mercy on me, my friends, have mercy, for God’s hand has struck me. 22 Why do you persecute me as God does? Will you never get enough of my flesh?

**ENGLISH TRANSLATION [NIV]:**

13 “He has alienated my family from me; my acquaintances are completely estranged from me. 14 My relatives have gone away; my closest friends have forgotten me. 15 My

guests and my female servants count me a foreigner; they look on me as on a stranger. 16 I summon my servant, but he does not answer, though I beg him with my own mouth. 17 My breath is offensive to my wife; I am loathsome to my own family. 18 Even the little boys scorn me; when I appear, they ridicule me. 19 All my intimate friends detest me; those I love have turned against me. 20 I am nothing but skin and bones; I have escaped only by the skin of my teeth. 21 “Have pity on me, my friends, have pity, for the hand of God has struck me. 22 Why do you pursue me as God does? Will you never get enough of my flesh?”

### **CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

Brothers (perhaps comrades, not blood relatives), acquaintances.... kinsmen ... friends, and guests abhorred and forsook Job—including even the three men who, though with him physically, abandoned him emotionally. Speaking of his household, Job then listed maidservants, his own personal servant, and even his wife and brothers among those who rejected him. [Bible Knowledge Commentary]

The scene Job sketched here is one of the most pathetic and pitiful in the entire book. All his friends distanced themselves from him. His servants did not obey him. Little boys scorned him. Even his wife and brothers found him offensive and loathsome. [Robert L. Alden]

**13 “He has removed my brothers far from me, And my acquaintances are completely estranged from me.**

Job Accuses God of Turning His Family and Servants Against Him: 19:13–22. Job sees God as the one to blame. “He has removed” (causative of *rāḥaq*, “put far away”).

**14 “My relatives have failed, And my intimate friends have forgotten me. 15 “Those who live in my house and my maids consider me a stranger. I am a foreigner in their sight.**

My maidservants count me as a stranger: the Hebrew word translated maidservants also means “concubines.” Job begins with maidservants here and continues with “manservant” in verse 16a, a good reason for not taking maidservants to mean “concubines” here. [UBS Handbook Series]

**16 “I call to my servant, but he does not answer; I have to implore him with my mouth.**

“Servant” coincides with “maid” in v. 15. Job still retained some of his servants, male and female, but they ignored him as one who had been cursed.

**17 “My breath is offensive to my wife, And I am loathsome to my own brothers.**

Here is the only other mention of Job’s wife (2:9-10). Vulgate has “halitum” (cf. “halitosis”).

ESV v. 17: My breath is strange to my wife, and I am a stench to the children of my own mother.  
HCSB v. 17: My breath is offensive to my wife, and my own family finds me repulsive.

While there is no doubt about the meaning of this verse in general, some of the specifics of the translation are in question. “My breath” is *rûhî*, which could also be “my spirit” or even “my self.” [Robert L. Alden]

**18 “Even young children despise me; I rise up and they speak against me.**

Counter-culture, cf. 30:1 “But now those younger than I mock me, Whose fathers I disdained to put with the dogs of my flock.

**19 “All my associates abhor me, And those I love have turned against me.**

Cf. ESV: All my intimate friends abhor me, and those whom I loved have turned against me.

All my intimate friends abhor me: intimate friends is literally “all the men of my confidence.” These are Job’s most trusted friends or “closest friends” (TEV), as expressed in Psalm 55:13–14. They are said to abhor Job, which is to be disgusted by him, to be repulsed by his condition. [UBS Handbook Series]

Psalm 55:12–14 12 For it is not an enemy who reproaches me, Then I could bear it; Nor is it one who hates me who has exalted himself against me, Then I could hide myself from him. 13 But it is you, a man my equal, My companion and my familiar friend; 14 We who had sweet fellowship together Walked in the house of God in the throng.

**20 “My bone clings to my skin and my flesh, And I have escaped only by the skin of my teeth.**

[Job] continued to lose weight (he was only skin and bones; cf. 18:13), and he had barely eluded death (escaped with only the skin of his teeth). If, as some suggest, “the skin of my teeth” meant his gums (NIV marg.) then he was saying his body was so run down that even his teeth had fallen out and only his gums were unaffected. However, the more common interpretation seems preferable. [Bible Knowledge Commentary]

**21 “Pity me, pity me, O you my friends, For the hand of God has struck me.**

Parallel to v. 6 ff.

The word for “struck” (*nāga*<sup>6</sup>) is the same the Satan used in 1:11; 2:5 when he told God to “strike” Job. God handed Job over to the Satan, so strictly speaking it was not God who “struck” Job. [Robert L. Alden]

**22 “Why do you persecute me as God does, And are not satisfied with my flesh?**

Job felt that they were out for their “pound of flesh” to use a modern idiom.

**\*VERSES 19:23-29\***

**ENGLISH TRANSLATION [NASB95]:**

23 “Oh that my words were written! Oh that they were inscribed in a book! 24 “That with an iron stylus and lead They were engraved in the rock forever! 25 “As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. 26 “Even after my skin is destroyed, Yet from my flesh I shall see God; 27 Whom I myself shall behold, And whom my eyes will see and not another. My heart faints within me! 28 “If you say, ‘How shall we persecute him?’ And ‘What pretext for a case against him can we find?’ 29 “Then be afraid of the sword for yourselves, For wrath brings the punishment of the sword, So that you may know there is judgment.”

**ENGLISH TRANSLATION [ESV]:**

23 “Oh that my words were written! Oh that they were inscribed in a book! 24 Oh that with an iron pen and lead they were engraved in the rock forever! 25 For I know that my Redeemer lives, and at the last he will stand upon the earth. 26 And after my skin has been thus destroyed, yet in my flesh I shall see God, 27 whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me! 28 If you say, ‘How we will pursue him!’ and, ‘The root of the matter is found in him,’ 29 be afraid of the sword, for wrath brings the punishment of the sword, that you may know there is a judgment.”

**ENGLISH TRANSLATION [HCSB]:**

23 I wish that my words were written down, that they were recorded on a scroll 24 or were inscribed in stone forever by an iron stylus and lead! 25 But I know my living Redeemer, and He will stand on the dust at last. 26 Even after my skin has been destroyed, yet I will see God in my flesh. 27 I will see Him myself; my eyes will look at Him, and not as a stranger. My heart longs within me. 28 If you say, “How will we pursue him, since the root of the problem lies with him?” 29 then be afraid of the sword, because wrath brings punishment by the sword, so that you may know there is a judgment.

**ENGLISH TRANSLATION [NIV]:**

23 “Oh, that my words were recorded, that they were written on a scroll, 24 that they were inscribed with an iron tool on lead, or engraved in rock forever! 25 I know that my redeemer lives, and that in the end he will stand on the earth. 26 And after my skin has been destroyed, yet in my flesh I will see God; 27 I myself will see him with my own eyes—I, and not another. How my heart yearns within me! 28 “If you say, ‘How we will hound him, since the root of the trouble lies in him,’ 29 you should fear the sword yourselves; for wrath will bring punishment by the sword, and then you will know that there is judgment.”

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

Job is Sure of Having One in Heaven Who Will Defend Him: 19:23–29.

For many this is the high point of the book; v. 25 has been often quoted and put to music. But Andersen's words of caution must be heeded:

This passage is notoriously difficult. Much depends on the authenticity and meaning of its central affirmation, my Redeemer lives. Unfortunately it is followed by several lines which are so unintelligible that the range of translations offered is quite bewildering. Two extremes should be avoided. There is no need for the loud note of Job's certainty of ultimate vindication to be drowned by the static of textual difficulties. But too much of later resurrection theology should not be read back into the passage.<sup>93</sup>

The NIV capitalizes "Redeemer," making clear the translators' understanding that a divine person was in view.<sup>94</sup> Though this is a central question, it is only one of several questions that arise from these verses.<sup>95</sup> Regardless of details, this pericope is certainly another of Job's rays of hope in an otherwise dismal assortment of groans and grievances. [Robert L. Alden]

Handel's messiah (1741):

Job 19:25-26; I Corinthians 15:20

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth:  
And though worms destroy this body, yet in my flesh shall I see God.  
For now is Christ risen from the dead, the first fruits of them that sleep.

**23 "Oh that my words were written! Oh that they were inscribed in a book! 24 "That with an iron stylus and lead They were engraved in the rock forever!**

Pope suggests that the word translated book can mean a record or document but may be related to an Akkadian word for "copper." Such an engraved copper treasure scroll was found at Qumran. [UBS Handbook Series]

Cf. Bible verses written on a grave stone. Cf. Giana.

**25 "As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth.**

Job knows three things: He has a living Redeemer; that Redeemer will take his stand on the earth; Job will see Him.

Though Job believed God was against him, he knew that only God could vindicate his innocence. Job would die, but God lives on as his Defender, Protector, or Vindicator (gō'ēl, "a person who defended or avenged the cause of another, or who provided protection or legal aid for a close relative who could not do so for himself"; cf. Lev. 25:23–25, 47–55; Num. 35:19–27; Prov. 23:10–11; Jer. 50:34). [Bible Knowledge Commentary]

Cf. 16:19 “Even now, behold, my witness is in heaven, And my advocate is on high.

Job knew that in the end God would stand upon the earth and, like a witness for the defendant at a court trial.

Word translated Redeemer is the Hebrew *Go’el*, and it is found only here in the book of Job.

In such passages as 2 Samuel 14:11 it means “avenger of blood,” who is a kinsman who avenges his dead relative. In Ruth 4:4–6 it is the relative who buys back the property of the dead man. [UBS Handbook Series]

לְגַאֲ = To do the part of a kinsman - to redeem a relative from danger or difficulty (TWOT).

Within a family (clan) a *gō’el*’s is the nearest relative who is responsible for the well-being of his closest kin.

Most scholars, however, agree that stand upon the earth is a courtroom expression used to mean “to take the stand as a witness” in 31:14; Deuteronomy 19:16; Psalm 12:5; Isaiah 19:21. [UBS Handbook Series]

For Job and for every believer before and after him there is a divine Redeemer. We know his name is Jesus, and at the last day he will stand up and defend us because he has bought us with his blood (Acts 20:28; Eph 1:7; 2:13; Col 1:20; 1 Pet 1:18–19; Rev 1:5; 5:9). [Robert L. Alden]

Note messianic use in Isaiah 59:20: “A Redeemer will come to Zion, And to those who turn from transgression in Jacob,” declares the LORD.

The Hebrew word translated “Redeemer” in verse 25 refers to the kinsman redeemer, the near relative who could avenge his brother’s blood (Deut. 19:6–12), reclaim and restore his brother’s property (Lev. 25:23–24, 39–55), and set his brother free from slavery (25:25). The kinsman redeemer could also go to court on behalf of a wronged relative (Prov. 23:10–11). In the Book of Ruth, Boaz is the kinsman redeemer who was willing and able to rescue Ruth and give her a new life in a new land.

Previously, Job had talked about his need for an umpire (Job 9:33–34) and an Advocate in heaven (16:19). Now he takes it a step further: his Redeemer will one day vindicate him, and Job will be there to witness it! When you consider how little God had revealed in Job’s day about the future life, these words become a remarkable testimony of faith. And when you add to this the discouragement expressed by Job’s friends and his own intense suffering, Job’s witness becomes even more wonderful.

Of course, this kinsman redeemer is Jesus Christ. He took upon Himself a human nature so that He might reveal God to us, experience all that we experience, die for our sins, and then return to heaven to represent us before the Father. He is willing to save and able to save. One day He shall stand upon the earth and exercise judgment; and He will vindicate His own people. [Warren W. Wiersbe, Be Patient, “Be” Commentary Series]

## 26 **“Even after my skin is destroyed, Yet from my flesh I shall see God;**

After my skin has been destroyed may be rendered, “After my skin has been flayed” (or “stripped off”), that is, after he had died from the constant peeling away of his skin (another symptom of pemphigus foliaceus; cf. comments on 2:7 and see 30:30) or after worms (cf. 17:14; 24:20) in his grave had eaten away his skin (though “worms,” supplied in the KJV, is not in the Heb. text). [Bible Knowledge Commentary]

But how could he say he would see the Lord in his flesh after he had just said he would die? Either he meant he would receive a resurrection body (in which case the Heb. preposition *min*, here trans. “in,” would be trans. “from the vantage point of”; in 36:25 *min* is used in that sense) or he meant he would see God “apart from” any physical flesh at all (*min* normally means “without”; cf. 11:15b), that is, in his conscious existence after death but before the resurrection. Favoring the first view is the point that whereas *min* normally means “without,” it takes on the meaning of “from the vantage point of” when it occurs with the verb “to see” (*hāzâh*). Favoring the second view is the fact that since 19:26a speaks of his condition in death, one would expect that verse 26b in Hebrew parallelism would also refer to death rather than to an after-death resurrected condition. [Bible Knowledge Commentary]

## 27 **Whom I myself shall behold, And whom my eyes will see and not another. My heart faints within me!**

My heart yearns (lit., “my kidneys,” considered the seat of the emotions, “waste away”) within me! He was emotionally drained by the very thought of meeting God and having Him once and for all vindicate rather than vitiate his cause. [Bible Knowledge Commentary]

My heart faints within me is literally “My kidneys grow faint in my breast.” The kidneys are considered the center of emotions in Hebrew thought. [UBS Handbook Series]

Not another” can be understood to mean either that “I and not another will see” or “I will see God and not another.”<sup>112</sup> The latter is more likely, that is, “God will not be a stranger.” It is a debated point whether Job expected this experience to occur following a bodily resurrection, in a conscious state following his death, or even before his death. Andersen’s path probably is wisest. He agrees with those who, “while admitting that the passage falls short of a full statement of faith in personal bodily resurrection, find in it the

hope of a favourable meeting with God after death as a genuine human being.” [Robert L. Alden]

Job as a prophet speaking prophetically:

1 Peter 1:10–12 10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

James 5:10–11 10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. 11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord’s dealings, that the Lord is full of compassion and is merciful.

“The sufferings of Job are a type and foreshadowing of the sufferings of Christ in whom God is for us. As Luther put it, with his wonderful grasp of gospel paradox, God ‘loved us as He hated us.’ It is not only that the believer is *simul iustus et peccator* (at the same time a justified man and a sinner); God is also *simul Iudex et Redemptor* (at the same time Judge and Redeemer).” [Ash, 216]

“Far from death tearing off his ‘skin’ and marching him off to ‘the king of terrors,’ as Bildad has asserted (18:13,14), Job will be escorted to meet his God face to face.” [Ash, 216]

Psalms 17:15 As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake.

Psalms 27:8 When You said, “Seek My face,” my heart said to You, “Your face, O Lord, I shall seek

Psalms 27:13 I would have despaired unless I had believed that I would see the goodness of the Lord In the land of the living

Psalms 27:14 Wait for the Lord; Be strong and let your heart take courage; yes wait for the Lord.

Cf. Job 42:5 “I have heard of You by the hearing of the ear; But now my eye sees You;

**28 “If you say, ‘How shall we persecute him?’ And ‘What pretext for a case against him can we find?’ 29 “Then be afraid of the sword for yourselves, For wrath brings the punishment of the sword, So that you may know there is judgment.”**

If Job's friends continued to hound (the same word is trans. "pursue" in v. 22) him—to get him to accept their view that sin had precipitated his suffering, and that the trouble lay within him—God would eventually strike them down by the sword (perhaps a retort to Eliphaz's word about the sword in 15:22). Then they would see that God punished the sin of the wicked. Rather than God punishing Job for being wicked, they would be the recipients of God's wrath for they had repeatedly harassed an innocent victim. [Bible Knowledge Commentary]

The essence of Job's advice was to "fear"<sup>115</sup> the execution of divine justice themselves (5:20; 15:22; Lev 26:25, 33; Ps 45:3 [4]). The Bible strongly warns against false accusation (Exod 20:16; 23:1, 7; Ps 101:5; Jer 9:3–9; 2 Tim 3:3; Titus 2:3; 2 Pet 2:10–11), and that was essentially what Bildad and his two friends were committing. The last word of the chapter is an impossible form here translated "that there is judgment." Most, like the NIV, read it as the relative pronoun (ša) plus the common noun "judge" or "judgment." Without the last letter the consonants spell one of the common names for God, "Shaddai."<sup>116</sup> The friends' contention had been that Job was being judged. In these verses Job warned them they should beware of judgment themselves, a warning that turned out to have substance in light of 42:7. [Robert L. Alden]

Do verses 28-29, expressing such a sentiment immediately following verses 25-27b, spoil the purity of the momentary vision? Perhaps they do for armchair purists. Yet such a conclusion to the chapter contributes to a realistic portrayal of the shifting lights and shadows of human consciousness in the unceasing concern to draw raw experience and ultimate meaningfulness into some kind of mutuality. The momentary vision has suggested to Job that beneath the appearance of divine injustice there lies a basis for hope in the covenant loyalty of God." [J. Gerald Janzen, Job, 145]