

Job

Dr. Charles "Buddy" Parrish
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Job 19



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Vss. 1-6

- In Ch. 18, Bildad the Shuhite makes his second speech, moving from what he considered wise counsel in his first speech of Ch. 8 to harshly accusing Job of being genuinely wicked as evidenced by Job's suffering and his unwillingness to repent of what MUST be truly terrible sin.
- So Job replies, "How long will you torment me and crush me with words? These ten times you have insulted me. You are not ashamed to wrong me." Rather than being comforted by his three friends or even enlightened, Job just feels crushed by them. What should motivate them to attack him? "Even if I have sinned, which I haven't, that is my business, not yours that you should be angry or offended. But I am not guilty. It is God who has done this to me. You say, Bildad, that the sinner 'is thrown into the net by *his own* feet' (18:8), but I tell you NO! It is God's net, not mine, and He is closing it in around me."

Vss. 7-22

- In these verses Job launches into a tirade of how God is tightening the net and slowing suffocating Job.
- God has turned a deaf ear. God has walled Job up so that there is no way forward, leaving him in darkness. God has stripped him of his honor, broken him down on every side, and killed his hope. What's more, Job is certain that God has made him His enemy and has surrounded Job with His heavenly army. The picture Job is painting is of one who is being systematically destroyed piece by piece.
- To Job's mind, God has even driven a wedge between Job and his family. "He has removed my brothers far from me and my acquaintances have completely turned away from me. My relatives have failed. And my close friends have forgotten me." For many of us our close friends are more reliable and trustworthy than our family, but those too have fallen away.
- Even what's left of Job's household has turned against him. He calls out to his trusted servants, but they ignore him, perhaps out of fear to get too close to him or otherwise risk God's wrath as well.
- We haven't heard anything of Job's wife since 2:9-10 where he scolded her for suggesting that he just curse God and die. Now she has told him that his very breath is repulsive. And again, his own brothers find him loathsome.

- So no, Job does not understand why his friends attack him when pity is all he deserves. “Pity me, pity me, you friends of mine, for the hand of God has struck me.”

Vss. 23-29

- Job believes that his end is near, that he has only survived by the skin of his teeth (vs. 20), but yet the defense of his case has not been heard in the heavenly court. Before he dies he desires some kind of permanent record of the crimes against him and how he has been so unjustly treated. “Oh that my words were written! Oh that they were recorded in a book! That with an iron stylus and lead, they were engraved in the rock forever!”
- Verses 25-27 have been said to be the most powerful words in the book of Job. Clement of Rome was the bishop there from 88-99 AD. He was one of the first to see in these verses an ancient reference to the resurrection. The early church Father, Origen saw the Redeemer clearly as a reference to Christ.
- Truly Job here seems to be looking beyond his death on earth, which he sees as imminent. Despite his pain and despair, Job is filled with **certainty** that his Redeemer lives. And the Hebrew word used to say “I know” is the same word one would use in speaking of a close and intimate friend. And the word “Redeemer” is something of a legal title that might be carried by the head of the family clan. Thus when one has a debt he cannot pay, the close relative who is head of the family will “redeem” the debt. Genesis 48:16 uses the word to describe the way God redeems Jacob and is seen as Israel’s Redeemer in Isaiah 40-66.
- Job’s Redeemer lives, is alive, and at the last, when the debt comes due, He will stand over the dust of the earth on Job’s behalf. And even though I am dead, says Job, and worms have destroyed my flesh and “my heart faints”, my inner organs have failed, I will in my flesh yet see God face to face. There’s no way to deny Job here is speaking of the resurrection.
- One other role of the Redeemer in scripture is that of an avenger. The head of the family is responsible for striking and drawing blood from those who have struck his kin (Numbers 35:12; Deuteronomy 19:6, 12; Joshua 20:3). So in the final verses of 28-29, Job is warning his friends to not dare become his enemies, for when he is ultimately justified wrath and the sword will be coming for them.