

Title: Round Two with Bildad: The Fate of the Wicked and the Hope of the Righteous

Number: 0621Job18.1-19.29(20)

Text: Job 18:1-19:29

Central Idea: *When the accuser of the brethren strikes, take refuge in the Redeemer*

Date: June 6, 2021

{Read 19:23-27}

[i] July 8th, 1741 | Jonathan Edwards | Enfield, CT

Title: SINNERS IN THE HANDS OF AN ANGRY GOD

Subtitle: At a Time of Great Awakenings, and Attended with Remarkable Impressions on many of the Hearers.

Text: Their foot shall slide in due time.—Deut. 32:35

Excerpt: “The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you were suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God’s hand has held you up. . . .”

Was said that his audience was under such deep conviction that many were crying / moaning in fear. Edwards didn't leave them there:

“And let every one that is yet out of Christ, and hanging over the pit of hell, whether they be old men and women, or middle aged, or young people, or little children, now hearken to the loud calls of God's word and providence. This acceptable year of the Lord, a day of such great favor to some, will doubtless be a day of as remarkable vengeance to others. . . .”

“Therefore, let every one that is out of Christ, now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation. Let every one fly out of Sodom: ‘Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed.’”

Edwards brought them to the Gospel / Cross / Hope.

[ii] Bildad in chapter 18 preaches a message worthy of SHAG!

Sort of . . .

“I run a training course for preachers. Had I heard Bildad preach this one [chapter 18] I would have had to give him high marks—on every account except one. . . His sermon is so fundamentally misapplied that needs to be consigned to the incinerator of failed sermons.” [Ash,199]

Bildad does a masterful job of showing t/condemnation that sinners rightly deserve. But he misapplies it (he applies it to a righteous man, Job). And he doesn't close with any hope.

One commentator gives as his title to chapter 18 ==>
“Bildad’s Second Speech: The Road to Hell” [Ash, 199]

1 thing to warn others of t/road to hell. But you also need to show them how they can get off that road before they arrive there.

My Title takes both chapters into account:

“Round Two with Bildad: The Fate of the Wicked and the Hope of the Righteous” (chapters 18 & 19). There is room for optimism, but it takes a little while to get there.

[iii] As we come to chapter 18 we again see the black and white world of Bildad (cf. chapter 8)

Bildad lives in a tidy theological world. Stark categories that have no exceptions, no nuance. No room for t/living color of t/Gospel.

Matthew 23:27 “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness.

In a sim. way, Bildad appears to have his doctrine well-ordered in strict, tidy categories.

When you look beneath t/surface all you find is t/darkness of death.

[iv] I’ll give you the same caveat I gave back when we were in chapter 8 (I’m not a relativist)

Are there things in Script. that are B&W? YES! God is a God of logic. It's what we do w/those things that's t/issue. Everything isn't as cut & dry as we think.

I'll say it again, 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.

[v] When we absolutize the application of certain truths we can get into trouble {examples}

Like t/parents I told you about that rightly believed that G. loves t/elect, but wrongly concluded that He didn't love everyone. since they didn't know whether their kids were elect they would not tell them Jesus loved them. 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.

Related to that one is another family that would not allow their children to pray as they were convinced that they were converted, for after all, God doesn't hear the prayer of the wicked.

Or t/man I had coffee w/years ago who told me that no Xn can have assurance of salvation (can know w/confidence that he/she is numbered among t/elect). Why? Because his view of perseverance was so stridently based on works that, in his view, you can't know if you will continue to bring forth t/good works that are a fruit of saving faith. IOW - you might be apostate & just don't know it yet.

If a professed believer took his life, that was proof that he didn't persevere; ergo, he was never converted.

[vi] Bildad would fit right in . . .

His theology was neatly arranged in tight categories.

But his theology was wrong.

Warren Wiersbe observes that==>

“Bildad made two mistakes when he gave this speech about the horrors of death [in chapt. 18]. To begin with, he preached it to the wrong man; for Job was already a believer (Job 1:1,8). Second, he preached it with the wrong motive, for there was no love in his heart.”

[Warren W. Wiersbe, Be Patient]

Dr. R.W. Dale, the British preacher, once asked evangelist D.L. Moody if he ever used “the element of terror” in his preaching. Moody replied that he usually preached one sermon on heaven and one on hell in each of his campaigns, but, he added, a “man’s heart ought to be very tender” when preaching about the doom of the lost.

[adapted from Warren W. Wiersbe, Be Patient]

Bildad not only lacked compassion, he also lacked in his fundamental understanding of how God works.

[vii] In short: bad things don’t happen to God’s people

If bad things happen (such as in t/case of Job) it demonstrates that t/sufferer isn’t one of God’s own.

Bildad, to t/glee of Satan, throws unfounded accusations Job’s way.

That said, keep in mind (this sentence sums up chapters 18 & 19):

When the accuser of the brethren strikes, take refuge in the Redeemer.

Satan is called “the accuser of the brethren”

Sometimes he uses his minions in that regard // uses our friends.

Such is Bildad . . .

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

0 First point under that heading is an accusation ==>

A. Bildad: “Job you are Ego-centric and Dumb” (18:1–4)

1. This is what we call an “Ad Hominem” argument (logical fallacy - “against the man”)

a. Bildad attacks the man

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

(1) In characteristic fashion Bildad begins his speech with a question

2a How long will you hunt for words? . . .

Lit. 2a **“How long will you set a trap for words?”**

(2) Bildad seems to be addressing Job, but the Hebrew verbs of verse 2 are in the plural

Bildad may be categorizing Job with all wicked people (Eg. “people like you”). We’ve heard that, haven’t we? “You Xns are all like that.”

Bildad seems to be lumping Job in w/the wicked in general.

(3) Two more questions in verses 3 & 4

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?

16:9 “His [God’s] anger has torn me and hunted me down . . .

Bildad points out that in his opinion it was Job tearing himself down.

2. What does Bildad mean in verse 4?

4 . . . For your sake is the earth to be abandoned, Or the rock to be moved from its place?

He’s accusing Job of being so egocentric that he sees the world revolving around him. “Is t/world supposed to stop because of you?”

There is truth there. I can testify that when you are suffering, really suffering, all you can think about is yourself. Become “self-absorbed.” God understands. Bildad does not.

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

B. Bildad: “The Wicked face Eventual Doom” (18:5–21)

This is t/cruc of Bildad’s argument. From v. 5 to t/end of t/chapt. he gives 8 characteristics of t/wicked man (i.e. Job). [^] Go thru quickly.

1. His Light is Extinguished (18:5-6)

a. Note the contrast between light (life) and darkness (death)

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.

b. We see this same imagery in the Book of Proverbs

Prov. 13:9 The light of the righteous rejoices, But the lamp of the wicked goes out.

Prov. 24:20 For there will be no future for the evil man; The lamp of the wicked will be put out.

2. His Plans Bring Him Down (18:7)

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

T/evil man once walked confidently; but he will face judgement and his steps will be hesitant & shortened.

The foolish counsel he gave others will be his own downfall. He will become a “Victim of his own advice.”

3. His Capture is Certain (18:8-10)

a. Six different words for “trap” in these three verses

Bildad’s belief that t/wicked will not escape disaster.

They will be trapped.

8 “For he is thrown into the net by his own feet, And he steps on the webbing.

b. Word translated net refers to a large net capable of catching a person

8 “. . . And he steps on the webbing.”

Pictures branches & leaves placed over a hole. Those who reject God’s way are like those who walk along oblivious to their next step which will drop them into a deep pit.

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.**

Reminds me of a true story I heard years ago. From t/actual news account. A sink hole in FL opened up and swallowed an entire house killing t/man inside. A TV cable was left running down into the hole.

Like an unknown sinkhole, this is t/fate of t/wicked acc. to Bildad:

3. His Capture is Certain (18:8-10)

4. His Life is Dominated by Fear (18:11)

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

a. One translation renders this verse

11 **Terrors startle him on every side and dog his every step.** [NIV]

Some believe these “terrors” to be demonic. Bildad does not specify.

One thing we see with those who have no knowledge of God is fear.

We’ve seen it w/COVID—irrational fear . . .

T/most confident X-rejector is eventually brought low t/the fear of t/ultimate realization that he is not in control.

5. His Battle is Lost (18:12)

a. Picture of a weary warrior facing inevitable defeat

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

Or 12b **“Calamity is hungry for him.”** [NIV]

What is t/finality of all this? (#6,7,8)

6. His Life is Ended (18:13-16)

7. His Memory is Erased (18:17-20)

8. His Doom is Sealed (18:21)

6. His Life is Ended (18:13-16)

a. His Demise (18:13)

13 **“His skin is devoured by disease [Job?], The firstborn of death devours his limbs.**

b. His Death (18:14-16)

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.**

(1) That’s death: the King of Terrors (v. 14)

(a) Some joke about it . . .

"Death doesn't really worry me that much, I'm not frightened about it... I just don't want to be there when it happens." [Woody Allen]

(b) Fact is, death is the greatest fear people face

Everyone will face it; yet no one talks about it, as if it will never happen to them. You’ve heard of “the King of Beers” (Budweiser)? Death is “the King of Terrors.”

(c) Believers / Christians have been redeemed from such fear

Hebrews 2:14–15 14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, 15 and might free those who through fear of death were subject to slavery all their lives.

i. Does that mean we don't fear at all?

Skydiving for t/1st time. I don't like heights. I can't imagine jumping from a perfectly good airplane wearing a backpack. But I've never experienced it. You can have all t/confidence in t/world that t/parachute will work & you will arrive back to earth safely, but you've never done it before, so there's certainly some apprehension.

I see that as analogous to death for t/believer.

7. His Memory is Erased (18:17-20)

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

a. “Memory” could be translated “fame” which again applies to Job—Described as the greatest of the men of the east in 1:3

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

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.**

No off-spring? No children? How could Job not have taken this personally after having lost all of his children (1:18-19)!

One author writes in this regard ==>

Since one lived on in children, to die childless was considered a great misfortune and even divine punishment. Stories of barrenness . . . 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. . . 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.

8. His Doom is Sealed (18:21)

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

a. Bildad accuses Job of being “reprobate”

Destined for eternal condemnation!

“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]

- 1. His Light is Extinguished | 2. His Plans Bring Him Down*
- 3. His Capture is Certain | 4. His Life is Dominated by Fear*
- 5. His Battle is Lost | 6. His Life is Ended*
- 7. His Memory is Erased | 8. His Doom is Sealed*

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

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

Job's reply consists of 6 reactions.

That is, his reaction to his friends & his reaction to his God.

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

Bildad in 8:2 “How long will you say these things, And the words of your mouth be a mighty wind?

Bildad in 18:2 “How long will you hunt for words?

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

3 “These ten times [fig. of speech for many] you have insulted me; You are not ashamed to wrong me.

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

That is, if I have unknowingly sinned, that's between me and G.

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.

Same Heb. word “wronged” occurs twice in 8:3, where Bildad asked: “Does God perfect justice? Does the Almighty pervert what is right?”

Job knows that this true. That G. doesn’t act unrighteously.

Under t/suffocating weight of grief, blurts out that G. did wrong him. “Windy words.” When what we feel doesn’t equate w/what we know.

Was something I really struggled with. I knew that Xn parents weren’t exempt from losing their children. But for me it was t/way that everything unfolded that seemed so cruel.

May have shared this before, but C.S. Lewis, in his book “A Grief Observed” writes this with brutal honesty (after t/death of his wife)=> “What chokes every prayer and every hope is the memory of all the prayers . . . offered and all the false hopes we had. Not hopes raised merely by our own, wishful thinking; hopes encouraged, even forced upon us [including] one temporary recovery that might have ranked as a miracle. Step by step we were "led up the garden path." Time after time when He seemed most gracious [God] was really preparing the next torture. [C.S. Lewis. A Grief Observed, 34-35]

So resonated w/me. Being brutally honest, I felt that G. was cruel.

What right do we have to feel this way? None really. But we do “feel.” In His love // compassion G. understands that.

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

Satan stands behind t/curtain cheering them on.

B. Job’s Second Reaction: Why God? (19:7-19)

This is always t/response to suffering by a believer. “Why?”

Why now? Why me? Why this? “Why Xmas Eve. Why a drunk driver? Why did we wait so long to get a tree? Why wasn’t I t/one who was so badly injured? Why didn’t I die instead of Giana?

As one commentator frames the issue ==>

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

For Job this centers around three questions . . .

- 1. *Why Do You Remain Silent? (19:7)***
- 2. *Why Do You Attack Me? (19:8-12)***
- 3. *Why Do You Turn Others Against Me? (19:13-19)***

1. Why Do You Remain Silent? (19:7)

a. During my darkest times I turned to the Psalms

One of those Psalms that burned a hole in my heart was Psalm 10:1
Why do You stand afar off, O LORD? Why do You hide Yourself in times of trouble?

b. For Job:

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? (19:8-12)

5 metaphors Job uses to support his feeling—justified in how he felt—but not justified as to reality.

a. Metaphor of an Impenetrable Wall (19:8)

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

(1) This is Psalm 23 in reverse!

David: 4 Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me.

8 . . . And He has put darkness on my paths.

b. Metaphor of a Crown Removed (19:9)

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

c. Metaphor of an Uprooted Tree (19:10)

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

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.

“Not for me says Job.”

As Job lamented in 17:11 ==>

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

d. Metaphor of a Consuming Fire (19:11)

11 “He has also kindled His anger against me And considered me as His enemy.

16:12–14 12 “I was at ease, but He shattered me, And He has grasped me by the neck and shaken me to pieces; He has also set me up as His target. 13 “His arrows surround me. Without mercy He splits my kidneys open; He pours out my gall on the ground. 14 “He breaks through me with breach after breach; He runs at me like a warrior.

e. Metaphor of an Unconquerable Army (19:12)

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

1. Why Do You Remain Silent? (19:7)

2. Why Do You Attack Me? (19:8-12)

3. Why Do You Turn Others Against Me? (19:13-19)

a. His Friends & Relatives Have Deserted Him (19:13-14, 17-19)

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.

(1) Only other mention of Job’s wife (2:9-10) ==>

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

(a) Latin Vulgate has “halitum” (cf. “halitosis” - bad breath)

ESV v. 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; I rise up and they speak against me. [that in a culture where this just didn’t happen]

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.**

(2) NAS “associates” is better rendered by the ESV’s “intimate friends” (“All my intimate friends abhor me”)

Lit. “all the men of my confidence.” These are Job’s most trusted friends. Men like E.B.Z.

(a) David knew this betrayal

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.

Mark of true friendship is loyalty.

“A man who would give his own life for you.”

Sinful men, even t/best of them, fail.

But . . . there is one who will never leave or forsake us.

John 15:13 “Greater love has no one than this, that one lay down his life for his friends.

a. His Friends & Relatives Have Deserted Him (19:13-14, 17-19)

b. His Servants Have Deserted Him (19:15-16)

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.**

These are Job’s reactions. Sitting on a pile of dirt, covered w/oozing sores; his heart a vacuum of loss; his friends deserting him.

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)

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

16:8 “You [G.] have shriveled me up, It has become a witness; And my leanness rises up against me, It testifies to my face.

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

Hebrew word for “struck” is the same word T/Satan used in 1:11; 2:5 when he told God to “strike” Job.

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

IOW - like a ravenous animal all you want is your “pound of flesh” (to use a modern idiom). Depressing!

Here’s where things begin to look up ==>

D. Job’s Fourth Reaction: An Eternal Witness (19:23-24)

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!

1. Job wants an enduring testimony to his suffering (ultimately his vindication)

a. In a lesser sense this is why we have grave-markers & inscribe messages in the granite — for an enduring legacy

Again, when you lose a young child (Giana was 14) you think more seriously about your own mortality. Things like buying burial plots go from something you put off, to something you do.

For us, I wanted t/inscriptions on our markers to have an enduring legacy—not only to Giana (and us) but more imp. to our great God.

We may have t/most elaborate inscriptions on any crypt at Riverside Cemetery in Rochester.

BARTOLUCCI (across both panels / above ground mausoleum)

Incl. t/words “For me, to live is Christ and to die is gain” (Phil 1:21)

And John 11:25-26 “Jesus said . . . ‘I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?’”

That may be enduring. It’s not eternal. Grave markers fade.

b. Think about those words of Job

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!

(1) Job’s words—his story—are inscribed in the eternal book
Isaiah 40:8 The grass withers, the flower fades, But the word of our God stands forever.

E. Job’s Fifth Reaction: Sanity (19:25-27)
In the midst of darkness comes light. We’ve seen this before in Job 13:15 “Though He slay me, I will hope in Him. . . .
16:19 “Even now, behold, my witness is in heaven, And my advocate is on high.

- 1. Hope in a Redeemer (19:25)*
- 2. Hope in Resurrection (19:26)*

These 2 vv. are celebrated in music thru Händel’s “Messiah” (1741)
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.

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!

- a. I Know He Lives (19:25a)*

b. I Know He Stands (19:25b)

c. I Know I Will See Him (19:26-27)

1. Job's Hope in a Redeemer (19:25)

When the accuser of the brethren strikes, take refuge in the Redeemer.

a. I Know He Lives (19:25a)

25a “As for me, I know that my Redeemer lives . . .

(1) This is experiential / saving knowledge (Hebrew “Yada”)

To know intimately, w/experience. NT counterpart is γινώσκω

John 17:3 “This is eternal life, that they may know (γινώσκω) You, the only true God, and Jesus Christ whom You have sent.

Job says ==>

1. [I Have] Hope in a Redeemer (19:25)

And ==>

a. I Know He Lives (19:25a)

1 Tim. 4:10a For it is for this we labor and strive, because we have fixed our hope on the living God . . .

(2) Hebrew word “Redeemer” is לָקַח (only here in Job)

”To redeem a relative from danger or difficulty.” (TWOT).

(a) Used of a “kinsman redeemer” in the book of Ruth

Points to JC our “kinsman Redeemer” who, being G., took on humanity in order to stand as that “umpire” (9:33) that perfect mediator between G. / man. To “redeem” is to “purchase.” . . .

We are purch. from slave market of sin to be slaves of JC/righteousns.

a. I Know He Lives (19:25a)

b. I Know He Stands (19:25b)

25b . . . **And at the last He will take His stand on the earth.**

(1) Courtroom language “to take the stand as a witness”

”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 . . .”

[Robert L. Alden]

Eph. 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

1. Job’s Hope in a Redeemer (19:25)

2. Hope in Resurrection (19:26-27)

a. I Know I Will See Him (19:26-27)

26 **“Even after my skin is destroyed [after I die], Yet from my flesh I shall [future] see God; 27 Whom I myself shall behold, And whom my eyes will see and not another.** [this knowledge is so great that Job adds] **My heart faints within me!**

(1) This is the earliest biblical testimony to bodily resurrection

1 Corinthians 15:52–58 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. 53 For this perishable must put on the imperishable, and this mortal must put on immortality. 54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will

come about the saying that is written, “DEATH IS SWALLOWED UP in victory. 55 “O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?” 56 The sting of death is sin, and the power of sin is the law; 57 but thanks be to God, who gives us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.

F. Job’s Sixth Reaction: A Warning to His Three Friends (19:28-29)

1. They have been warning him—he now warns them

28 “If you say, ‘How shall we persecute him?’ [that is, Job] 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.”

29c . . . So that you may know there is judgment.”

Jesus, speaking of the role of the Holy Spirit in John 16:8 ==>

“And He, when He comes, will convict the world concerning sin and righteousness and judgment;

When the accuser of the brethren strikes, take refuge in the Redeemer.