

Part 25 – The Sovereignty of Our God-The Book of Job
Job – Job’s 6 Situational Reflections

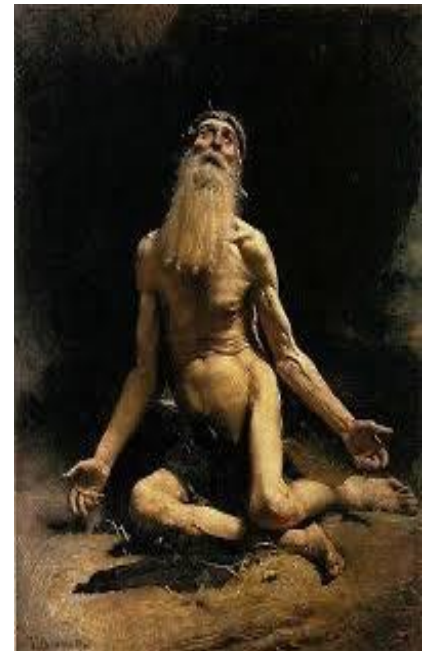
Job 19:1-19

Job 19:25-26 “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;



*His most famous work, the **oratorio** Messiah with its "Hallelujah" chorus, is among the most popular works in choral music and has become the centrepiece of the Christmas season.*

After an initially modest public reception, the oratorio gained in popularity, eventually becoming one of the best-known and most frequently performed choral works in Western music.

https://en.wikipedia.org/wiki/George_Frideric_Handel#Overview

Albert Barnes (1798 – 1870)

<https://sacred-texts.com/bib/cmt/barnes/job019.htm>

<http://www.thegrovebiblefellowship.com/index.html>

For I know that my Redeemer liveth - *There are few passages in the Bible which have excited more attention than this, or in respect to which the opinions of expositors have been more divided.*

He goes on to say:

And that he shall stand - *He will stand up, as one does who undertakes the cause of another. Jerome (a church Father) has rendered this as though it referred to Job, "And in the last day I shall rise from the earth" - de terra surrecturus sum - as if it referred to the resurrection of the body. But this is not in accordance with the Hebrew, דִּיקֻם deqûm - "he shall stand." **There is clearly no necessary reference in this word to the resurrection.** The simple meaning is, "he shall appear, or manifest himself, as the **vindicator** of my cause."*

Job 19:25-26 "As for me, I know that **my Redeemer (gō'ă·lî) lives,**

And at the last He will take His stand (**yā·qum**) on the earth.

²⁶ "Even after my skin is destroyed,

Yet from my flesh I shall see God.

John 1:18 **No one has seen God at any time;** the only begotten God who is in the bosom of the Father, He has explained Him.

John 14:8-9 Philip *said to Him, "Lord, show us the Father, and it is enough for us." ⁹ Jesus *said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? **He who has seen Me has seen the Father;** how can you say, 'Show us the Father'?"

Hebrews 1:2-4 *in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.* ³ **And He is the radiance of His glory and the exact representation of His nature,** and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, ⁴ having become as much better than the angels, as He has inherited a more excellent name than they.

Written originally in 1914, by EW Bullinger:

i. The Importance of the Context Shown.

We have already seen something of this in the consideration of the Structure of the Word and the Words of God. The order of the words is as perfect as the truth revealed by them, and contained in them. This order is Divine: and it is nothing less than a crime for any human hand to subvert that order, either by ignoring it or changing it. Beware of any teacher to whom the context is not manifestly essential. Beware of any teaching that is not based upon it.

Some passages of Scripture derive their chief importance from some remarkable words employed; others derive their chief importance from some wonderful truth revealed; while others derive their chief importance from the place where we find them. Every passage has its own importance in this last respect. When we find a passage in its own particular place, there is a Divine reason why it is there, and also why it is not in any other place.

It is essential to our understanding of the "words" to find out why they are where we find them.

It is essential to our enjoyment of the words that we should discover not only what they mean, but why they are not in any other passage. If we would find the words and the Word of God to be a delight to us, instead of a perplexing jumble, we must have special regard to the Context.

If this be disregarded, then a word, a sentence, or a verse, may be taken out from its context and interpreted of something quite foreign to its original intent. We have all heard the proverbial saying that "the Bible may be made to prove anything." Exactly so; but this, very often, is only when, and because, a verse is taken apart from its context: otherwise it could never be made to teach anything different from the context in which God has set it.

Every sentence and every verse has something going before it and something following after it. We call this the context. This is regarded as being essential even in the case of human writers. How often are complaints made by public speakers and writers that only a part of what they have said is quoted; whereas, if the whole had been given, or even the sentence that preceded or followed, quite a different complexion would have been given to the point referred to.

If this be so important where man is concerned, how essential it must be when we remember that, in the case we are considering, it is God's context and not man's. How great must be the presumption if we disregard or disturb that context. Yet this is constantly done in order to prop up some tradition. Let us illustrate this by giving a few examples of error arising from a disregard of the context.

2 Corinthians 11:13-15 ¹³ For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. ¹⁴ No wonder, for even Satan disguises himself as an angel of light. ¹⁵ Therefore it is not surprising if his servants also **disguise themselves** as servants of righteousness, whose end will be according to their deeds.

6 situational reflections that Job is “contemplating and focussed” on:

- 1. **The wronged friend.** verses 1-6
- 2. **A trapped King.** verses 7-12
- 3. **A forgotten Lord** verses 13-19
- 4. **A suffering Victim** verses 20-22
- 5. **A hopeful Believer** verses 23-27
- 6. **And an aggressive Prophet** verses 28-29

1. THE WRONGED FRIEND: verses 1-6

Job 19 ¹ Then Job responded,

² “**How long will you** torment me

Speaking to all of the friends

And crush me with words?

Job 18:2 **How long will you** hunt for words?

Speaking to all of the friends

Show understanding and then we can talk.

Job 19

³ “These **ten times** you have insulted me;

not literal means "often"

You are **not ashamed to wrong** me.

You attack me shamelessly

⁴ “Even **if** I have truly erred,

My error lodges with me.

Job uses a hypothetical here

⁵ “If indeed you **vaunt yourselves** against me

to make oneself great

And **prove** my disgrace to me,

their whole case is based on Job's shame

⁶ Know then that **God has wronged me**

Job affirming it is NOT his sin

but it is warped justice that's the issue

And **has closed His net around me.**

Everything Is against Him

A Seine net:

https://en.wikipedia.org/wiki/Seine_fishing

Job 13:24 "Why do You hide Your face

And consider me Your enemy? It's coming up again here in verse 11.

2. A TRAPPED KING:

verses 7-12

⁷ “Behold, I cry, “Violence!” but I get **no answer**;

answer - a legal term

I shout for help, but there is **no justice.**

legal term

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

*refers to a blockade
In east downfall of a King was
often related to an eclipse*

*(NET) 7 “If I cry out, ‘Violence!’
I receive no answer;
I cry for help,
but there is no justice.
8 He has blocked my way so I cannot pass
and has set darkness over my paths.*

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

*crown is the metaphor for
the esteem and dignity he once had.*

¹⁰ **“He breaks me down on every side,** and I am gone;

metaphors – now a building and a tree

And **He has uprooted** my hope **like a tree.**

to pull up the tent pegs and move.

¹¹ **“He has** also kindled **His anger against me**

And considered me as His enemy.

¹² **“His troops** come together,

*yet another change of metaphor now it
is an army of troops*

And **build up their way** against me

to build a siege ramp

And camp around my tent.

(NET) 12 His troops advance together; they throw up a siege ramp against me, and they camp around my tent.

3. A FORGOTTEN LORD

verses 13-19

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.

¹⁵ "**Those who live in my house and my maids** consider me a stranger.
I am a foreigner in their sight. *Refers to guests*

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

¹⁷ "**My breath is offensive to my wife**,
And I am loathsome to **my own brothers**. *Siblings brothers & sisters*

¹⁸ "**Even young children** despise me;
I rise up and they speak against me. *Children making fun of him as he struggles to stand up*

¹⁹ “**All my associates abhor me,**

And **those I love have turned against me.**

Job 17:1-2 ¹ “My spirit is broken, my days are extinguished,
The grave is ready for me.

² “Surely mockers are with me,

And my eye gazes on their provocation.

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| 1. The wronged friend. | verses 1-6 |
| 2. A trapped King. | verses 7-12 |
| 3. A forgotten Lord | verses 13-19 |

We will continue and see Job expressing the next 3 reflections:

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| 4. As a suffering Victim | verses 20-22 |
| 5. As a hopeful Believer | verses 23-27 |
| 6. And as an aggressive Prophet | verses 28-29 |

Quote:

*"Right now, you are the oldest you've ever been and the youngest you'll ever be
– do what you feel you're meant to do."*