

Job 19.23-27

“I Know My Redeemer Lives”

Gathered to RECOGNIZE A FACT – nearly 2000 years ago Jesus died and rose again
2 COMPELLING EVIDENCES – 1) Empty Tomb 2) Transformed Lives

1) EMPTY TOMB

SEALED – Roman authorities put SEAL over the Stone / Posted Guard to Watch / Mt 27

NOT EXACTLY EMPTY – Peter & John “looked in at the strips of linen lying there, as well as the burial cloth that had been around Jesus head” John 20.5,6

GRAVE CLOTHES NOT THROWN INTO A HEAP IN THE CORNER
LIKE THE BEDROOM OF A TEEN-AGER
MORE LIKE A CHRYSALIS – OR COCOON – FROM WHICH JESUS EMERGED

NO SKELETON ever Found / surely enemies of Faith would have produced one if it Exists
Can visit graves of great religious leaders – Budda, Muhammed, Joseph Smith
GRAVE OF JESUS IS EMPTY – not even sure which empty tomb he used!

2) TRANSFORMED LIVES

Many here could give their story – meeting this Risen Lord transformed them / the 9!
3 Real Life Examples – from Scripture

1) Fisherman named Peter

So FRIGHTENED denied Jesus 3 times – final time to a servant girl
On Pentecost SO FILLED – preached in the Power of the Risen Christ
Boldly confronted the Murderers of the Messiah / called them to Repent

2) Scholar named Paul

With RIGHTEOUS ZEAL he promoted the Extermination Jesus’ Followers
Glorious Risen Jesus met Paul in the middle of his dirty deeds “You looking for Me?”
“I am Jesus, whom you are persecuting. Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you. I will rescue you from your own people and from the Gentiles. I am sending you to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me” Acts 26.15-18

Jews like Peter & Paul – Transformed by such encounters with the Risen Jesus
 Did the Unimaginable – Changed the day of Worship – from the Sabbath to Sunday
 NOW IT WAS ‘THE LORD’S DAY’ – HONORING DAY OF HIS RESURRECTION

3) Ancient named Job – spoke of Resurrection of Jesus – 100’s years BEFORE Occured

SOME HERE – FACT IS NOT DISPUTED – OK, SO IT HAPPENED, SO WHAT!
 Interesting Religious Event – What difference does it make to me in the 21st C?

Six Months after 9/11 – people have still NOT RECOVERED, Forever Fly with Fear

Afghanistan – Blasted by Bombs, Littered with Landmines, Flattened by Earthquakes

Israel and Palestine / HOMELAND OF JESUS – endless cycle of murder and revenge

India – Hindus and Muslims - Beaten, Bloodied, and Burned

“Even if Jesus rose from the dead – what difference could that possibly make?”

ANCIENT BOOK OF JOB – Not an Answer to all the World’s Problems

FOCUS – ONE MAN’S PROBLEMS – man we can identify with

Noble and Exalted – 1.3 “He was the greatest man among all the people of the East”

East of Israel – How far East? – 1.1 “In the land of Uz” – WELL in Samarkand, Uzbekistan
 MISSIOLOGICAL QUESTION – How about those far from sound of Gospel? Look at Job!

Righteous Man – 1.1 “blameless and upright, he feared God and shunned evil”

Wealthy Man – 1.3 - 7000 sheep, 3000 camels, 500 oxen, 500 donkeys, many servants

SATAN TO GOD “Job is righteous because he is rich!” / “Take away the props, he will fall”
 GOD – allowed Satan to do anything to Job, and his family, EXCEPT take his Life

Four Messengers came to Job – One after another –

1) “The Sabeans have taken your herds and killed your servants”

2) “Lightning struck your flock of sheep and killed all the shepherds”

3) “Raiders swooped down on your camels and carried them all away”

4) “Mighty wind flattened house where your children were feasting/ 7 sons, 3 daughters-DEAD”

JOB afflicted with PAINFUL BOILS from top of his head to soles of his feet
 SCRAPPED HIMSELF WITH BROKEN POTTERY AND SAT IN HEAP OF ASHES
 JOB'S PROBLEM INTENSIFIED – arrival of Three Friends / Well Intentioned

1) Eliphaz the Temanite 2) Bildad the Shuhite 3) Zophar the Naamathite

Bildad the Shuhite – Shortest man in Bible / 2nd Shortest – Knee High Miah
 SMALLEST MAN – Philippian Jailer – Slept on his Watch

2.13 “Then they sat on the ground with him for seven days and seven nights.
 No one said a word to him, because they saw how great his suffering was.”

WHO WERE THESE GUYS? – NOT AMERICANS

Americans find it difficult to sit for 7 minutes

In 7 days – 700 New Ideas How to Feel Better and Get Happy / & a T-shirt!

After 7 days of SILENCE – Start Talking – Lots of Talking, Long Speeches
 COMMON THEME – “Job, you’re getting what you deserve – you sinner!”

FRIENDS LIKE THAT – WHO NEEDS ENEMIES?

CHAPTER AFTER CHAPTER – JOB IS PUMMELED BY THEIR CRITICISM

WE PICK UP THE STORY IN CHAPTER 19 – several accusatory attacks by each friend
 This chapter is Job's answer to Bildad's SCATHING in the PREVIOUS chapter

1. Surprising Source of Job's Fall

v. 6 – 22a

God was the author of his affliction, [ver. 8-12](#).

Problem of HUMAN MISERY Greatest Challenge for those who BELIEVE IN GOD
 NO GOD –NO REASON things Must be Good – ALL IS RANDOM MEANINGLESSNESS

BELIEF IN GOD – CREATES PROBLEM OF EVIL

How could there be a God, who is All Good, All Powerful, All Wise
 AND THIS WORLD BE IN SUCH A DREADFUL STATE?

Perhaps God is GOOD – but He is TOO WEAK to change the Force of Evil

Perhaps God is POWERFUL – but He is NOT ALL THAT GOOD, Doesn't Really Care!?

I thought he was a fun, marshmallow God with a Yellow Happy Face!?! WHAT IS THIS?

LET US NEVER FORGET – HE IS AN OFFENDED DIETY

Your iniquities have separated you from God; your sins have hidden his face from you Is 59.2

God’s “eyes are too pure to look on evil; he cannot tolerate wrong” – Hab 1.13

WORD OF HOPE IN MIDST OF AFFLICTION “Men are not cast off by the Lord forever. Though he brings grief, he will show compassion, so great is his unfailing love. For he does not willingly bring affliction or grief to the children of men” Lamentations 3.31-33

“We know that in ALL THINGS – EVEN THE PAIN AND AFFLICTION – God works of THE GOOD of those who love him who have been called ACCORDING TO HIS PURPOSE

World Ordered by Good and Gracious God / Sovereign Wisdom beyond our Understanding

2. Sadof Job’s Friends

His comforters added to his affliction, [ver. 2-7](#).

His relations and friends were strange to him in his affliction, [ver. 20-22](#).

I. How he describes their unkindness to him and what account he gives of it.

1. They *vexed his soul*, and that is more grievous than the vexation of the bones, [Ps. vi. 2, 3](#).

they set themselves to rob him of the only comfort he had now left him in a good God, a good conscience, and a good name; and this vexed him to his heart.

2. They *broke him in pieces with words*

3. They *reproached him*, ([v. 3](#)), gave him a bad character

4. They were shy of him now that he was in his troubles, and seemed as if they did not know him *friend loves at all times*.

5. *magnified themselves against him* ([v. 5](#)), looked big upon him

6. *They pleaded against him his reproach*, that is, they made use of his affliction as an argument against him to prove him a wicked man. They should have pleaded for him his

integrity, and helped him to take the comfort of that under his affliction, and so have pleaded that against his reproach (as St. Paul, [2 Cor. i. 12](#))

3. Confident Confession of Job's Faith

He comforts himself with the believing hopes of happiness in the other world, making a very solemn confession of his faith, [ver. 23-27](#).

II. How he aggravates their unkindness.

1. They had thus abused him often ([v. 3](#)): *These ten times you have reproached me*, that is, very often, Five times they had spoken, and every speech was a double reproach.
2. They continued still to abuse him, and seemed resolved to persist in it: "How long will you do it?" [v. 2, 5](#).
3. They were not ashamed of what they did, [v. 3](#). they could not blush.

III. How he answers their harsh censures, by showing them that what they condemned was capable of excuse, which they ought to have considered.

1. The errors of his judgment were excusable ([v. 4](#)): "*Be it indeed that I have erred*, that I am in the wrong through ignorance or mistake,"
2. The breakings out of his passion, though not justifiable, yet were excusable, considering the vastness of his grief and the extremity of his misery. *Know then that God has overthrown me*," [v. 6](#).

Three things he would have them consider:--

- (1.) That his trouble was very great. He was overthrown, and could not help himself, enclosed as in a net, and could not get out.
- (2.) That God was the author of it, and that, in it, he fought against him: "It was his hand that overthrew me; it is in his net that I am enclosed; and therefore you need not appear against me thus. I have enough to do to grapple with God's displeasure; let me not have yours also.
- (3.) That he could not obtain any hope of the redress of his grievances, [v. 7](#). He complained of his pain, but got no ease

I. He complains of the tokens of God's displeasure "*He hath kindled his wrath against me*, [v. 11](#).

Which way soever Job looked he thought he saw the tokens of God's displeasure against him.

1. Did he look back upon his former prosperity? He saw God's hand putting an end to that ([v. 9](#)): "*He has stripped me of my glory*, my wealth, honour, power, and all the opportunity I had of doing good. My children were my glory, but I have lost them; and whatever was a crown to my head he has taken it from me, and has laid all my honour in the dust."

2. Did he look down upon his present troubles? He saw God giving them their commission, and their orders to attack him. They are *his troops*, that act by his direction, which *encamp against me*, [v. 12](#). It did not so much trouble him that his miseries came upon him in troops as that they were *God's troops*, in whom it seemed as if God fought against him and intended his destruction. *destroyed him on every side*, [v. 10](#).

3. Did he look forward for deliverance? He saw the hand of God cutting off all hopes of that ([v. 8](#)): "*He hath fenced up my way, that I cannot pass*. I have now no way left to help myself, either to extricate myself out of my troubles or to ease myself under them. God *hath set darkness in my paths*, and there is none to tell me how long," Hope in this life is a perishing thing

II. He complains of the unkindness of his relations and of all his old acquaintance. In this also he owns the hand of God ([v. 13](#)): *He has put my brethren far from me*

1. Of his kindred and acquaintance, his neighbours, these were *estranged from him*, [v. 13](#). [v. 19](#).

2. Of his domestics and family relations. But poor Job was misused by his own family

(1.) His own servants slighted him. His maids did not attend him in his illness, but *counted him for a stranger and an alien*, [v. 15](#). If he asked them a question, they would not vouchsafe to give him an answer, [v. 16](#).

(2.) But, one would think, when all forsook him, the wife of his bosom should have been tender of him: no, because he would not curse God and die, as she persuaded him, his breath was strange to her too; she did not care for coming near him, nor took any notice of what he said, [v. 17](#). By what she said to him at first, *Curse God and die*, it appeared that she had little religion in her

(3.) Even the little children who were born in his house, the children of his own servants, who were his servants by birth, despised him, and spoke against him ([v. 18](#))

III. He complains of the decay of his body; all the beauty and strength of that were gone. ([v. 20](#)): *My bone cleaves now to my skin*, as formerly it did to my flesh; it was this that filled *him with wrinkles* ([ch. xvi. 8](#)); he was a perfect skeleton, nothing but skin and bones. Nay, his skin too was almost gone, little remained unbroken but the *skin of his teeth*, his gums and perhaps his lips; all the rest was fetched off by his sore boils.

IV. Upon all these accounts he recommends himself to the compassion of his friends, and justly blames their harshness with him. From this representation of his deplorable case, it was easy to infer,

1. That they ought to pity him, [v. 21](#). This he begs in the most moving melting language that could be, enough (one would think) to break a heart of stone: "*Have pity upon me, have pity upon me, O you my friends! if you will do nothing else for me, be sorry for me, and show some concern for me; have pity upon me, for the hand of God hath touched me.*"

2. That, however, they ought not to persecute him; if they would not ease his affliction by their pity, yet they must not be so barbarous as to add to it by their censures and reproaches ([v. 22](#)): "*Why do you persecute me as God?*"

In all the conferences between Job and his friends we do not find any more weighty and considerable lines than these; would one have expected it?

Here is much both of Christ and heaven in these verses: and he that said such things as these *declared plainly that he sought the better country, that is, the heavenly*; as the patriarchs of that age did, [Heb. xi. 14](#). We have here Job's creed, or confession of faith. His belief in God the Father Almighty, the Maker of heaven and earth, and the principles of natural religion, he had often professed: but here we find him no stranger to revealed religion; though the revelation of the promised Seed, and the promised inheritance, was then discerned only like the dawning of the day, yet Job was taught of God to believe in a living Redeemer, and to *look for the resurrection of the dead and the life of the world to come*, for of these, doubtless, he must be understood to speak. These were the things he comforted himself with the expectation of, and not a deliverance from his trouble or a revival of his happiness in this world, as some would understand him; for besides that the expressions he here uses, of the Redeemer's *standing at the latter day upon the earth*, of his seeing God, and *seeing him for himself*, are wretchedly forced if they be understood of any temporal deliverance,

it is very plain that he had no expectation at all of his return to a prosperous condition in this world. He had just now said that *his way was fenced up*, ([v. 8](#)) and his *hope removed like a tree*, [v. 10](#).

So that we must necessarily understand him of the redemption of his soul from the power of the grave, and his reception to glory, which is spoken of, [Ps. xlix. 15](#). We have reason to think that Job was just now under an extraordinary impulse of the blessed Spirit, which raised

him above himself, gave him light, and gave him utterance, even to his own surprise. And some observe that, after this, we do not find Job's discourses such passionate, peevish, unbecoming, complaints of God and his providence as we have before met with: this hope quieted his spirit, stilled the storm and, having here cast anchor within the veil, his mind was kept steady from this time forward. Let us observe,

I. To what intent Job makes this confession of his faith here. Never did any thing come in more pertinently, or to better purpose.

1. Job was now accused, and this was his appeal. His friends reproached him as a hypocrite and contemned him as a wicked man; but he appeals to his creed, to his faith, to his hope, and to his own conscience, which not only acquitted him from reigning sin, but comforted him with the expectation of a blessed resurrection. *These are not the words of him that has a devil.* He appeals to the coming of the Redeemer, from this wrangle at the bar to the judgment of the bench, even to him to whom all judgment is committed, who he knew would right him.

The consideration of God's day coming will make it a *very small thing with us to be judged of man's judgment*, [1 Cor. iv. 3, 4](#). How easily may we bear the unjust calumnies and reproaches of men while we expect the glorious appearance of our Redeemer, and his redeemed, at the last day, and that there will then be a resurrection of names, as well as bodies!

2. Job was now afflicted, and this was his cordial; when he was pressed above measure this kept him from fainting--he believed that he should *see the goodness of the Lord in the land of the living*; not in this world, for that is the land of the dying.

II. With what a solemn preface he introduces it, [v. 23, 24](#). He breaks off his complaints abruptly, to triumph his comforts, which he does, not only for his own satisfaction, but for the edification of others.

Those now about him, he feared, would little regard what he said, and so it proved, He therefore wished it might be recorded for the generations to come. *O that my words were now written*, the words I am now about to say! As if he had said, "I own I have spoken many unadvised words, which I could wish might be forgotten, for they will neither do me credit nor do others good. But I am now going to speak deliberately, and that which I desire may be published to all the world and preserved for the generations to come, *in perpetuam rei memoriam--for an abiding memorial*, and therefore that it may be written plainly and *printed*, or drawn out in large and legible characters, so that he that runs may read it; and that it may not be left in loose papers, but put into *a book*; or, if that should perish, that it may be *engraven* like an inscription upon a monument, *with an iron pen in lead, or in the stone*; let the engraver use all his art to make it a durable appeal to posterity." That which Job here somewhat passionately wished for God graciously granted him. His words are written; they are printed in God's book

III. What his confession itself is; what are the words which he would have to be written; we here have them written, [v. 25-27](#). Let us observe them.

1. He believes the glory of the Redeemer and his own interest in him ([v. 25](#)):

I know that my Redeemer liveth, that he is in being and is my life,

and that he shall stand at last, or stand the last, or at the latter day, upon (or above) the earth.

He shall be raised up, or, He shall be, at the latter day, (that is, in the fulness of time: the gospel day is called *the last time* because that is the last dispensation) upon the earth:

so it points at his incarnation; or,

He shall be lifted up from the earth (so it points at his crucifixion), or raised up out of the earth (so it is applicable to his resurrection), or, as we commonly understand it,

At the end of time he shall appear over the earth, for *he shall come in the clouds, and every eye shall see him*, so close shall he come to this earth.

He shall stand *upon the dust* (so the word is), upon all his enemies, which shall be put a dust under his feet; and he shall tread upon them and triumph over them. Observe here,

(1.) That there is a Redeemer provided for fallen man, and Jesus Christ is that Redeemer. The word is *Goël* which is used for the next of kin, to whom, by the law of Moses, the right of redeeming a mortgaged estate did belong, [Lev. xxv. 25](#). Our heavenly inheritance was mortgaged by sin; we are ourselves utterly unable to redeem it; Christ is near of kin to us, the next kinsman that is able to redeem; he has paid our debt, satisfied God's justice for sin, and so has taken off the mortgage and made a new settlement of the inheritance.

Our persons also want a Redeemer; we are sold for sin, and sold under sin; our Lord Jesus has wrought out a redemption for us, and proclaims redemption for us, and proclaims redemption to us, and so he is truly the Redeemer.

(2.) He is a living Redeemer. As we are made by a living God, so we are saved by a living Redeemer, who is both almighty and eternal, and is therefore able to save to the uttermost. *Of him it is witnessed that he liveth*, [Heb. vii. 8](#); [Rev. i. 18](#). We are dying, but he liveth, and hath assured us that *because he lives we shall live also*, [John xiv. 19](#).

(3.) There are those that through grace have an interest in this Redeemer, and can, upon good grounds, call him theirs. When Job had lost all his wealth and all his friends, yet he was not separated from Christ, nor cut off from his relation to him: "Still he is my Redeemer." That

next kinsman adhered to him when all his other kindred forsook him, and he had the comfort of it.

(4.) Our interest in the Redeemer is a thing that may be known; and, where it is known, it may be triumphed in, as sufficient to balance all our griefs: *I know* (observe with what an air of assurance he speaks it, as one confident of this very thing), *I know that my Redeemer lives*. His friends have often charged him with ignorance or vain knowledge; but he knows enough, and knows to good purpose, who knows Christ to be his Redeemer.

(5.) There will be a latter day, a last day, a day when *time shall be no more*, [Rev. x. 6](#). That is a day we are concerned to think of every day.

(6.) Our Redeemer will at that day stand upon the earth, or over the earth, to summon the dead out of their graves, and determine them to an unchangeable state; for to him all judgment is committed. He shall stand, at the last, on the dust to which this earth will be reduced by the conflagration.

2. He believes the happiness of the redeemed, and his own title to that happiness, that, at Christ's second coming, believers shall be raised up in glory and so made perfectly blessed in the vision and fruition of God; and this he believes with application to himself.

(1.) He counts upon the corrupting of his body in the grave, and speaks of it with a holy carelessness and unconcernedness: *Though, after my skin* (which is already wasted and gone, none of it remaining but *the skin of my teeth*, [v. 20](#)) *they destroy* (those that are appointed to destroy it, the grave and the worms in it of which he had spoken, [ch. xvii. 14](#)) *this body*. The word *body* is added: "Though they destroy this, this skeleton, this shadow ([ch. xvii. 7](#)), this that I lay my hand upon," or (pointing perhaps to his weak and withered limbs) "this that you see, call it what you will; I expect that shortly it will be a feast for the worms." Christ's body saw not corruption, but ours must. And Job mentions this, that the glory of the resurrection he believed and hoped for might shine the more brightly.

Note, It is good for us often to think, not only of the approaching death of our bodies, but of their destruction and dissolution in the grave; yet let not that discourage our hope of their resurrection, for the same power that made man's body at first, out of common dust, can raise it out of its own dust. This body which we now take such care about, and make such provision for, will in a little time be destroyed. Even *my reins* (says Job) *shall be consumed within me* ([v. 27](#)); the innermost part of the body, which perhaps putrefies first.

(2.) He comforts himself with the hopes of happiness on the other side death and the grave: *After I shall awake* (so the margin reads it), *though this body be destroyed, yet out of my flesh shall I see God*.

[1.] Soul and body shall come together again. That body which must be destroyed in the grave shall be raised again, a glorious body: *Yet in my flesh I shall see God*. Job speaks of seeing him with eyes of flesh, *in my flesh, with my eyes*; the same body that died shall rise again, a true body, but a glorified body, a *spiritual body*, [1 Cor. xv. 44](#). Let us *therefore* glorify God with our bodies because there is such a glory designed for them.

[2.] Job and God shall come together again: *In my flesh shall I see God*, that is, the glorified Redeemer, who is God. *I shall see God in my flesh* (so some read it), the Son of God clothed with a body which will be visible even to eyes of flesh. Though the body, in the grave, seem despicable and miserable, yet it shall be dignified and made happy in the vision of God.

Job now complained that he could not get a sight of God ([ch. xxiii. 8, 9](#)), but hoped to see him shortly, never more to lose the sight of him, and that sight of him will be the more welcome after the present darkness and distance.

Note, It is the blessedness of the blessed that they shall see God, shall see him as he is, see him face to face, and no longer through a glass darkly. See with what pleasure holy Job enlarges upon this ([v. 27](#)): "*Whom I shall see for myself*," that is, "see and enjoy, see to my own unspeakable comfort and satisfaction. I shall see him as mine, as mine with an appropriating sight," [Rev. xxi. 3](#). *God himself shall be with them and be their God*; they shall be like him, for they shall see him as he is, that is seeing for themselves, [1 John iii. 2](#).

My eyes shall behold him, and not another. First, "He, and not another for him, shall be seen, not a type or figure of him, but he himself."

Secondly, "I, and not another for me, shall see him. Though my flesh and body be consumed, yet I shall not need a proxy; I shall see him with my own eyes." This was what Job hoped for, and what he earnestly desired, which, some think, is the meaning of the last clause: *My reins are spent in my bosom*, that is, "all my desires are summed up and concluded in this; this will crown and complete them all; let me have this, and I shall have nothing more to desire; it is enough; it is all."

Chapter XIX

Job complains of the wicked usage of his friends, ver. 1 - 7. Of the shyness and strangeness of his relations and intimates, ver. 8 - 19. Pleads for pity, ver. 20 - 22. Testifies his firm belief of the resurrection, ver. 23 - 27.

3	Ten - Many times. A certain number for an uncertain. Strange - That you carry yourselves like strangers to me, and condemn me as if you had never known my integrity.
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4	Erred - If I have sinned, I myself suffer for my sins, and therefore deserve your pity rather than reproaches.
7	Cry - Unto God. Wrong - That I am oppressed by my friends.
9	Glory - Of my estate, children, authority, and all my comforts. Crown - All my power, and laid my honour in the dust.
10	Every side - In all respects, my person, and family, and estate. Gone - I am a lost and dead man. Hope - All my hopes of the present life, but not of the life to come. Tree - Which being once plucked up by the roots, never grows again. Hope in this life is a perishing thing. But the hope of good men, when it is cut off from this world, is but removed like a tree, transplanted from this nursery to the garden of God.
12	Troops - My afflictions, which are God's soldiers marching under his conduct. Raise - Cast up a trench round about me.
13	Estranged - As we must eye the hand of God, in all the injuries we receive from our enemies, so likewise in all the slights and unkindnesses we receive from our friends.
15	Maids - Who by reason of their sex, commonly have more compassionate hearts than men.
18	Arose - From my seat, to shew my respect to them, though they were my inferiors.
19	Inward - My intimates and confidants, to whom I imparted all my thoughts and counsels.
20	Skin - Immediately, the fat and flesh next to the skin being consumed. As - As closely as it doth to these remainders of flesh which are left in my inward parts.
21	Touched me - My spirit is touched with a sense of his wrath, a calamity of all others the most grievous.
22	As God - As if you had the same infinite knowledge which God hath, whereby you can search my heart and know my hypocrisy, and the same sovereign authority to say and do what you please with me. Not satisfied - Are like wolves or lions that are not contented with devouring the flesh of their prey, but also break their bones.
23	My words - The words which I am now about to speak. And that which Job wished for, God granted him. His words are written in God's book; so that wherever that book is read, there shall this glorious confession be declared, for a memorial of him.
24	Lead - Anciently they used to grave the letters in a stone with an iron tool, and then to fill up the cuts with lead, that the words might be more plainly seen.
25	For - This is the reason of his confidence in the goodness of his cause, and his willingness to have the matter depending between him and his friends, published and submitted to

	<p>any trial, because he had a living and powerful Redeemer to plead his cause, and to give sentence for him. My Redeemer - In whom I have a particular interest. The word Goel, here used; properly agrees to Jesus Christ: for this word is primarily used of the next kinsman, whose office it was to redeem by a price paid, the sold or mortgaged estate of his deceased kinsman; to revenge his death, and to maintain his name and honour, by raising up seed to him. All which more fitly agrees to Christ, who is our nearest kinsman and brother, as having taken our nature upon him; who hath redeemed that everlasting inheritance which our first parents had utterly lost, by the price of his own blood; and hath revenged the death of mankind upon the great contriver of it, the devil, by destroying him and his kingdom; and hath taken a course to preserve our name, and honour, and persons, to eternity. And it is well observed, that after these expressions, we meet not with such impatient or despairing passages, as we had before; which shews that they had inspired him with new life and comfort. Latter day - At the day of the general resurrection and judgment, which, as those holy patriarchs well knew and firmly believed, was to be at the end of the world. The earth - The place upon which Christ shall appear and stand at the last day. Heb. upon the dust; in which his saints and members lie or sleep, whom he will raise out of it. And therefore he is fitly said to stand upon the dust, or the grave, or death; because then he will put that among other enemies under his feet.</p>
26	<p>Though - Though my skin is now in a great measure consumed, and the rest of it, together with this body, shall be devoured by the worms, which may seem to make my case desperate. Flesh - Or with bodily eyes; my flesh or body being raised from the grave, and re - united to my soul. God - The same whom he called his Redeemer, ver.25, who having taken flesh, and appearing in his flesh or body with and for Job upon the earth, might well be seen with his bodily eyes. Nor is this understood of a simple seeing of him; but of that glorious and beatifying vision of God, which is promised to all God's people.</p>
27	<p>See - No wonder he repeats it again, because the meditation of it was most sweet to him. For - For my own benefit and comfort. Another - For me or in my stead. I shall not see God by another's eyes, but by my own, and by these self - same eyes, in this same body which now I have. Though - This I do confidently expect, tho' the grave and the worms will consume my whole body.</p>

CHAPTER XIX

Job complains of the [cruelty](#) of his [friends](#), 1-5.

Pathetically laments his sufferings, 6-12.

Complains of his being forsaken by all his domestics, [friends](#), relatives, and even his [wife](#), 13-19.

Details his sufferings in an affecting manner, calls upon his [friends](#) to pity him, and earnestly wishes that his [speeches](#) may be [recorded](#), 20-24.

Expresses his [hope](#) in a future resurrection, 25-27.

NOTES ON CHAP. XIX

Verse 2. Not one of them seems to have been touched with a feeling of tenderness towards him, nor does a [kind](#) expression drop at any time from their [lips](#)!

Verse 3. These ten times] The exact arithmetical number is not to be regarded; ten times being put for many times

When I was in affluence and prosperity, ye were my intimates, and appeared to [rejoice](#) in my [happiness](#); but now ye scarcely know me, or ye profess to consider me a [wicked](#) man because I am in [adversity](#). Of this you had no suspicion when I was in prosperity!

Verse 4. Suppose indeed that I have been mistaken in any thing, that in the simplicity of my [heart](#) I have gone [astray](#), and that this matter remains with myself, (for most certainly there is no [public](#) stain on my [life](#),) you must grant that this error, whatsoever it is, has hurt no person except myself. Why then do ye treat me as a person whose [life](#) has been a general [blot](#), and whose example must be a [public curse](#)?

Verse 6. The matter is between God and me, and he has not commissioned you to add reproaches to his chastisements.

And hath compassed me with his net.] There may be an allusion here to the different modes of hunting

"Know, therefore, that [God](#) hath encompassed me with his net, and [overthrown](#) me;" the allusion may be to an ancient mode of combat practiced among the ancient Persians, ancient Goths, and among the [Romans](#).

Verse 7. I complain of [violence](#) and of [injustice](#); but no one comes to my help.

Verse 8. This may allude to the mode of hunting the elephant, described at the conclusion of the preceding chapter; or to the operations of an invading [army](#).

Verse 9. I am reduced to such circumstances, that I have lost all my honour and respect.

Verse 10. There is no more [hope](#) of my [restoration](#) to affluence, [authority](#), and respect, than there is that a [tree](#) shall grow and flourish, whose roots are extracted from the [earth](#). I am pulled up by the roots, withered, and gone.

Verse 11. From the seventh to the thirteenth verse there seems to be an allusion to a hostile invasion, [battles](#), sieges, &c. 1. A neighbouring [chief](#), without provocation, invades his neighbour's territories, and none of his [friends](#) will come to his help. "I [cry](#) out of wrong, but I am not heard," ver. 7. 2. The foe has [seized](#) on all the passes, and he is hemmed up. "He hath fenced up my way that I cannot pass," ver. 8. 3. He has surprised and carried by [assault](#) the regal city, [seized](#) and [possessed](#) the [treasures](#). "He hath stripped me of my [glory](#), and taken the [crown](#) from my head," ver. 9. 4.

Verse 14. they have all left my [house](#), now there is no more [hope](#) of [gain](#).

Verse 15. They that dwell in mine [house](#) - In this and the following verses the disregard and contempt usually shown to men who have fallen from affluence and [authority](#) into [poverty](#) and dependence, are very forcibly described: formerly revered by all, now esteemed by none.

Verse 19. Those who were my greatest intimates.

Verse 20. My [flesh](#) is entirely wasted away, and nothing but [skin](#) and [bone](#) left.

I have had the most narrow [escape](#). I had as narrow an [escape](#) from [death](#), as the thickness of the enamel on the teeth. I was within a [hair](#)'s breadth of [destruction](#)

Verse 21. The iteration here strongly indicates the [depth](#) of his [distress](#), and that his spirit was worn down with the length and severity of his suffering.

Verse 22. Are not the [afflictions](#) which [God](#) sends enough? Do ye not see that I have as much as I can bear?

Verse 23. Job introduces the important subject which follows in a manner unusually solemn; and he certainly considers the words which he was about to utter of great moment, and therefore wishes them to be [recorded](#) in every possible way. All the modes of writing then in use he appears to refer to.

Verse 25. For I know that my Redeemer liveth] Job was now under the especial [inspiration](#) of the [Holy Spirit](#), and spoke prophetically. Now, whether we allow that the passage refers to the general resurrection and the redemption by [Christ](#), or to Job's [restoration](#) to [health](#), [happiness](#), and prosperity, this principle is equally necessary.

1. In those times no man could speak so clearly concerning the general resurrection and the redemption by [Jesus Christ](#) as Job, by one class of interpreters, is supposed here to do, unless especially inspired for this very purpose.
2. Job's [restoration](#) to [health](#) and [happiness](#), which, though it did take place, was so totally improbable to himself all the way through, so wholly unexpected, and, in every sense, [impossible](#), except to the [almighty power](#) of [God](#), that it could not be inferred from any thing that had already taken place, and must be foreshown by direct [inspiration](#).

revelation relative to the general resurrection, &c., is that which most likely the text includes.

the true meaning of the passage would be at once found out. 1.

For the sake of [righteousness](#), [justice](#), and [truth](#), and to vindicate the ways of [God](#) with man, it was necessary that Job's [innocence](#) should be cleared; that the false judgments of his [friends](#) should be corrected; and that, as Job was now reduced to a [state](#) of the lowest [distress](#), it was worthy the [kindness](#) of [God](#) to give him some direct intimation that his sufferings should have a [happy](#) termination. That such an event ought to take place, there can be no [question](#): and that it did take place, is asserted in the book; and that Job's [friends](#) saw it, were reprov'd, corrected, and admitted into his favour of whom they did not speak that which was right, and who had, in consequence, [God's](#) [wrath](#) kindled against them, are also attested facts.

But surely there was no need of so solemn a revelation to inform them of what was shortly to take place, when they lived to see it; nor can it be judged essentially necessary to the support of Job, when the ordinary consolations of [God's](#) Spirit, and the excitement of a good [hope](#) through [grace](#), might have as completely answered the end.

2. On the other [hand](#), to give men, who were the chiefs of their respective [tribes](#), proper notice of a [doctrine](#) of which they appear to have had no adequate conception, and which was so necessary to the [peace](#) of society, the good [government](#) of men, and the control of [unruly](#) and wayward passions,

which the [doctrine](#) of the general resurrection and consequent [judgment](#) is well calculated to produce; and to stay and support the suffering godly under the [afflictions](#) and calamities of [life](#); were objects worthy the highest regards of infinite philanthropy and [justice](#), and of the most pointed and solemn revelation which could be given on such an occasion. In short, they are the grounds on which all revelation is given to the sons of men: and the [prophecy](#) in [question](#), viewed in this [light](#), was, in that [dark](#) age and [country](#), a [light](#) shining in a [dark](#) place; for the [doctrine](#) of the general resurrection and of future [rewards](#) and punishments, existed among the [Arabs](#) from time immemorial, and was a part of the [public](#) creed of the different [tribes](#) when Mohammed endeavoured to establish his own views of that resurrection and of future [rewards](#) and punishments, by the edge of the [sword](#). I have thus endeavoured dispassionately to view this subject; and having instituted the preceding mode of reasoning, without foreseeing where it would tend, being only desirous to find out [truth](#),

I arrive at the conclusion, that the [prophecy](#) in [question](#) was not designed to point out the future prosperity of Job; but rather the future redemption of [mankind](#) by [Jesus Christ](#), and the general resurrection of the human race.

After what has been stated above, a short paraphrase on the words of the text will be all that is necessary to be added. I know, yt[dy yadati, I have a firm and full persuasion, that my Redeemer, ylag goali, my Kinsman, he whose right it was among the ancient Hebrews to [redeem](#) the forfeited heritages belonging to the [family](#), to vindicate its honour, and to [avenge](#) the [death](#) of any of his relatives by slaying the murderer; ([Lev. xxv. 25](#); [Num. xxxv. 12](#); [Ruth iii. 13](#);)

[Christ](#) has truly the right of redemption, being of the same [kindred](#), who was [born](#) of [woman](#), [flesh](#) of [flesh](#) and [bone](#) of our [bone](#), is the living One, who has the keys of [hell](#) and [death](#): the Creator and [Lord](#) of the spirits of all [flesh](#), and the principle and support of all [life](#).

And that he shall stand at the latter day upon the [earth](#). The latter day, the latter day, or time, when [God](#) comes to [judgment](#); or finally, or at last, or in the last time, or latter days, as the [Gospel](#) is termed, he shall be manifested in the [flesh](#).

He shall stand, shall arise, or stand up, i.e., to give sentence in [judgment](#): or he himself shall arise from the [dust](#), as the passage has been understood by some to refer to the resurrection of [Christ](#) from the dead. Upon the [earth](#), over the dead, or those who are reduced to [dust](#).

This is the meaning of rp[aphar in [Psa. xxx. i10](#): What [profit](#) is there in my [blood](#) when I go down to the [pit](#)? Shall the DUST (i.e., the dead) [praise](#) thee? He shall arise over the [dust](#)-over them who [sleep](#) in the [dust](#), whom he shall also raise up.

Verse 26. My [skin](#), which is now almost all that remains of my former self, THIS [wretched](#) composition of misery and [corruption](#).

Yet in my [flesh](#) shall I see [God](#)] Either, I shall arise from the dead, have a [renewed](#) body and see him with [eyes](#) of [flesh](#) and [blood](#), though what I have now shall shortly moulder into [dust](#), or, I shall see him in the [flesh](#); my Kinsman, who shall partake of my [flesh](#) and [blood](#), in order that he may [ransom](#) the lost inheritance.

Verse 27. Whom I shall see for myself] Have a personal interest in the resurrection, as I shall have in the Redeemer.

And mine [eyes](#) shall behold] That very person who shall be the resurrection, as he is the [life](#).

And not another] rz alw velo zar, and not a [stranger](#), one who has no relation to human [nature](#); but ylag goali, my redeeming Kinsman.

Though I am now apparently on the brink of [death](#), the thread of [life](#) being spun out to extreme tenuity.

26. And after that mine [adversaries](#) have mangled me thus, Even in my [flesh](#) shall I see [God](#).

27. Whom I shall see on my side; And mine [eyes](#) shall behold, but not estranged from me: All this have I made up in mine [bosom](#).

"Now God is not God of the dead, but of the living; for all are alive to God" (Luke 20:381).

How do we live with dying? What hope does our Christian faith offer for the real anguish of death? Most of us resent the thinned-out version of Christian hope, "He/she is happy in heaven." That can't make up for the injustice of death by evildoers. It can't make up for sudden loss, or for agonizing months of pain. And thin consolations may even eat away at the

foundation of our faith. The rituals, prayers and words meant to console and renew faith and hope can weaken it.

God's faithfulness reaches beyond the experience of death. In each case, the speaker is on the point of dying: Job suffers from afflictions he cannot understand, Paul is in prison for preaching the gospel, Jesus is in Jerusalem just before his passion. Just as the experience of dying is both universal and private, so each of these examples combines the universal paradox of faith in God's living power with the speaker's particular situation.

To whom is each speaking? Job's audience is well-intentioned friends who hope to console him by showing him that God is "right" to let him be afflicted. The trouble is that they can only imagine solutions which make God "right" at the expense of Job's integrity and innocence. Yet Job has another audience, the God known as the *go'el*, the "Redeemer," who brings people out of slavery. What is the word Job thinks should be graven in stone? That he will see his integrity vindicated -- but only after he is dead!

None of these passages denies the painful, disorienting consequences of death. However, they challenge the human responses which block our perception of God's redemptive power. We cannot deprive the suffering of their integrity by finding a hidden guilt that accounts for their plight. We cannot corrupt the memory of those faithful servants of God like Paul whose suffering is part of a witness to the gospel. We cannot allow laws, social arrangements and psychological adaptations designed for this age to corrupt our vision of the one who is "not God of the dead, but of the living."

Belief In The Resurrection Gives Us Hope While Suffering" (91)

Job is the classic example of suffering because of the enmity of Satan. God permitted the hedge of protection to be lifted from Job, and Satan attacked him. The devil wastes no time in performing his wicked deeds. He uses human instruments to carry out his plans. The Sabians took Job's animals and killed his servants. The

Chaldeans devastated his property. At this point, Satan began to use natural forces to complete the destruction. A fire broke out and a great wind collapsed the houses, killing Job's sons and daughters. Satan also caused painful, running sores to break out all over Job's body, from the top of his head to the bottom of his feet.

In this most difficult of painful circumstances, Job remained faithful and Satan was soundly defeated. McCandlish Phillips writes in his classic book, *The Spirit World*: "Yet Job did not sin with his lips. The end of it was complete vindication for God, complete vindication for Job, and complete defeat for Satan. Satan understood now that there was a man upon earth who loved God solely for Himself.

The ultimate vindication expressed by Job was his belief in the future resurrection. Setting his thinking on the resurrection position is the highlight of this book. Job shouted with assurance: "I know that my Redeemer lives, and that in the end he will stand upon the earth" (Job 19:25).

As it helped Job, it helps us today. But even more so because the resurrection of Jesus has been accomplished. Christ was delivered over to death for our sins and was raised to life for our justification. The resurrection was God's seal of approval on Christ's death.

Enjoy your risen-life position of victory!

Resurrection - A Reality

What is the truth that God would have us know regarding the resurrection from the dead? Is the resurrection foretold in the Jewish Holy Scriptures, the Old Testament? Is there assurance today for real peace in the world? Is there any hope for personal peace for ones self now and for eternity? We share with you the truth of the resurrection and the peace that it brings to us in the day in which we live. What a great day it is to remember the resurrection from the grave of the Messiah of Israel, Yeshua Ha Mashiach, Jesus the Messiah.

We consider this great event in history from the Jewish Holy Scriptures, the Old Testament, as well as from the New Covenant, or New Testament, bringing to our hearts Israel's understanding of the resurrection of the body after physical death. In the Hebrew prayer book, the Siddur, on pages ninety and ninety-one, we have the 13 principles of faith for Judaism. These are the spiritual truths and life that Jewish people should follow today according to Jewish teaching and practice. The 12th and 13th principles of faith for Israel found in the Jewish prayer book read:

"I believe with perfect faith in the coming of the Messiah, and though He tarry, I will wait daily for His coming.

I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be His Name, and exalted be the remembrance of Him for ever and ever. For Thy salvation I hope, O Lord, for Thy salvation, O Lord, for Thy salvation, I hope."

We have here in the Jewish prayer book, the truth that Israel is to believe in the coming of the Messiah and the resurrection of the dead at a future time when it pleases God.

The Jewish Holy Scriptures teach that there will be a resurrection from the grave. In the Old Testament book of Job we read what God inspired him to write about life after death. We read in Job, chapter 19, beginning with verse 25: "For I know (that) my redeemer liveth, and (that) he shall stand at the later (day) upon the earth: And (though) after my skin (worms) destroy this (body), yet in my flesh shall I see God:" These Bible verses of Holy Scripture are positive. Nothing hope so about it. Not, I think or I feel, or maybe, but I know! Job said in the Jewish Holy Scripture, "I know that my Redeemer liveth". Today, every true Bible believer can say with Job, I know my Redeemer liveth. I know God is real, and Messiah Jesus is alive! In the Old Testament, Job knew that the One who redeemed him from his sins was alive. He also said that his Redeemer from sin will stand at the later day upon the earth. Comparing this with other Holy Scriptures, we know that the Messiah would come the first time to earth to die for the sins of the world. He would be buried and then He would be raised from the grave and the dead, ascend to Heaven, and there remain at the right hand of God the Father, until God, at a future time, would send Him again to earth the second time to bring peace to the entire world. In Job, chapter 19 we read again: "And (though) after my skin (worms) destroy this (body) [now this is certainly death and the deterioration of the body in the grave, and yet Job knew according to the Word of Almighty God that he would see God again in his body, after his physical body had been placed in the grave] yet in my flesh shall I see God: Whom I shall see for myself, ... and not another;" In his resurrected new body, Job would see God! In verse 27 this truth is very clear. What peace, what joy, what assurance there is for the Bible-believer that we have a secure future in Heaven! Job knew that after death and decay in the grave, his body would be resurrected and he, as a Bible believer, would see God in Heaven and dwell there for all eternity.

Resurrection is a reality! For the one who trusts in Messiah Jesus' death and resurrection for our sins, there is resurrection to life, it is real. But, for the one who rejects God's plan of forgiveness of sin, the Bible says there will be a resurrection to condemnation, judgment for unforgiven sins, and eternal suffering in hell. In which resurrection will you have a part? As Bible-believers, we thank God that we look forward to the resurrection to new life in the peace, joy and wonders of Heaven. In Heaven, we will be in the presence of God and Messiah Jesus who loves us and has provided such a great future for us and for all those who trust Him.

What about the resurrection of Messiah Jesus? We have a Bible basis for faith in Messiah Jesus' resurrection from the grave. We read in the Jewish Holy Scriptures in Psalm 110 and verse 1: "The LORD [Jehovah] said unto my Lord, Sit thou at my right hand until I make thy enemies thy footstool". This verse of Holy Scripture was written by King David of Israel. King David was the greatest in position of authority in the land of Israel at that time. There was no one above David as far as human rule was concerned. Yet, David speaks of two Lords who are above him. The first is Jehovah God of Israel. The second is another Lord who is David's master. This is none other than the Messiah of Israel to whom God said, "Sit thou at my right hand". God called Messiah up to sit at His right hand in Heaven. There is another Scripture in Psalm 16 and verse 10. We read: "For thou wilt not leave my soul in hell [or hades]; neither wilt thou suffer Thy Holy One [who is Messiah Jesus] to see corruption [that is the grave]." King David of Israel's body was placed in the grave, but it will be raised in the resurrection. However, the Holy One of God, Messiah Jesus, would die, but He would not see corruption of His body, for it would be raised from the grave before it would see deterioration in the grave. Messiah Jesus' body would be raised from the grave after He had died for us to provide His blood of atonement for our sins.