

Devotional Questions – Job 19:1-29

1. How did Job begin his response to Bildad (Job 19:2-3)?
2. What is Job's point regarding his 'error' (Job 19:4)?
3. Besides the friends, who did he think wronged* him (Job 19:5-6)? *Job 19:6 states "**Know now that God hath overthrown me, and hath compassed me with his net.**" The 1984, 2011 NIVs, NKJV wrongly have the word "wronged." God does not 'wrong' anyone.

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" Deuteronomy 32:4.

"The LORD is righteous in all his ways, and holy in all his works" Psalm 145:17.

God does question Job with "**Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?**" Job 40:8 but this has to do with Job's self-righteousness not any supposed wrongdoing on God's part as Job himself encapsulates in one short statement that brings together both faith in God and trust in self on Job's part. "**Though he slay me, yet will I trust in him: but I will maintain mine own ways before him**" Job 13:15.

Further, nobody was wronged when by God's judgement they were "**overthrown**" Exodus 15:7, Psalm 141:6, Proverbs 12:7, 14:11, Isaiah 1:7, Jeremiah 18:23, Lamentations 4:6, Amos 4:11, 1 Corinthians 10:5.

4. What was the result of his cries regarding his suffering (Job 19:7-9)?
5. List the things Job said God had done to him (Job 19:10-12).
6. How did his friends, loved ones and servants react to him (Job 19:13-16)?
7. How was his relationship with his family and friends affected (Job 19:17-19)?
8. How did he want the friends to treat him as a result (Job 19:21-22)?
9. What is Job asking in his questions in Job 19:22? Since we are required to 'speak the truth in love' to each other (Ephesians 4:15, 25 cf. 1 Corinthians 13:1), how do we know when our words begin to cause these kinds of wounds? Is it always wrong if our words inflict these kinds of wounds? **Why or why not?** (writer's emphases).
10. What did Job want done with his words (Job 19:23-24)?
Why might he want this?
Do you suppose he really thought it might ever happen?
11. Despite all his complaints and criticism, what confidence did he express regarding God (Job 19:25-27)?
12. What warning to his friends did Job give at the end of his speech (Job 19:28-29)?

Devotional Questions – Job 19:1-29, Answers to Questions

See Dr Ruckman's commentary *The Book of Job* pp 237-256 and the *Ruckman Reference Bible* pp 747, 807-808, 1229 for detailed comment.

1. *How did Job begin his response to Bildad (Job 19:2-3)?*

Job 19:2-3 state **"How long will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me."**

Job's initial response to Bildad is that he asks the same question that he asked of God, Job 7:19, and that many a saint in distress has asked and does ask.

"How long?"

The Psalmist asks that question of men as Job does.

"O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah" Psalm 4:2.

"How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence" Psalm 62:3.

"How long will ye judge unjustly, and accept the persons of the wicked? Selah" Psalm 82:2. God of course asks this question of ***"the gods"*** Psalm 82:1, 6 but it has contemporary application e.g. disgraced South Yorkshire Police and Crime Commissioner Shaun Wright. See:

Rotherham sex abuse scandal: 1,400 children exploited by Asian gangs while authorities turned a blind eye www.telegraph.co.uk/news/uknews/crime/11057647/Rotherham-sex-abuse-scandal-1400-children-exploited-by-Asian-gangs-while-authorities-turned-a-blind-eye.html.

As Job has experienced via his friends' words, the Rotherham victims were vexed and their lives broken in pieces by those whom they trusted but by unspeakable crimes as well as threatening words.

The Psalmist asks that question of God in Psalm 6:3, 13:1, 2, 35:17, 74:10, 79:5, 80:4, 89:46, 90:13, 94:3, 4, 11 times in all. The last reference also applies to the Mohammedan child-molesting monsters of Rotherham and many other UK towns and cities.

"How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?" Psalm 94:4.

The tribulation saints whom Job typifies will also ask that question. Note that it is answered with comfort and reassurance.

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled" Revelation 6:10-11.

John describes that fulfilment that matches Job's assurance in Job 19:25-26 **"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."** That fulfilment should be a comfort to today's believer.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" Revelation 20:4.

The hymn writer penned the same question of the church in distress:

The Church's One Foundation www.hymntime.com/tch/htm/c/h/o/chofound.htm

*Though with a scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed:
Yet saints their watch are keeping,
Their cry goes up, **How long?**
And soon the night of weeping
Shall be the morn of song!*

As indicated above Job does see something of *the morn of song* in Job 19:25-26 **“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God.”**

It is well therefore for the saint in distress to keep in mind the words of the Psalmist, though the night seems long.

“For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning” Psalm 30:5.

Dr Ruckman has noted that the 10 reproaches that Job suffered are found in Job 4:5, 8, 5:4, 8:2, 6, 11:3, 15:2, 5, 18:2, 4. God does keep account of the reproaches to which His saints are subjected. Dr Ruckman has noted that God has *a bottle* for the tears of His saints, *a bag* for their transgressions, Job 14:17, by which **“thou wilt cast all their sins into the depths of the sea”** Micah 7:19 and **“and a book of remembrance...written before him for them that feared the LORD, and that thought upon his name”** Malachi 3:16. The Psalmist makes that clear, from which today's saint in distress even to the point of destitution should also derive encouragement.

“Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?” Psalm 56:8.

2. *What is Job's point regarding his 'error' (Job 19:4)?*

Job 19:4 states **“And be it indeed that I have erred, mine error remaineth with myself.”** Job is saying no outsider can truthfully pinpoint anything that he has done wrong. It is within him and only God could know it according to Psalm 90:8 as David would write later. **“Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.”** Good prayers therefore are those of David.

“Who can understand his errors? cleanse thou me from secret faults” Psalm 19:12.

“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting” Psalm 139:23-24.

3. *Besides the friends, who did he think wronged* him (Job 19:5-6)?* *Job 19:6 states **“Know now that God hath overthrown me, and hath compassed me with his net.”** The 1984, 2011 NIVs, NKJV wrongly have the word “wronged.” God does not ‘wrong’ anyone.

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God does question Job with **“Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?”** Job 40:8 but this has to do with Job's self-righteousness not any supposed wrongdoing on God's part as Job himself encapsulates in one short statement that brings together both faith in God and trust in self on Job's part. **“Though he slay me, yet will I trust in him: but I will maintain mine own ways before him”** Job 13:15.

Further, nobody was wronged when by God's judgement they were ***"overthrown"*** Exodus 15:7, Psalm 141:6, Proverbs 12:7, 14:11, Isaiah 1:7, Jeremiah 18:23, Lamentations 4:6, Amos 4:11, 1 Corinthians 10:5.

Job in Job 19:6 is speaking of both himself in his despair in that he cannot understand why God has ***"overthrown"*** him and of the Lord Jesus Christ in His humiliation of Whom David later prophesies. ***"My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death"*** Psalm 22:15. It is well for today's believer to remember the words of Jeremiah.

"It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" Lamentations 3:22-23.

4. *What was the result of his cries regarding his suffering (Job 19:7-9)?*

See remarks under *Question 3* and Job 19:6 AV1611 versus NIVs, NKJV. Job declares ***"Behold, I cry out of wrong"*** Job 19:7 which would apply to the reproaches that his three companions have laid upon him, Job 19:2-5 but Job still has not accused God of wrong-doing. However, he does state that his cries are not heard so that he does not receive any judgment but only on-going distress as the Psalmist expressed it. See below.

However, the Psalmist also describes God's eventual deliverance that Job would experience and of which he had assurance by faith, see *Question 1* and Job 19:25-26, which in turn should encourage today's believer in distress. ***"The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul. Gracious is the LORD, and righteous; yea, our God is merciful. The LORD preserveth the simple: I was brought low, and he helped me"*** Psalm 116:4-6.

Paul's exhortation therefore follows, being directly applicable to today's believer in distress. ***"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong"*** 2 Corinthians 12:9-10.

5. *List the things Job said God had done to him (Job 19:10-12).*

Job states that God has inflicted on him:

- ***"everlasting destruction from the presence of the Lord"*** 2 Thessalonians 1:9 with Job 19:10
- ***"the wine of the wrath of God, which is poured out without mixture into the cup of his indignation"*** Revelation 14:10 with Job 19:11
- ***"the defaming of many, fear on every side"*** Jeremiah 20:10 with Job 19:12.

Job here typifies the lost man in hell as Dr Ruckman shows in his commentary *The Book of Job* p 240. However, Job did not go to hell and neither does anyone else have to go there as Calvin Coolidge, 30th President of the United States, once stated. See *Online Church Bulletin – Don't Go to Hell* www.smithvillechurch.org/html/dont_go_to_hell.html. *It is reported that one day, when Vice President Calvin Coolidge was presiding over the Senate, one senator angrily told another to go "straight to hell." The offended senator complained to Coolidge as presiding officer. The Vice President looked up from the book he had been leafing through while listening to the debate. "I've been looking though the rule book," he said. "You don't have to go."*

The testimony of today's believer is as President Coolidge expressed it, as Job eventually experienced it and as David recorded it. ***"For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell"*** Psalm 86:13. Therefore as David exhorts ***"Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy"*** Psalm 107:2.

6. *How did his friends, loved ones and servants react to him (Job 19:13-16)?*

As Job himself said with respect to his entire household all of them ***“are verily estranged from me”*** Job 19:13. Today’s believer should therefore remember David’s reassurance. ***“When my father and my mother forsake me, then the LORD will take me up... Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD”*** Psalm 27:10, 14.

7. *How was his relationship with his family and friends affected (Job 19:17-19)?*

See *Question 6* and remember that though not afflicted as Job was, the faithful follower of the Lord Jesus Christ will experience reproach as Job experienced it, Job 19:3, 5 and as the Lord Jesus Christ experienced it as Paul states. ***“For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me”*** Romans 15:3 with Psalm 69:9. Today’s believer should therefore take the Lord’s warning seriously. ***“And a man’s foes shall be they of his own household”*** Matthew 10:36.

8. *How did he want the friends to treat him as a result (Job 19:21-22)?*

Job 19:21-22 show that Job would want his friends to respond to him as he says that he would respond to them if they were suffering as he is. ***“But I would strengthen you with my mouth, and the moving of my lips should assuage your grief”*** Job 16:5 because as Job himself had said earlier ***“To him that is afflicted pity should be shewed from his friend...”*** Job 6:14. Today’s believer should therefore abide by Paul’s exhortation. ***“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers”*** Ephesians 4:29.

9. *What is Job asking in his questions in Job 19:22? Since we are required to ‘speak the truth in love’ to each other (Ephesians 4:15, 25 cf. 1 Corinthians 13:1), how do we know when our words begin to cause these kinds of wounds? Is it always wrong if our words inflict these kinds of wounds? Why or why not? (writer’s emphases).*

Job has said that ***“the hand of God hath touched me”*** Job 19:21 such that ***“My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome”*** Job 7:5. Job is asking his friends why ***“in God’s stead”*** Job 33:6 ***“they helped forward the affliction”*** Zechariah 1:15 apparently to wound his spirit and thereby make his distress unbearable because ***“The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?”*** Proverbs 18:14. That is why today’s believers should seek to sustain and encourage each other by means of Paul’s prayer for the Thessalonians. ***“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ”*** 1 Thessalonians 5:23.

The answer to the second question is whether the recipient is hurt or healed as Solomon states. ***“There is that speaketh like the piercings of a sword: but the tongue of the wise is health”*** Proverbs 12:18.

The answers in principle to the third and fourth questions are as follows according to Moses, Solomon, the Lord Jesus Christ and Paul.

“Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him” Leviticus 19:17.

“Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful” Proverbs 27:5-6.

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you” John 13:14-15.

“For there are many unruly and vain talkers and deceivers...liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith” Titus 1:10.

10. *What did Job want done with his words (Job 19:23-24)?*

Job 19:23 states ***“Oh that my words were now written! oh that they were printed in a book!”***

Why might he want this?

Job had said that ***“my record is on high”*** Job 16:19. He may well have wanted his record to be augmented to protest his innocence insofar as he had declared that ***“My face is foul with weeping, and on my eyelids is the shadow of death; Not for any injustice in mine hands: also my prayer is pure”*** Job 16:16-17. The hard truth is, as Solomon observed and as Job himself would eventually acknowledge, Job 40:4, 42:6, that ***“There is a generation that are pure in their own eyes, and yet is not washed from their filthiness”*** Proverbs 30:12.

Do you suppose he really thought it might ever happen?

Whether Job did think so or not, it happened. Today’s believer should therefore take to heart the Lord’s exhortations on prayer both through Jeremiah and during His earthly ministry.

“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not” Jeremiah 33:3.

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint” Luke 18:1.

11. *Despite all his complaints and criticism, what confidence did he express regarding God (Job 19:25-27)?*

Job had the same confidence in God that David would have centuries later, a redeemer being a deliverer. ***“The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower”*** Psalm 18:2.

Job’s confidence in the Lord enabled him to believe in a *physical* resurrection that ***“though after my skin worms destroy this body, yet in my flesh shall I see God”*** Psalm 19:26 after the manner of Matthew 27:52-53 ***“And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”***

Job’s conviction of his physical resurrection enabled him to anticipate that ***“my redeemer...shall stand at the latter day upon the earth”*** Job 19:25 such that Job would be rejoicing among those of Isaiah’s prophecy ***“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation”*** Isaiah 25:9.

Job’s conviction in that respect was vindicated by the resurrection of his own children in that “He had also seven sons and three daughters” Job 42:13. Today’s believer can then take confidence in Paul’s exhortation. ***“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us”*** 2 Corinthians 1:20.

12. *What warning to his friends did Job give at the end of his speech (Job 19:28-29)?*

Job warns the others of God’s judgement via ***“the punishments of the sword”*** Job 19:29. It will fall fully at the 2nd Advent ***“For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many”*** Isaiah 66:16.

It is therefore imperative ***“to warn the wicked”*** Ezekiel 3:18 that ***“It is a fearful thing to fall into the hands of the living God”*** Hebrews 10:31.