



A YEAR
with
GOD
Daily Devotional

DAY 8



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DAY EIGHT

Job 17 - 20

I Know That My Redeemer Lives

Yesterday we left Job with his advocate in heaven and his body in ashes. Today, something breaks open. In the middle of four chapters of continued suffering and continued argument and continued silence from the God he is crying out to, Job says something that has been carved into the walls of cathedrals, set to music by Handel, and whispered over the graves of the dying for thousands of years.

But we have to sit in the darkness first before we get there. Because that line only means what it means because of what surrounds it.

Chapter 17 is desolation. Job's spirit is broken. His days are cut short. The grave is waiting. His friends have failed him so completely that he turns to the grave itself as more honest company than the men sitting around him. He says his eyes have grown dim with grief. He says everything he had hoped for has gone down into the dust.

- There is no shortcut through this chapter. Some of it just has to be felt.

Bildad responds in chapter 18 with his most vivid speech yet - a long, detailed portrait of the fate of the wicked. The light of the wicked is snuffed out. His roots dry up. His memory perishes from the earth. He is torn from his tent, driven from his home, forgotten. Bildad is painting this picture to make Job see himself in it. To make him confess.

Job hears every word. And in chapter 19, he answers.

You cannot shame a man into the truth when he is already living inside it. Job knew his own innocence. No friend's eloquence could argue him out of what he knew.

Chapter 19 begins with Job asking his friends a question that lands like a stone in still water: “How long will you torment me and crush me with your words?” He has counted the times they have attacked him. Ten times, he says. Ten times. And still they keep coming.

He describes his isolation in terms that are almost unbearable. God has alienated his family from him. His relatives have gone away. His guests have forgotten him. His servants do not answer when he calls. His wife finds his breath repulsive. Even children despise him. He has been stripped of everything - every relationship, every comfort, every dignity.

*“I am nothing but skin and bones;”
I have escaped only by the skin of my teeth.”
- Job 19:20*

And then.

In the same chapter. In the same breath almost. From the same broken man in the same ash heap with the same friends still watching and the same God still silent - from that place, Job lifts his eyes and says:“

*I know that my redeemer lives, and that in the end he will stand
on the earth.*

*And after my skin has been destroyed,
yet in my flesh I will see God;”*

- Job 19:25-26

This is not optimism. This is not positive thinking. This is a man who has lost everything, who is in physical agony, who feels abandoned by God and betrayed by every friend he has - and from that place, he declares the resurrection. He declares it before it happened. He declares it without proof. He declares it because something in him knows.

I know that my redeemer lives. The Hebrew word for redeemer here is “go'el” - the kinsman-redeemer. The one who has the right and the responsibility to step in and restore what has been lost. Job is saying: there is someone coming who has the right to restore all of this. And he is alive. He is not a memory. He is not a hope. He lives.

Job was speaking about Jesus before anyone knew His name. The Redeemer Job was crying out for from the ash heap is the same Redeemer who walked out of a tomb on the third day. And He is still alive. Right now. For you.

Zophar has the final word in chapter 20 - another speech about the fate of the wicked, another opportunity to make Job feel the weight of their accusation. The joy of the godless is brief. Their wealth will not endure. Their punishment is certain.

But it rings hollow now. After what Job said in chapter 19, Zophar's speech sounds like a man arguing with the wind. Because Job has just glimpsed something that no amount of correct theology can match: a living Redeemer, standing at the end of the story, ready to restore what was lost.

- Right doctrine without living encounter is a map of a country you have never visited.

Here is what I want you to carry from today. Job could not see the end of his story. He could not see chapter 42, where God restores everything doubled. He could not see the New Testament, where his Redeemer is named and walks and bleeds and rises. He had none of that. He had ashes. He had pain. He had friends who kept getting it wrong. And from that place - with nothing but the desperate conviction of a man who refused to let go - he declared one of the greatest truths in all of Scripture.

Whatever you are in the middle of right now, you are not at the end of your story. The Redeemer is still alive. And He is still standing. Speak this over yourself today:

*I know that my Redeemer lives.
In the end, He will stand on the earth.
And even after everything I have lost,
yet in my flesh I will see God.*

TOMORROW -- Day 9 Job 21–24

Job is about to ask the question that no one in the room wants to answer: why do the wicked prosper? It's the oldest objection to faith there is - and Job refuses to look away from it. Come back tomorrow.

Day 8 of 365



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"For we walk by faith, not by sight." — 2 Corinthians 5:7

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