

Confidence in Jesus

Job 19:25-27

By Phillip G. Kayser at DCC on 3-31-2013

Introduction

For resurrection Sunday I thought I would preach on one of the earliest testimonies that we have to a belief in the resurrection. And I am doing this for four reasons: First, it is a fabulous passage that can strengthen our faith. In fact, Gary thought that at the end of the sermon we as a congregation ought to say, “I know that my Redeemer lives,” and make the same statement of faith that Job did. And I think we will.

But second, this is a great passage for embarrassing liberals. If you like embarrassing people, this is a Scripture that you need to have in your arsenal. Liberals have always been skeptical that anyone could have believed in a resurrection prior to the Babylonian exile. And they claim that the Jews got the idea of a resurrection from the Zoroastrians. They never believe that pagans got their ideas from God’s people – that would be just too hard to believe. But here you have it as clear as can be. And by the way, speaking of embarrassing people, this is a fabulous Scripture for embarrassing Full Preterist Gnostics who claim that there is no relationship between our old bodies and our future bodies, and that we won’t have flesh and bones in the future. So this is a great passage for embarrassing heretics.

The third reason that I like this passage is that it shows God’s care for the physical creation. Not only does God end the book by speaking about healing Job’s body (showing that He cares about Job’s body), but this book speaks about the resurrection of Job’s body, and it also speaks about God blessing Job materially in many ways. And so resurrection Sunday points to a holistic view of redemption. Unlike the pagan Greek concept of salvation, for the Hebrews, salvation was not escape from planet earth or escape from our bodies. Salvation was the redemption of planet earth and the redemption of our bodies. And the resurrection that happened in 30 AD was a Firstfruits (or down payment or earnest money) of that full-orbed redemption. So it is a fabulous passage for that reason.

The fourth reason to preach on this passage is that it is the earliest clear reference to the resurrection of Jesus – 4000 years ago. It is implied in Genesis 3:15 (6000 years ago), but it is *explicit* here. And I wanted to show that this is not simply a New Testament concept.

© Copyright 2013 by Phillip G. Kayser. Permission is granted to individuals to download, print, or distribute this sermon on paper or electronically, provided that each reprint bears this copyright notice, current address, and telephone number, and provided that all such reproductions are distributed without charge. They may not be sold or issued in book form, CD-ROM form, or microfiche without prior permission. All rights reserved.

Phillip G. Kayser • Dominion Covenant Church • 307.N 41st Ave. Omaha, NE 68131 • 402.934.3300

I. Confidence in our Savior (v. 25 – “I know”)

And I love the first two words. Job says, “**I know.**” This is something that Job is confident about. In fact, in Hebrew the word order makes it very strong. There is an emphatic placement of the “I” leading one commentary to translate the Hebrew this way: “I have a firm and full persuasion.”¹ There is no question in Job’s mind. And I believe the reason there was no question was because God had already given inspired revelation to Job long before the time of Moses. Hebrews 1 says that they had inspired revelation long before our Scriptural canon came into existence. The brands of Biblical theology that think that people knew next to nothing prior to Moses are to be avoided. They are more harmful than they are useful. So this verse speaks of a confidence that Job had in Jesus the Messiah. He didn’t know that the name of the coming Messiah would be named Jesus. But he did know six things about the Messiah that continue to be a comfort and encouragement to God’s people.

A. A Kinsman Redeemer (“redeemer”)

In the Hebrew, the first thing that Job says he knows is that this Messiah would be a kinsman redeemer. The word “redeemer” in the Hebrew is the word “goel,” or “gaal” (גֹּאֵל), and is pronounced differently depending on the context. And that word is translated sometimes as kinsman redeemer and is translated sometimes as avenger of blood. What it referred to was a relative who was powerful, who was often the head of a clan, wealthy enough to get you out of debt. If you were a slave, he could buy your freedom. He was able to protect you, and able to avenge your blood, and if you were a widow without children he could care for you. In the book of Ruth, Boaz was a kinsman redeemer. He bought back the land that Naomi had lost and gave it as an inheritance to Ruth’s son. So the word redeemer is a rich concept to show all that Jesus does for us. He purchases us out of slavery, purchases an inheritance for us, marries the church, protects us from our enemies, is an avenger of blood, and He cares for us when we are going through the kinds of troubles that Job went through.²

¹ Adam Clarke, *Adam Clarke’s Commentary on the Whole Bible*, Accordance electronic ed. (Altamonte Springs: OakTree Software, 2004), n.p. Smick says, “In Hebrew the emphatic position of the pronoun ‘I’ in v.25a shows Job had a settled conviction: ‘I, yes I know.’” Elmer B. Smick, *Job*, ed. Frank E. Gaebelin and J. D. Douglas, vol. 8 of *Expositor’s Bible Commentary*. Accordance electronic ed. (Grand Rapids: Zondervan, 1988), n.p.

² Smick represents many when he says, “The meaning of the word *goel* (“redeemer”) is fundamental to understanding this passage. The word is important in OT jurisprudence. It had both a criminal and a civil aspect. As “blood avenger,” a *goel* had a responsibility to avenge the blood of a slain kinsman (Num 35:12-28). He was not seeking revenge but justice. On the civil side he was a redeemer or vindicator. Here he had the responsibility to “buy back” and so redeem

But for Jesus to be Job's kinsman redeemer, He had to first of all be a human and be in some way related to Job. Otherwise He wouldn't be a gaal – He wouldn't be a *Kinsman Redeemer*. And so that word “goel” or “gaal” speaks to His humanity. He could not save us if He was not related to humans through Mary.

B. A Divine Redeemer (“He” – Hebrew syntax)

But the second thing that we notice in this section is that this Kinsman Redeemer is also somehow God Himself. Tyndale Commentary says, “verses 25–27 are so tightly knit that there should be no doubt that the *Redeemer* is *God*. ”³ That's why the New King James Bible capitalizes the “He.” Whoever, Messiah is, He is clearly divine.

And some liberal commentators have balked at this conclusion and have said that no one prior to the New Testament could possibly have had an idea that the Messiah could be both God and man. They think that is ridiculous. Actually, those liberals don't believe that anyone could have believed that Jesus was both God and Man anytime in the first century AD either. That's why they think the New Testament was written in the second century. So don't worry about their doubts. They are just unbelievers, and the evidence is all against them. Repeatedly they have defended their unbelief with an attitude of “Don't confuse me with the facts.” But conservative commentators agree that the text inescapably teaches that this Redeemer is both human and divine. Just one more example: The New American Commentary says, “For Job and for every believer before and after him there is a *divine* Redeemer. We know his name is Jesus.”⁴

So this is really a remarkable text. Job knew beyond any shadow of a doubt that this coming Messiah would be a kinsman redeemer (and thus human) and a divine redeemer (and thus God). And it illustrates that though the Bible was written by about forty humans over a span of 1500 years and from many different countries, it has a unified story of redemption. And it is

the lost inheritance of a deceased relative. This might come by purchasing from slavery or marrying the decedent's widow in order to provide an heir. As such he was the defender or champion of the oppressed as in the Book of Ruth. See Proverbs 23:10-11, where God is the Defender (*goel*) of oppressed individuals. In the Exodus and the Exile he is the *goel* of his oppressed nation (Exod 6:6; Isa 43:1). The Lord also as *goel* delivers individuals from death (Ps 103:4). Here Job had something more in mind than one who will testify to his integrity. In 16:18 he cried, “O earth, do not cover my blood.” Job saw himself a murder victim. He depended on his *goel* to testify for him but also to set the books straight. God who had become his enemy would become his friend, and those who had joined in the kill would be punished (vv.28-29).” Elmer B. Smick, *Job*, ed. Frank E. Gaebelin and J. D. Douglas, vol. 8 of Expositor's Bible Commentary. Accordance electronic ed. (Grand Rapids: Zondervan, 1988), n.p

³ Francis I. Andersen, *Job: An Introduction and Commentary*, vol. 14 of Tyndale Old Testament Commentaries. IVP/Accordance electronic ed. (Downers Grove: InterVarsity Press, 1976), 208-210

⁴ Robert L. Alden, *Job*, ed. E. Ray Clendenen, vol. 11 of The New American Commentary. Accordance electronic ed. (Nashville: Broadman & Holman Publishers, 1993), 207-209

shown to be the revelation of God Himself. Job couldn't have come up with that concept on his own. And we too have a revelation from God that gives us this certain and absolute knowledge. If God says it, we can believe it. We can even believe something as incredible as the fact that Jesus was both God and man.

C. A Personal Savior (“my redeemer”)

But the third thing that Job knew beyond any shadow of a doubt was that God was “my redeemer.” This shows that he knew the preincarnate Son of God as his own personal Savior. Jesus is not just a redeemer of a corporate entity in which as individuals are lost. He is a redeemer of each of us individually and knows us each individually. It's an amazing thing to read about Boaz redeeming Ruth and Naomi. It shows such a selfless love. But when God saves you and sends His Holy Spirit into your heart and unites you to Jesus, you are not only able to say to Jesus, “You are mine,” but you are able to say to the Father, “Abba, Father.” Can you say what Job said, that Jesus is *my* Kinsman Redeemer? Saving faith is not a historical faith that believes facts about His Saviorhood. It is a personal faith in Jesus.

D. A Preexistent Savior (“lives”)

And this was not just a *future* Redeemer who did not yet exist. If Jesus was only human, then his existence would have started a couple of thousand years later than Job. But Job says, “**I know that my Redeemer lives.**” The text means that He is alive right now. This coming Messiah is a living being that Job had had intimate communion with in chapters 1 and 2. In Job 12:9 he knows Him by name – Yahweh. And in chapter 29 he remembers the sweet fellowship that He had with God. Let me read Job 29:2-5.

“Oh, that I were as in months past, as in the days when God watched over me; when His lamp shone upon my head, and when by His light I walked through darkness; just as I was in the days of my prime, when the friendly counsel of God was over my tent; when the Almighty was yet with me. I love that phrase in verse 4: “when the friendly counsel of God was over my tent.” Two versions translate that, “When God's intimate friendship blessed my tent.” Another says, “when God was my home's familiar guest.” This is not some theoretical Redeemer. It is true that Job didn't understand why God was allowing all of this pain and suffering. He was tempted to complain. But he was never tempted to doubt that God existed, or that God was his friend, or that God was and would always continue to be His Redeemer. He trusted the Word of a God who cannot lie. Can we do any less?

E. A Resurrected Savior (“He shall rise ...on the earth”)

But then comes a remarkable phrase that he could have only known from divine revelation. He says, “**And He shall stand at last upon the earth.**” Though “to stand” is a possible translation, for centuries commentators have translated it literally as “shall rise up *from* (or *above*) the earth,” but either translation implying that he was *in* the earth. They have taken this as a reference to the resurrection of Jesus at long last. In the Theological Dictionary of the New Testament, John Sawyer points out that the word in this verse (קָוִיָּה) is one of the Hebrew words to refer to a resurrection from the dead.⁵ So Jamiesson, Faucett, and Brown’s commentary says,

Above that very dust wherewith was mingled man’s decaying body shall man’s Vindicator arise. “Arise above the dust,” strikingly expresses that fact that Jesus Christ *arose* first Himself *above the dust*, and then is to *raise* His people *above* it (1 Corinthians 15:20, 23).

The rest of the passage clearly shows that Job believed that his own body would be raised. But this verse shows that however dimly he understood it, Job did know beyond a shadow of a doubt that this divine/human Kinsman Redeemer would be resurrected. That implies that the Kinsman Redeemer would die, though it is not said. And of course His death is needed for our redemption. But the resurrection of Christ has always been believed by the people of God.

F. A Long Awaited Savior (“at last”)

And that is what is implied by “at last.” There were people looking forward to this resurrection long before Job. This resurrection victory was something that has been anticipated from the time of Adam, in Genesis 3:15. Yes, that verse indicates that He would have to suffer to save us. But his victory over Satan prophesied in Genesis 3:15 implies that death would not hold Him. Saints of old knew that at long last the coming Messiah would finally defeat death and provide the way to resurrection life for all of His people.

If Job was certain of those six things 4000 years ago, which was 2000 years before the events transpired, then we have no excuse for doubting that we have a divine/human Redeemer who loves us as a Kinsman Redeemer and can provide for our every need. We have no excuse for doubting that His death and resurrection provides for us all things that pertain to life and

⁵ Sawyer, John F. A., “Hebrew Words for the Resurrection of the Dead,” VT 23:218–34. TDNT, VII, pp. 641–46. THAT, II, pp. 635–40.

godliness. If God says it, that settles it. And of course, we have so much more information to base our faith upon than Job did. Be confident that if Your Kinsman Redeemer is for you, who can be against you? Amen?

II. Confidence in our Salvation (vv. 26-27 – “I know”)

A. *A confidence that transcends our sufferings (v. 26a)*

And that’s what verses 26-27 go on to say. Job didn’t just have confidence in a *Savior*. He had confidence that this Savior would indeed provide for *his salvation*. And it was a confidence that first of all transcended his sufferings. Verse 26 says, “**And after my skin is destroyed, this I know.**” His skin was a mess. He had oozing, blistering boils from head to toe. He was in pain and misery. It is one thing to believe in Jesus when things are going well. But when God puts a saving faith into His people, that faith sustains them through the darkest of times. In the next chapter Job would say, “**Though He slay me, yet will I trust Him**” (Job. 13:15). Even if God does worse to me, I will never give up my faith in Him. This faith in His Redeemer enabled Job to believe that God was for him even when it sure *looked* like everything was against him. Job had lost his money, his house, his children, his health, his reputation, and his friends. Look at verses 13-20

Job 19:13 “He has removed my brothers far from me, and my acquaintances are completely estranged from me.

Job 19:14 My relatives have failed, and my close friends have forgotten me.

Job 19:15 Those who dwell in my house, and my maidservants, count me as a stranger; I am an alien in their sight.

Job 19:16 I call my servant, but he gives no answer; I beg him with my mouth.

Job 19:17 My breath is offensive to my wife, and I am repulsive to the children of my own body.

Job 19:18 Even young children despise me; I arise, and they speak against me.

Job 19:19 All my close friends abhor me, and those whom I love have turned against me.

Job 19:20 My bone clings to my skin and to my flesh, And I have escaped by the skin of my teeth.

Romans 8:28 was not yet written, but if it had been, it might have appeared to be a mockery of Job’s position. And yet despite these confusing circumstances that Job did not understand, Job knew and had a full assurance that God was still His Kinsman Redeemer who cared for him and who would indeed eventually vindicate him.

B. A confidence in our bodily resurrection (vv. 26b-27a) “in my flesh I shall see God... my eyes shall behold, and not another”

And the future resurrection victory of this Kinsman Redeemer would guarantee his own bodily resurrection. Verses 26-27:

Job 19:26 And after my skin is destroyed, this *I know*, that in my flesh I shall see God,

Job 19:27 Whom I shall see for myself, and my eyes shall behold, and not another. *How my heart yearns within me!*

There are two key phrases that point to his own resurrection. The first is, “*in my flesh* I shall see God.” Full preterists are not able to get around that. He says, “*in my flesh* I shall see God... *my eyes* shall behold, and not another.” He is confident that this won’t be just a resurrection of other people. It will be his own resurrection. And it won’t be simply his spirit going to heaven. It will be his whole being: body and soul. His flesh and his eyes will stand face to face with God. This is a remarkable confidence for 4000 years ago.

C. A confidence that we will be forever with God (“v. 26b – “shall see God... my eyes shall behold”)

And his confidence affirms that he won’t be annihilated when he sees God. He will be forever with God. As long as there has been time, people have spoken of the beatific vision of God on earth. I have experienced that on more than one occasion, where God becomes so close to us that we are almost undone with the joy of being in His presence. We have already read verses that show that Job had experienced this joyous closeness Himself. He talks about the memories of those beatific visions in chapter 29. But all of those wonderful experiences pale into insignificance when we consider that in our glorified flesh we will see God and our eyes will behold God. What a wonderful picture of full redemption that will usher us into happiness and joy in heaven. David expresses his own resurrection in similar language. He says,

As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness

It’s Scriptures like these that make me look forward to heaven, and even more so to the Second Coming when we will be forever glorified and every memory of our sins will be wiped away. Hallelujah! Glory be to God!

D. A confidence that makes us yearn for God (v. 27b – “How my heart yearns within me!”)

And I believe that is why Job ends these verses with the words, “**How my heart yearns within me!**” Those words show to me that Job’s confidence was not simply an academic confidence. It was a confidence so deeply impressed into his soul that it made him yearn for that day when he would be in his resurrection body with all sin forever done away with and all sorrow forever done away with. He says, “**How my heart yearns within me!**”

I hope our having even gone over these verses has made your *own* heart yearn to know your Kinsman Redeemer better. Paul said that this yearning had never ceased in *his* life. His aim that he pressed forward towards every single day (even on the days that he was miserable) was to know Jesus and the power of His resurrection. And the reason I know that he yearned for God in that way *even on his miserable days of suffering* was because he said that he yearned to know Jesus’ fellowship *in his sufferings*. Here’s how he worded it.

...that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death...
(Phil. 3:10)

He didn’t even want his death to be experienced apart from union with Jesus. Paul could say in the midst of his sufferings, “**I know that my Redeemer lives.**” In the midst of his sufferings, Job could say, “**I know that my Redeemer lives.**” And I want you with a loud, united voice to say with me right now the same thing: “**I know that my Redeemer lives.**” Let’s say it again: “**I know that my Redeemer lives.**” What do you say when Satan tries to get you down? “**I know that my Redeemer lives.**” What do you say when you are feeling sick and miserable? “**I know that my Redeemer lives.**” What do you say when all around you things seem to be working together for your bad? “**I know that my Redeemer lives.**” What do you say to yourself when you start doubting your salvation? “**I know that my Redeemer lives.**” Amen. And let’s never forget it.

We have a Kinsman Redeemer who is so closely connected to us that He cares about every problem that we face. He is a Kinsman Redeemer who is also divine and so powerful that He can meet all your needs according to His riches in glory. He is a Kinsman Redeemer who was raised from the dead, and who triumphed over Satan and He triumphed over the very

demons who were afflicting Job in this book. And if this Kinsman Redeemer is for you, no one can be against you? No one. Let's worship Him.

Father God, Lord Jesus, Holy Spirit, we love you and worship You and thank You for Your great Redemption. Father, we know that you planned it from eternity past, and we worship you and adore You. Lord Jesus, we know that you came from heaven to fulfill Your Father's plan, and we are so grateful that no one can pluck us out of Your Father's hand. Thank you for being our Kinsman Redeemer. Holy Spirit, we thank you that you always fully apply the Father's plan and the Son's redemption, and we worship You for having applied that redemption in our lives. Please empower us to live above our circumstances in the resurrection power of Jesus. Help us to always have hearts like Job displayed in chapters 1 and 2. And with Paul we say that we want to know Jesus and the power of His resurrection, not just this day, but every day of the rest of our lives. Fulfill your plan in us. And we on our part commit ourselves to being your grateful servants for all of eternity. May all glory, honor, blessing, and praise go to You, Father, Son, and Holy Spirit. In the name of Jesus we pray these things. Amen.

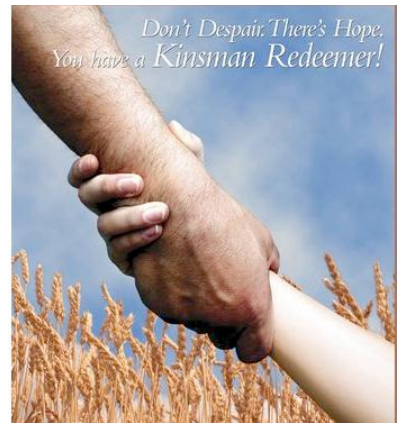
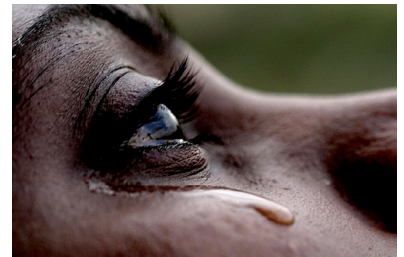
Confidence in Jesus

Job 19:25-27

By Phillip G. Kayser at DCC on 3-31-2013

Introduction

- I. Confidence in our Savior (v. 25 – “I know”)
 - A. A Kinsman Redeemer (“redeemer”)
 - B. A Divine Redeemer (“He” – Hebrew syntax)
 - C. A Personal Savior (“*my* redeemer”)
 - D. A Preexistent Savior (“lives”)
 - E. A Resurrected Savior (“He shall rise ...on the earth”)
 - F. A Long Awaited Savior (“at last”)
- II. Confidence in our Salvation (vv. 26-27 – “I know”)
 - A. A confidence that transcends our sufferings (v. 26a)
 - B. A confidence in our bodily resurrection (vv. 26b-27a) “in my flesh I shall see God... my eyes shall behold, and not another”
 - C. A confidence that we will be forever with God (“v. 26b – “shall see God... my eyes shall behold”)
 - D. A confidence that makes us yearn for God (v. 27b – “How my heart yearns within me!”)



●●● *I Know That My Redeemer Lives*

Music by John Hatton

Arranged by Lorie Line

