

JOB

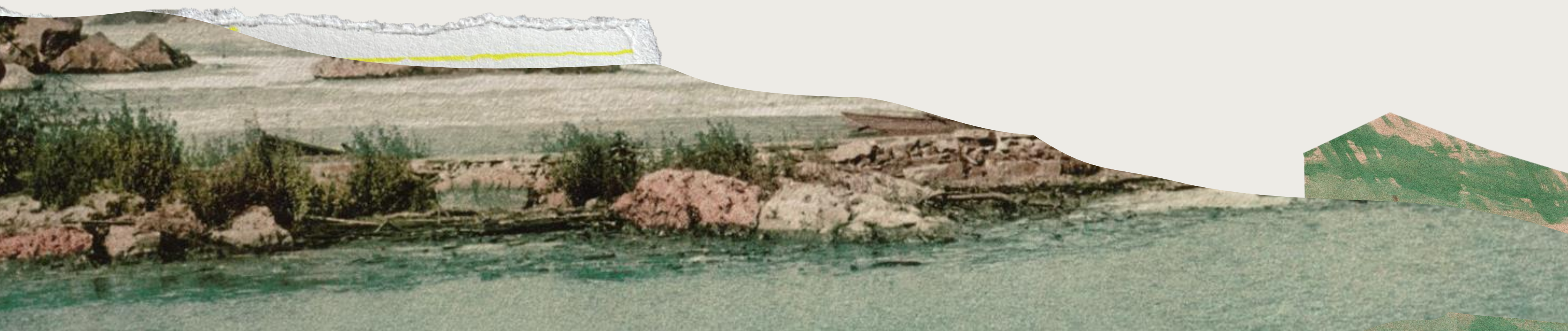


LOOKING BACK

- Job's three friends have each spoken once, and the second round of speeches has begun.
- Their basic argument remains the same: God is just, the wicked suffer, therefore Job's suffering must reveal hidden sin.
- In Job 15, Eliphaz returned with a much harsher tone and argued that Job's own words were evidence against him.
- Job called his friends "miserable comforters" and said their words were adding to his grief.
- Job described feeling attacked and shattered by God, even though we know from chapters 1–2 that Job does not have the full picture.
- Yet in the middle of his struggle, Job looked toward heaven and said, "Even now my witness is in heaven. My advocate is there on high."
- Job 17 ended with Job facing the possibility of death and asking, "Where then is my hope?"

BILDAD SPEAKS AGAIN & JOB'S REDEEMER

Job 18-19



“HOW LONG
BEFORE YOU
STOP
TALKING”

18:1-4



“Then Bildad the Shuhite replied:

2 “How long before you stop talking?

Speak sense if you want us to answer!

3 Do you think we are mere animals?

Do you think we are stupid?

4 You may tear out your hair in anger,

but will that destroy the earth?

Will it make the rocks tremble?”

“HOW LONG BEFORE YOU STOP TALKING”

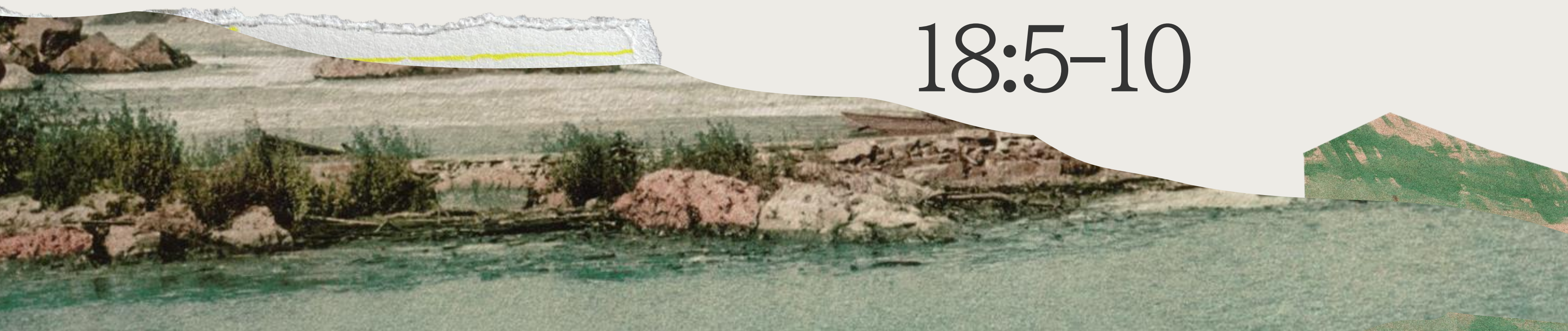
- Bildad is no longer responding to Job's suffering; he is personally offended by Job's criticism
- The friends who once sat silently beside Job are now arguing over who is right and who is wise
- Bildad believes God's moral order is fixed and that Job's objections cannot change it
- Bildad is right that Job's emotions don't determine truth – but Bildad's assumptions don't determine truth either

WHEN DEFENDING OUR POSITION BECOMES MORE IMPORTANT THAN UNDERSTANDING THE PERSON, COMPASSION QUICKLY



“THE LIGHT OF THE
WICKED WILL BE
SNUFFED OUT”

18:5-10



“Surely the light of the wicked will be snuffed out.

The sparks of their fire will not glow.

6 The light in their tent will grow dark.

The lamp hanging above them will be quenched.

7 The confident stride of the wicked will be shortened.

Their own schemes will be their downfall.

8 The wicked walk into a net.

They fall into a pit.

9 A trap grabs them by the heel.

A snare holds them tight.

10 A noose lies hidden on the ground.

A rope is stretched across their path.”

“THE LIGHT OF THE WICKED WILL BE SNUFFED OUT”

- Bildad describes the wicked person's light going out and his security disappearing
- The wicked eventually becomes trapped by his own schemes
- There is truth in Bildad's warning that sin has consequences – The problem is his application: the life he describes sounds like what has happened to Job

A TRUE PRINCIPLE CAN BECOME HARMFUL
WHEN WE CONFIDENTLY APPLY IT TO A
SITUATION WE DON'T FULLY UNDERSTAND



“DISASTER IS
READY WHEN
HE FALLS”

18:11-16



“Terrors surround the wicked
and trouble them at every step.

12 Hunger depletes their strength,
and calamity waits for them to stumble.

13 Disease eats their skin;
death devours their limbs.

14 They are torn from the security of their homes
and are brought down to the king of terrors.

15 The homes of the wicked will burn down;
burning sulfur rains on their houses.

16 Their roots will dry up,
and their branches will wither.”

“DISASTER IS READY WHEN HE FALLS”



- Bildad describes the wicked as surrounded by terror, disaster, disease, and death

- Bildad's descriptions are all realities Job is, or has, experienced

- His reference to disease consuming the body landed painfully on a man covered with sores

- Bildad never says Job's name, but the accusation is becoming impossible to miss

BILDAD SEES JOB'S SUFFERING AS
EVIDENCE OF GUILT BECAUSE HE CANNOT
IMAGINE ANOTHER EXPLANATION



“THEY WILL HAVE
NEITHER
CHILDREN OR
GRANDCHILDREN”

18:17-21



“All memory of their existence will fade from the earth;
no one will remember their names.

18 They will be thrust from light into darkness,
driven from the world.

19 They will have neither children nor grandchildren,
nor any survivor in the place where they lived.

20 People in the west are appalled at their fate;
people in the east are horrified.

21 They will say, ‘This was the home of a wicked
person,
the place of one who rejected God.’”

“...NEITHER CHILDREN OR GRANDCHILDREN”



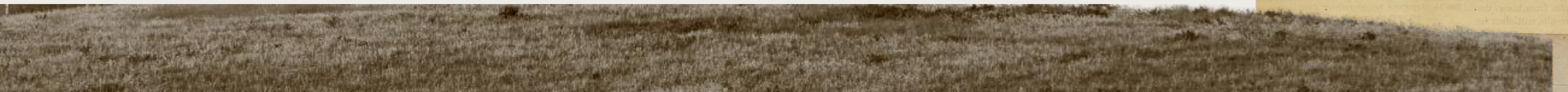
- Bildad says the wicked will leave no descendants behind

- Bildad concludes that destruction like this belongs to “one who rejected God”

- Job has already buried all his children, making Bildad’s words especially painful

- What began as an attempt to explain Job’s suffering has become an increasingly direct accusation

BILDAD LOOKS AT JOB’S LOSSES AND BELIEVES
THE CASE AGAINST HIM IS CLOSED



“HOW LONG
WILL YOU
TORTURE
ME?”

19:1-6



“Then Job spoke again:

2 “How long will you torture me?

How long will you try to crush me with your words?

3 You have already insulted me ten times.

You should be ashamed of treating me so badly.

4 Even if I have sinned,

that is my concern, not yours.

5 You think you’re better than I am,
using my humiliation as evidence of my sin.

6 But it is God who has wronged me,
capturing me in his net.”

“HOW LONG WILL YOU TORTURE ME?”

- Job says his friends' words are not helping him –
they're crushing him

- If Job were wrong, he argues their treatment of him would still be
unjustified

- Bildad said the wicked are caught in a net; Job responds God has
caught him in a net

- Job refuses his friends' explanation even though he cannot
explain his suffering himself

NOT UNDERSTANDING OUR SUFFERING DOESN'T
MEAN SOMEONE ELSE'S EXPLANATION MUST BE
CORRECT



“I CRY OUT,
BUT NO ONE
ANSWERS”

19:7-12



“I cry out, ‘Help!’ but no one answers me.

I protest, but there is no justice.

8 God has blocked my way so I cannot move.

He has plunged my path into darkness.

9 He has stripped me of my honor
and removed the crown from my head.

10 He has demolished me on every side, and I am finished.

He has uprooted my hope like a fallen tree.

11 His fury burns against me;
he counts me as an enemy.

12 His troops advance.

They build up roads to attack me.

They camp all around my tent.”

“I CRY OUT, BUT NO ONE ANSWERS”

- Job desperately wants God to hear his case, but heaven seems silent
 - He feels blocked, stripped, demolished, and uprooted
 - Once again, Job describes God as treating him like an enemy under attack
 - Job’s description reflects what suffering feels like from his limited perspective – not the full reality we know from chapters 1-2

JOB CANNOT SEE WHAT GOD IS DOING, SO HE CAN ONLY DESCRIBE WHAT GOD’S SILENCE FEELS LIKE



“EVERYONE I
LOVED HAS
TURNED
AGAINST ME”

19:13-20



“My relatives stay far away,
and my friends have turned
against me.

14 My family is gone,
and my close friends have
forgotten me.

15 My servants and maids
consider me a stranger.

I am like a foreigner to them.

16 When I call my servant, he
doesn't come;
I have to plead with him!

17 My breath is repulsive to my wife.
I am rejected by my own family.

18 Even young children despise me.
When I stand to speak, they turn
their backs on me.

19 My close friends detest me.
Those I loved have turned against
me.

20 I have been reduced to skin and
bones
and have escaped death by the
skin of my teeth.

“EVERYONE I LOVED HAS TURNED AGAINST ME”

- Job feels abandoned by relatives, friends..literally everyone
- His suffering has become more than physical – it has produced deep relational isolation
 - Job is surrounded by people yet feels completely alone
 - The friends came to comfort, but their arguments have made his loneliness worse

SOMETIMES THE DEEPEST PAIN IN SUFFERING IS NOT WHAT WE LOSE, BUT FEELING THAT WE HAVE NO ONE LEFT BESIDE US



“HAVE
MERCY ON
ME, MY
FRIENDS”



19:21-22

“Have mercy on me, my friends, have
mercy,

for the hand of God has struck me.

22 Must you also persecute me, like God
does?

Haven’t you chewed me up enough?”

“HAVE MERCY ON ME, MY FRIENDS”

- Job is not asking his friends for another explanation
 - Job is asking for mercy
 - Job already feels attacked by God; he does not need his friends attacking him too
 - Their desire to correct Job has overtaken their original purpose of comforting him

HURTING PEOPLE DO NOT ALWAYS NEED ANSWERS.
SOMETIMES THEY SIMPLY NEED SOMEONE TO SHOW
MERCY AND STAY



“I WISH MY
WORDS
COULD BE
RECORDED”



19:23-24

“Oh, that my words could be recorded.

Oh, that they could be inscribed on a
monument,

24 carved with an iron chisel and filled with
lead,

engraved forever in the rock.”

“I WISH MY WORDS COULD BE RECORDED”



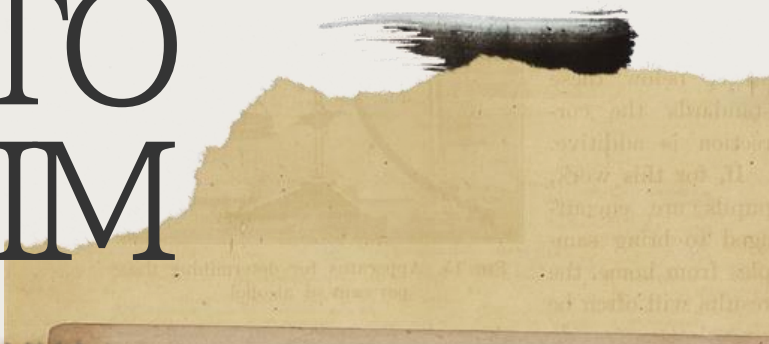
- Job fears that his friends' interpretation of his life will become the final story told about him

- He wants his testimony preserved so that his case will not disappear with his death

- Job cannot clear his name now, but he still longs for the truth to survive him

- The words Job wished could be recorded are still being read thousands of years later

JOB WANTS THE TRUTH ABOUT HIS LIFE TO OUTLIVE THE ACCUSATIONS AGAINST HIM



“I KNOW THAT
MY REDEEMER
LIVES”

19:25-27



“But as for me, I know that my Redeemer lives,
and he will stand upon the earth at last.

26 And after my body has decayed,
yet in my body I will see God! [[b](#)]

27 I will see him for myself.

Yes, I will see him with my own eyes.

I am overwhelmed at the thought!”

“I KNOW THAT MY REDEEMER LIVES”

- Redeemer: someone who could step in, defend another's cause, restore what had been lost
 - Job cannot vindicate himself, so his hope reaches toward someone beyond himself who can stand for him
 - His language has developed: mediator → witness → advocate → Redeemer
 - Nothing about Job's circumstances has improved when he makes this declaration

JOB DOESN'T KNOW WHY HE IS SUFFERING, BUT IN THE DARKNESS HE STILL BELIEVES HIS REDEEMER WILL HAVE THE FINAL WORD



“YOU SHOULD
FEAR
PUNISHMENT
YOURSELVES”

19:28–29



“How dare you go on persecuting me,
saying, ‘It’s his own fault’?

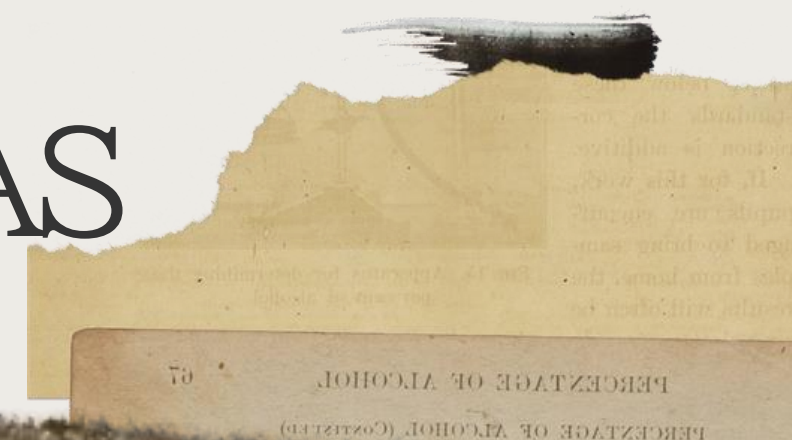
29 You should fear punishment yourselves,
for your attitude deserves punishment.
Then you will know that there is indeed a
judgment.”

“YOU SHOULD FEAR PUNISHMENT YOURSELVES”

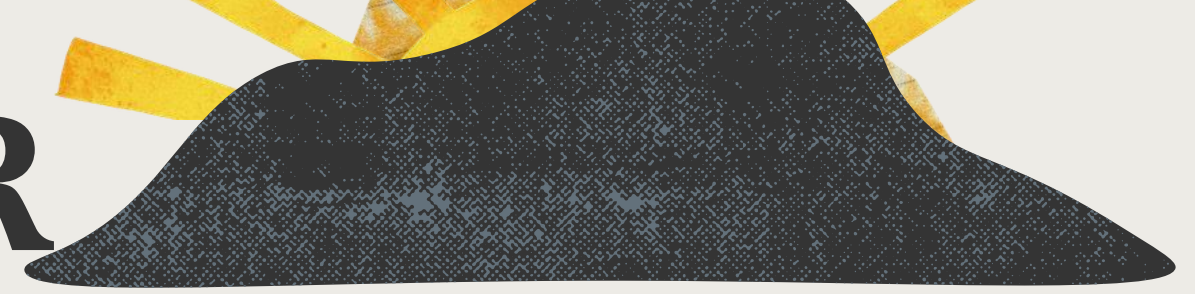


- Job turns the warning of judgment back toward his friends
 - They have confidently assumed that Job is the one who should fear God's judgment
 - Job warns them that they have spoken as though they possess knowledge God has not given them
 - The friends have made themselves judge and jury, but the final verdict belongs to God

WE SHOULD BE VERY CAREFUL ABOUT
SPEAKING WITH CERTAINTY WHERE GOD HAS
NOT GIVEN US CERTAINTY



BRINGING IT ALL TOGETHER



- Bildad describes the destruction of the wicked in language that sounds increasingly like Job's own suffering.
- Job says his friends' words have become another source of pain rather than comfort.
- Job feels abandoned by God, family, friends, and community.
- Yet at one of his lowest moments, Job declares: "I know that my Redeemer lives."
- Job still has questions, grief, anger, and confusion—but hope appears before his circumstances change

Bottom Line:

Bildad believes Job's suffering has already revealed the verdict. Job believes there is still a Redeemer who will have the final word



WHAT DO WE TAKE WITH US?

- We can be right about a principle and terribly wrong about a person
 - People who are hurting may need our mercy more than our explanation
 - Feeling alone doesn't necessarily mean we have been abandoned
 - Faith doesn't require us to understand everything before we can say, "I know."
 - Job's longing for a Redeemer points us forward

