

Job Knows His Redeemer Lives.

²⁵ **I know that my Redeemer lives, and that in the end he will stand upon the earth.** ²⁶ **And after my skin has been destroyed, yet in my flesh I will see God;** ²⁷ **I myself will see him with my own eyes--I, and not another. How my heart yearns within me!** Job 19:25-27 (NIV)

Job is certainly referring to *his* Redeemer (heb goel = meaning to deliver or redeem). The Message has it wrong using God instead of Redeemer. He certainly is referring to God but goel should be translated Redeemer as we are accustomed to seeing in this text. Other notable passages where this same word is used are found in the following passages: [Exod 6:6](#); [Ruth 2:20](#); [3:9, 12, 13](#); [4:1, 3, 4, 6, 8, 14](#); [Psalm 19:14](#); [69:18](#); [72:14](#) and many other passages. Job's Redeemer lives, as opposed to the dead god of his friends that they have invented in their own minds. Who is this Redeemer? Probably there is an immediate application to Job's horrible condition. His friends have been of no help. His family being impotent in helping has abandoned him. Only his Redeemer (make that his God) remains and he has expressed complete faith in Him to deliver him from his present condition.

Some Bible students are reluctant to rush to the classic interpretation and make a direct connection to Jesus Christ. But certainly Moses had Jehovah in mind as the Holy Spirit guided his pen in this text.¹ It was to be Jehovah who was to deliver the Hebrews from the oppressive hand of Pharaoh. Zacharias, the father of John the Baptizer applied Jehovah's role as Redeemer to Jesus Christ (read

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[Luke 1:67-79](#)). The fact is that goel (the Hebrew word for redeemer) and its derivatives have occurred well over 100 times in the Old Testament. Over 80 times the LXX translated goel into *lutroo* which gives us a transition into our word found in the New Testament.

And so the Grand Theme of Redemption has been applied to a Person, both in the Old Testament and the New. This makes the connection of the Scarlet Thread from the beginning to the end of time as we will see as we finish this series. But I digress.

First a preview. Let's look at the passage: ²⁵ **I know that my Redeemer lives, and that in the end he will stand upon the earth."** This Redeemer is an eternal One who will stand (a figure of action – of command). We have made many references in a previous passage to the application of this word, Redeemer. It is important to note that there is a two-fold shading to this word goel (pronounced gaw-all). The primary root of this word is to do the duty of a kinsman – to redeem a blood relative from difficulty or danger. According to the meaning of this word if a debtor is unable to alleviate his debt

¹ I believe that Moses wrote the book of Job.

it is the responsibility of the next of kin to redeem the surety, whether an object, property or individual.² But it doesn't have to be a material need. In the case of the Hebrews it was slavery to Pharaoh. In the case of Ruth it was entrapment in the perilous state of a woman being unmarried and having no home – she was literally a street person in today's setting. Gomer was literally on the slave market to be sold as a slave into servitude to perhaps a very cruel master.³ The Grand Theme of Redemption encompasses all of humanity. The cruel slave master is our Sin Nature. True the sinner lives in and under the domain of the prince of the power of the air. But the master lives within each of us. We need to be redeemed from that life of sin and delivered into the kingdom of our dear Lord.

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Each narrative on someone or a people being redeemed serves to further illustrate this wonderful act of God, who acts on man's need to be purchased from Sin. I think Job's tremendous statement of faith here is the cry of faith of every man who comes to the LORD in faith resting on His mercy to deliver him from his terrible state. In the following lessons we will see another example of this resting of faith in the Kinsman Redeemer particularly in the case of Ruth. In the case of all sinners it is the condition of being in the Slave Market of Sin. Let us see how the Apostles make this application. First, we have Paul:

¹⁵ **What then? shall we sin, because we are not under the law, but under grace? God forbid.** ¹⁶ **Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?** ¹⁷ **But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.** ¹⁸ **Being then made free from sin, ye became the servants of righteousness.** Romans 6:15-18 (KJV).

Paul uses the common example of the slave market. Slavery was a fact of life in biblical times. Whatever the reason was men, women and children were bought and sold into slavery much as cattle were. These poor folks had no rights – they were at the mercy and whim of their owners and although the Bible does not come right out and condemn slavery per se, the terrible condition is obvious. And the application to the problem is apt. We did not choose to be in slavery to Sin but we are. We have no power to help ourselves in this status but God does. The wonderful fact is that the Son of God was willing to become identified with mankind and took upon himself the form of

² Loosely lifted from The Complete Biblical Library, Hebrew English dictionary page 19.

³ Read [Hosea 3](#).

flesh so that he could redeem us from our sins. This action of redemption is amplified by Paul in Romans 6.

Now let us take a look at Peter's application:

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 1 Peter 1:18 (KJV).

Peter brings into the picture another facet of redemption – the price. We cannot, as sinners, come up with the bankroll for redeeming ourselves from sin. Interesting though was the Roman system of slaves becoming freedmen. The Roman system with all its faults did have a way for slaves to be freed from after serving their masters faithfully. For an interesting article on this refer to

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<http://www.historyforkids.org/learn/romans/people/freedmen.htm>

The Israelites also were commanded to free Hebrew slaves after seven years. In fact, they were told to be generous to the freed slaves and to bankroll them so that they might start a new life as freedmen (and freedwomen).⁴ The main, the illustration of slavery does serve to illustrate man's entrapment to sin but this Israelite practice serves to point out a problem with man's enslavement to Sin. **There is no provision in the economy of sin for that kind of transaction.** The fact is that we cannot buy ourselves from the slave market of sin. This is the big picture of Redemption. We all are born into the slave market of Sin. We could not purchase (redeem) ourselves from that condition. And only a Kinsman could do so. The wonderful conclusion of the matter is that Jesus Christ became our brother so that he could purchase our freedom.⁵ The main point we can take away from this seven year freeing of slaves is that the Israelites were to be gracious and merciful just as Jehovah is.

The Redeemed Have the Hope of Resurrection.

I think this statement of faith by Job certainly reaches beyond the thought of God bailing him out of his unfortunate circumstances. It is true that Job was restored after his current difficulties but this hope reaches way beyond that. So let's look at how this statement might apply not only to Job but to us.

Let's take another look at our passage in Job: ²⁵ **I know that my Redeemer lives, and that in the end he will stand upon the earth."** Now turn to Revelation

⁶ **And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been**

⁴ Read [Deuteronomy 15](#) – an interesting illustration of God generosity if I might say.

⁵ On Kinsman – see [Heb 2:14-18](#).

slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. ⁷ And he came and took the book out of the right hand of him that sat upon the throne. ⁸ And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. ⁹ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; ¹⁰ And hast made us unto our God kings and priests: and we shall reign on the earth. Revelation 5:6-10 (KJV).

This passage and comments related to it can be found on my other Bible study web site at:

<http://www.w1vtp.com/victory.htm>

There Is Hope Beyond the Grave.

“...²⁶ And though after my skin worms destroy this body, yet in my flesh shall I see God: ²⁷ Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” Job 19:26-27 (KJV).

This is the worse case for all sinners – death and yet as Job looks at his ravaged body, certainly not sure that he will survive his failing health, he states confidently that he will see his Redeemer. This is the hope of all believers and certainly this passage is not to be merely applied to Job's specific situation – it is the hope of all believers. Paul states most clearly that the resurrection is the fact that validates redemption:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 1 Corinthians 15:3 (KJV).

This is the price our Lord paid for our sins. He identified himself with humanity – for the sole purpose of becoming our Kinsman Redeemer and thus was able to purchase us from slavery to a personal relationship with him. The resurrection of Christ and of the believer validates the whole experience of redemption.

¹³ **But if there be no resurrection of the dead, then is Christ not risen:**

¹⁴ **And if Christ be not risen, then is our preaching vain, and your faith is also vain. 1 Corinthians 15:13-14 (KJV).**

This fact is the linchpin of redemption. We are not dealing with epiphanies or with a philosophical point of view but with fact. We can be as sure of our resurrection as we can of the law of gravity – much more so because redemption is more of a constant that

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gravity ever could possibly be. This is the hope of Christianity – the hope that after we die, we will be with Him forever. This is why the preaching of the gospel is so relevant. We can talk about science and the universe all we want but at the end of life the only thing that matters is where we will spend eternity. In the hope of resurrection in Christ we have the ultimate relevant point in our lives.

But let's read on:

²⁰ But now is Christ risen from the dead, and become the firstfruits of them that slept. ²¹ For since by man came death, by man came also the resurrection of the dead. ²² For as in Adam all die, even so in Christ shall all be made alive. ²³ But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 1 Corinthians 15:20-23 (KJV).

Resurrection in Christ makes Redemption the most relevant point in history. Let me repeat the point that I made from the beginning – the only history that matters is Redemptive History. In Christ we know, along with Job, that we will live forever. Finally let us finish out this grand thought of death versus the resurrection of Christ:

²⁴ Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. ²⁵ For he must reign, till he hath put all enemies under his feet. ²⁶ The last enemy that shall be destroyed is death. 1 Corinthians 15:24-26 (KJV).

Oh, this is a glorious outcome of the Scarlet Thread! Death is defeated – Christ is Victor over death and we will live with Him forever. This is the conclusion of the matter of our redemption. We have traced the whole matter of redemption from beginning to End where we rejoice that Jesus Christ our Redeemer will stand in the last day and we will be among the countless righteous – along with Job – in celebration of this wonderful journey of Redemption.