

I Know My Redeemer Liveth

By Henry Mahan

Bible Text: Job 19:23-28

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I want to bring you a Bible study today from the book of Job. If you will take your Bibles and open them to Job chapter 19, chapter 19. I am going to begin reading with verse 23 in just a few moments, Job 19 verse 23 to 28. But first of all, let me tell you a few things about Job.

Job is said by most Bible students to be the oldest book in the Bible, that he lived before Abraham. But like Abraham Job believed God. Job was a believer. In fact, the Lord himself called Job “my servant.” “Have you considered my servant Job?”

And then Job was not only a believer, but Job was a man of integrity. Job was a godly man. Again, the Lord said about Job, “There is none like him on the earth, a man who fears God and avoids evil. That’s Job.” The Lord said that about him.

And then ,thirdly, Job was a man who spoke the truth about God. At the end of the book of Job when our Lord rebuked his three friends he said, “You haven’t spoken the truth about me. But he said, “Job, my servant Job, hath spoken of me the things that are right.” Oh, how I would love for that to be the testimony of God concerning this preacher. He has spoken of me the things that are right.

But let’s go on. Even in the New Testament Job is talked about, written about. The apostle James calls attention to this faith and his patience and exhorts us to have the patience of Job. But another thing about this man. He was a man of great trials. I mean great trials and great suffering.

I hear people say, “Well, if you are a believer you won’t have suffering, you won’t have sickness, you won’t have pain, you won’t...” That’s not true. Job was a believer. God said, “He is my servant.” Job told the truth about God. “He tells the truth about me. Job,” God says, “an upright man who fears God.

But the Lord permitted Job to be subjected to some of the most difficult trials and troubles that a person could possibly bear, that’s right. He was a man of great wealth. It says in Job 1:3, “This man was the greatest of all the men in the east.” And in a matter of days he was broke, sitting in poverty without a thing.

Job was a family man. He had 10 children, seven sons and three daughters, the most beautiful daughters the Scriptures say. And all of them, all 10 of them killed in a storm, wiped out in a moment. This believer lost all 10 of his children in a moment.

Job was a man of great strength and health. And now he is broken, frail, covered with boils, sitting in sackcloth and ashes and scraping himself with a potsherd, hardly recognizable. When his friends came to see him they wept and rent their garments because they didn't even recognize him. But Job bore these trials in great faith.

I want you to listen. I am going to read you four statements that Job made, four powerful statements right in the midst of these severe harsh trials that God permitted to come upon him.

Now here is what he said in Job 1:21. "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord. He gave me those children. He took them away. He gave me my health. He took it away. He gave me my wealth. He took it away. Blessed be the name of the Lord. I came into this world naked and I will leave this world that way."

In all this Job, Job 1:22, "In all of this, all of these heartaches and sorrow and heartbreak, Job never blamed God." He never God with foolishness, never did.

In Job two verse 10 his wife told him. She said, "Why don't you curse God and die?" That's right. That's what his wife said to him. "Just curse God and die."

He said, "What? Shall we receive good from the hand of God and shall we not also receive evil or trials also?"

Then he said this. He replied this way. "Though he slay me, I will trust him." That's faith. That's the confidence of a believer. "Though he slay me I will trust him."

Now how can this be? How can a person believe God when there is so little outward evidence that God even cares about him? This man Job, now I'll tell you. He has lost everything. He is sitting there on the ash heap scraping his boils. And his friends are sitting there who have come to comfort him and they sat there for several days and never said a word. They just...his grief was so great.

How could a man still believe God when there is so little outward evidence that God is near? How could a man rejoice? How can he say, "Blessed be the name of the Lord and worship?" How can he worship and bless God when his heart is so broken and so sad? How can a man have peace and hope when all of his earthly foundations crumble? How can a man pray and worship and call on God when it seems like his prayers are not being heard?

Well, the answer is found in that text that I have told you to turn to, Job 19:25. Listen. Here is the whole foundation. Here is this man's faith. In spite of all that is happening to

him, he says, "I know that my Redeemer liveth and the shall stand at the latter day upon this earth and though after my skin worms destroy my body yet in my flesh I will see God."

Now that, my friends, is our confession of faith. Whatever transpires, whatever takes place, whatever comes our way, that is our confidence, That is our confession of faith. I know whatever happens, I know this. My Redeemer...

"I know," Paul said, "Whom I have believed and I am persuaded he is able to keep that which I have committed to him."

I know my Redeemer liveth. Our faith....that is our faith in summary. That is our hope of redemption. That is our hope of eternal glory.

Look back at verse 23. Job says, "Write this. Now you write this. What I am about to say you write it. Oh, that my words were written in a book."

Well, they were, Job. Here they are. I am reading them here in 2001. I am reading about the oldest man in the book, one of the oldest. "Oh, that my words were written in a book. Print these words for everybody to read. I know my Redeemer liveth."

And, again, in verse 24 he said, "Oh, that my words could be engraved on a rock with a lead pen in the rock forever."

You know, there is some writer said...Job says, "Write this on my tombstone in the rock, engrave it. I know Redeemer liveth. I know."

What is the word Redeemer? What does redeemer? Well, I tell you. It is the kinsman redeemer. Now listen to me. I will teach you something here if you will listen. It is the kinsman redeemer. Under the Old Testament law when a man fell on hard times, hard times, when a man has lost everything, lost his land, lost his herd, lost his flock, lost his house, lost his money, lost his living, everything, he is destitute, nothing. If he had a near kinsman...now this was the Jewish law. If he had a near kinsmen who was kin to him and was very wealthy and loved him and was willing to assume his debts, then this near kinsman could redeem him, pay his debts and restore to him everything he lost. And that is the kinsman redeemer. That is the whole story of the book of Ruth.

You have read the book of Ruth. You remember how the man called Elimelech. His wife was Naomi. Her name was pleasant, Naomi. Elimelech and Naomi. They were wealthy people. They lived in Bethlehem, oh, way back yonder. And there was a famine. So Elimelech sold out, sold everything he had. Packed up. He and his wife Naomi and two boys left Bethlehem, left Judah, left Israel and went to a pagan country called Moab, a wretched, pagan country.

And Elimelech lived a few years and died. And his two sons married pagan girls, Ruth and Orpah. Was that her name? And then they both died. And here was Naomi, a widow

and two widowed daughters in law. And she said, “I am bankrupt, nothing, destitute.” She said, “I’m going back to Bethlehem. You girls go on back to your people. I am going to Bethlehem.”

And Orpah went on back to her people. But Ruth said, “Entreat me not to leave thee. I am going to follow after thee. Where you go, I go. Where you dwell, I dwell. Your people will be my people. Your God, my God. And where you are buried that is where I will be buried.”

So Ruth went with Naomi and they came back to Bethlehem, two women walking. And their friends saw them coming, the people who dwell in Bethlehem saw them coming. And Naomi looked so wretched, ragged. All those years, brokenhearted, this young girl with her. And they said, “Is this Naomi? Is this the woman that left here rich, wealthy with a husband an son?”

She said, “Don’t call me Naomi.” Naomi means pleasant. “Call my Mara,” bitter. “The Lord has dealt bitterly with me.”

Well, they were so poor that Ruth had to go out in the fields and pick up what was left, some hands full of barley, what was left when the reapers went through.

But there was a man there called Boaz. He was kin to Naomi. He was a kinsman. And he saw Ruth and he fell in love with her. He didn’t know who she was. He asked, “Who is this damsel?”

They told him. They said, “That is the girl who came back from Moab with Naomi.”

And he said, “Well, leave her some handfuls on purpose.” And he fell in love with her. He was a near kinsman. He fell in love with her. He was wealthy and he was willing to redeem everything Elimelech lost, everything Naomi lost and marry Ruth. That is a kinsman redeemer.

Now listen to me. Can I make good on that? All right. Jesus Christ is my kinsman redeemer. This is what Job said. “I am bankrupt. I am without anything. I am at the bottom of the pit. But I know, I know my kinsman redeemer, he will restore me. He is going to stand on this earth. And though worms destroy this body, everything I have got is gone. Yet in my flesh I am going to see my God because my kinsman redeemer is going to restore my soul.” That’s right.

Now what about our kinsman? Well, he is our kinsman. Jesus Christ is our kinsman. Yes, sir. He was made flesh and dwelt among us. The Son of God became a man. He is called the second Adam. In the first Adam I died. In the second Adam I am restored. The first man is of the earth, earthy. The second man—I told you this last week—is God from heaven. That’s right. He is a man. He was numbered with the transgressors. He was born of a woman. He is bone of our bone, flesh of our flesh. That’s right. Tempted in all points as we are. He is my kinsman.

All right. That's just the first requirement. Your redeemer has got to be a kinsman. But, secondly, he has got to be wealthy. And I am not talking about material possessions. We are not redeemed with corruptible things such as silver and gold. But we have got to have a righteousness. We have got to have a holiness. That is where we are bankrupt.

This country has got everything they want materially, but we don't have anything spiritually. We are bankrupt. We are sold down the river. We don't have a thing to bring to God. That's right. We don't have any holiness. We don't have any righteousness. We don't have any sanctification. We don't have any true love. We don't have anything like that. But he is rich in those things. He is the Lord our righteousness. He is holiness personified. He is rich in love, rich in holiness, rich in beauty, rich in mercy. These are the things we have lost. We are poor and need, poor and needy.

Well, he is kin to us. He is a man. He has got everything we need. He is wealthy. Bless your heart he is willing. He is willing.

The redeemer must be a relative. He must be willing and he must be wealthy. But he must be willing. And our Lord said, "I lay down my life for my sheep. I love my sheep. I know my sheep. My sheep know me. I lay down my life for my sheep. No man takes it from me. I lay it down willingly. This commandment have I received of my Father."

And David said, "He restored my soul."

Jesus paid it all, all the debt I owe. Sin left a crimson stain. He washed it white as snow.

Listen to what Job is saying and this I know. "I know my Redeemer liveth." What is he saying? His life. Life is in him. "The life was manifested," John said, "And we have seen it. And we bear witness that eternal life which was with the Father was made flesh and manifested to us."

That's right. My Redeemer liveth. But not only that. My Redeemer stand on this earth. He came down to this earth, born of a woman, made flesh and dwelt among us, bone of our bone, flesh of our flesh. But let me show you something. Here I am, flesh and bone, flesh and bones and blood.

Jesus Christ came down here flesh and bones and blood like me. But the difference in me and him, I am weighted down with sin, very heavy, very many, very black between me and God. Your sins have separated you and your God. He came down here with no sin. And he took my sin and your sin. Took them all, took them from us. Our sins were laid on him. He bore our sins in his body on the tree and the wrath of almighty God fell on him, on him for my sins. He who knew no sin was made sin for us that we might be made the righteousness of God. And he went to the tomb and buried him and he arose without sin.

Where are my sins? They are not on me. They were on him. They were on me. They were transferred to him and he bore them and paid for them. And I don't bear them anymore. He put them away. He put away our sin.

He said, "I have cast your sin behind my back. I remember them no more. I have cast them into the depths of the sea." He that is in Christ has no sin. They are put away. They are paid for. By his stripes we are healed. My Redeemer liveth. He is life. He live don this earth as a substitute, as a sin offering, as my Redeemer.

Thirdly, my Redeemer liveth now. He died, but he lives. He says this. "I am he that liveth. I was dead. But, behold, I am alive forevermore. Amen. And I have the keys of the grave and death."

And he ever lives to make intercession. He ever lives. And because he lives we live in him. And he ever lives as our surety of a better covenant. And he is the testator.

Now let me show you something about this covenant, last will and testament. A covenant is a testament. Now here if I were a wealthy man I would make out a last will and testament and I would leave everything I have to my wife and to my children and I would sign that testament.

Now they can't have it until I die. There has got to be the death of the testator, has to die. So our Lord Jesus Christ made a covenant. He made a better covenant with better promises and better sacrifices. It is called the New Testament, the new covenant. And he is the testator. And he died.

All right, now. If I leave something to someone they may receive it and they may not because there are different laws and loopholes and people who will contest the will and nothing down here on this earth is sure. Well, how can we be sure that what Jesus Christ has purchased for us and the inheritance he has left for us and the redemption that he has promised us, that we are going to have it? Because he is not dead. He lives. He is at the right hand of God and he is the Judge. There won't be any loopholes and any self claimers and any challenges. In fact, he said, "Who can lay anything to the charge of Gods' elect? It is God who justified? Who is he that condemneth? It is Christ that died, rose again, ascended to heaven and ever lives to make intercession for us."

He is the guarantor of our inheritance. Now listen. Let's go on with Job. He said, "I know my Redeemer liveth. I know he lives and he will stand on this earth." But he says something about himself. "And though worms destroy this body."

What about these old frail bodies? They are getting old and withered and weak and they are dying. And one of these days Job said the worms are going to destroy my body. That's right. Our God says, "Dust you are and to dust you shall return."

Now what about these bodies? I want to tell you something. Would you listen? One day we will die and this fleshly body shall be put in the ground. And it will decay and it will

return to dust. But the soul doesn't return to dust. It say the soul didn't come from dust. The body came from dust and it is going back to dust, but the soul came from God. And the soul is going back to God.

So the believer who dies physically does not die spiritually. His soul doesn't die. His body dies. And his soul returns to God who gave it. Paul said, "For me to be absent from this body is to be present with the Lord." That's right, with God who saves, who gave.

And then I have a building. I am going to show you something in just a few moments, a dwelling place. But one day this body shall rise as Job said and this is what he said. "But worms destroy this body, yet one day in my flesh, in my flesh I will see God whom I will see for myself. It won't be another. It will be myself."

Now how is that going to be? The flesh dies and the worms are going to destroy it and he goes back to the dust from whence it came. But one day God is going to bring it forth.

Let me see if I can show you. In 1 Corinthians 15:35 the question is asked, "How are the dead raised and with what body do they come?" And then Paul answers this. "All flesh is not the same flesh." He says there is a flesh of birds. There is a flesh of fish. There is a flesh of beasts. There is a flesh of people. That's all different kinds of birds and fish is a whole lot lower and worth less than the flesh of a man.

But there is another flesh, our Lord Jesus Christ. Now let me show it. Jesus Christ died. And he died in the flesh. He was born of a woman. And he came forth with flesh and blood and was nailed to a cross, crucified and he died. And he was buried. And he arose again. Now how did he come forth? In the flesh, in flesh, glorified flesh. There is a flesh of birds, fish, beasts, people. There is a flesh of the man Christ Jesus.

He appeared to his disciples and they thought they were seeing a ghost. He said, "A ghost doesn't have flesh and bones. Touch me." They reached out and touched him. Flesh, glorified flesh.

He said, "You got something to eat?" And they gave him some fish and some honey comb and he ate it. And then they went with him out to a mountain and in this body, this body of flesh he said, flesh and bones that ate, talked to them, held their hands. They held his. He ascended to heaven. And the Scripture says there is one mediator between God and men, the man Christ Jesus. There is a man at the right hand of God in flesh, glorified flesh. And some day Job says, "This flesh the worms are going to destroy, but I am going to be raised and I am going to see my God in the flesh myself, not another."

Christ said that to his disciples. He said, "If I myself touch me, handle me and see, we are going to be ourselves. I will die in this body. My body will be buried. My body will be buried and one day God is going to raise my body."

"And my eyes..." Job went on. He said, "My eyes are going to behold him. My eyes, not somebody else's, my eyes." New eyes, perfect eyes.

We were buried, corruptible, we were raised incorruptible. Buried mortal, raised immortality. Buried in shame, raised in glory, holiness, perfect. Behold now are we the sons of God. We are sons of God now. It does not yet appear what we shall be, but we know when he shall appear we shall see him as he is.”

How is he? As he is when he rose from the grave and touched those disciples. That’s right and they touched him. And he ate with them. And they saw him going up to heaven. And the angels said, “This same Jesus is coming back. This same Jesus that you have seen go up is coming down.” Same one. And we are going to be like him. That’s right. We are going to be like him.

We know that when he shall appear we will be like him. “And I will be satisfied,” David said, “When I wake with his likeness.”

There is going to be a new heaven and a new earth. And we are going to live on this new earth. It is going to be the creation restored just like God restored the soul and perfection that I lost in Adam. He is going to restore the creation that Adam walked on and we are going to walk on a new earth. That’s right. You mark my words. I’m tell you in flesh and bones.

And I have got a word for your older believers. Some of you are getting close. Don’t be afraid to die. Look forward to it. God has delivered us from the fear of death.

How has he delivered us? Well, number one, he died. He died first. He likewise took part of the same. My Lord died.

You know, we used to play a game when we were kids. We would come to a log over a creek and we’d say, “You go first.” Nobody wanted to go first. Finally somebody would go and then we would all follow. See, he died first. And he removed the sting of death which is sin. And he changed the character of death, no longer judgment for believes. And he walked out of the grave.

And some day you will, too, if you can say “I know my Redeemer liveth and he will stand on this earth and I will see him some day, not another, myself.”

Oh, write for this message if you want it. “I know my Redeemer Liveth.” We’ll send it to you along with last week’s message on the keys of the kingdom. Until next week God bless you everyone.