

# Knowing the Living Redeemer

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Preacher: Mr Donald Macaulay

- [ 0 : 0 0 ]     Let us read God's Word then as we find it in the Old Testament in the book of Job and chapter 19. The book of Job and chapter 19.
- And we shall read the whole chapter. Then Job answered and said, How long will you vex my soul and break me in pieces with words?
- These ten times have you reproached me. You are not ashamed that you make yourselves strange to me. And be it indeed that I have erred, mine error remaineth with myself.
- If indeed you will magnify yourselves against me and plead against me my reproach, Know now that God hath overthrown me and hath compassed me about with his net.
- Behold, I cry out of wrong, but I am not heard. I cry aloud, but there is no judgment. He has fenced up my way that I cannot pass, and he has set darkness in my paths.
- [ 1 : 1 9 ]     He has stripped me of my glory and taken the crown from my head. He has destroyed me on every side, and I am gone. And mine hope hath he removed like a tree.
- He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies. His troops come together and raise up their way against me, and encamp round about my tabernacle.
- He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me.
- They that dwell in mine house and my maids count me for a stranger. I am an alien in their sight. I called my servant, and he gave me no answer. I entreated him with my mouth.
- My breath is strange to my wife, though I entreated for the children's sake of mine own body. Yea, young children despised me.
- [ 2 : 2 1 ]     I arose, and they spake against me. All my inward friends abhorred me, and they whom I loved are turned against me. My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.
- Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me. Why do you persecute me as God, and are not satisfied with my flesh?
- O that my words were now written. O that they were printed in a book, that they were graven with an iron pen and lead in the rock forever.
- For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me.
- But ye should say, Why persecute we him, seeing the root of the matter as found in me? Be ye afraid of the sword, for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

[ 3 : 47 ] Amen, and may the Lord bless to us that reading of his holy and infallible word, and to his name be the praise. Let's sing again in Psalm 17. It's on page 218 in the Blue Book, if you're using it.

Psalm 17, and at verse 13, the last four verses. Arise and disappoint my foe, and cast him down, O Lord, my soul saved from the wicked man, the man which is thy sword.

From men which are thy hand, O Lord, from worldly men me save, which only in this present life their part and portion have. Whose belly with thy treasure hid thou fill'st, thy children haven't plenty, of their goods the rest they to their children leave.

But as for me, I thine own face in righteousness will see, and with thy likeness, when I wake, I satisfied shall be.

Sing these verses, and to God's praise, Psalm 17, at verse 13, Arise and disappoint my foe. ren odcink.

[ 5 : 06 ] To God's ahead of His lain■■■■■.

My soul still completely gives now my wishes I serve.

From men we'll try thy hand, O Lord, from worthy and be saved.

With joy in this blessing by the dead heart and portion of.

Who's ready with thy treasure here? I can stay together, I can stay together, and I can stay together, and I can stay together.

[ 6 : 53 ] But what for me, I know this, and my justice will see.

And with thy light rest, when I leave, and I can stay together, and I can stay together.

Let's turn back then to the chapter that we read, the book of Job in the Old Testament, chapter 19.

And we can read again from verse 21. Verse 22.

And especially the words in 25 and 26.

[ 8 : 37 ] And so on. And especially the words in 25 and 26. I know that my Redeemer liveth.

And so on. The book of Job is a job that is a book that many, many people find very difficult to read.

And perhaps in a sense, that's not surprising. Apart from the first and second chapters, and the last chapter, which are written in prose, The original in Hebrew is in, of the rest of the book is in poetry.

And all the speeches are in poetry. But apart from those three chapters, which are the narrative chapters, and very interesting chapters in themselves, The discourses that go on in the rest of the book between Job and his three so-called friends, Soffer the Nemethite, Bildad the Shuite, and Eliphaz the Temanite.

And later on, a fourth one appears called Elihu the Bousite. Apart from these discourses, as they argue with each other about various things, And particularly about Job's situation, are perhaps quite difficult to follow.

[ 10 : 07 ] But nevertheless, they are wonderful pieces of conversation. And it would be impossible for you and I to understand the book of Job, Were it not for the first couple of chapters contained there.

The chapters that tell us the background to Job and Job's situation. And what happened to him and why it happened.

And very briefly, one or two details from the first couple of chapters. We see in chapter one that it starts with, There was a man in the land of Uz whose name was Job.

And that man was perfect and upright and one that feared God and eschewed. That is, avoided evil. And he had seven sons and three daughters.

And then we have the list given of all his various possessions. But then you will notice that the scene shifts in the first chapter from the earth to heaven.

[ 11 : 20 ] And what is taking place in heaven. And we see from verse six onward, there was a day when the sons of God, meaning the angels there, Came to present themselves before the Lord.

And Satan came also among them. And you and I might find it very surprising that Satan is present in heaven.

That he has access before God along with the other angels. But as we consider the conversation between God and Satan, We see and we then understand, and if you are not familiar with that conversation, You can have a look at it yourself later on.

Then we see and understand what is going on, as it were, behind the scenes. And one of the questions that is often raised about the book of Job is, How on earth did whoever wrote the book of Job actually know what was going on in heaven?

And one of the accusations that is often put against this is that somebody's just invented this story.

[ 12 : 51 ] It's very clear from the content of the book that it is not an invention. But real people in real situations.

And we have many references throughout scripture to the faith of Job. Hebrews 11 and Ezekiel refers to it again and so on.

But the difficulties that come don't stop there. Because people then say, well, where did this take place? Not only who wrote the book, but where did this actually take place?

Where was the land of Uz? And as far as we can make out from the records in the Old Testament, We see that Uz was a son of Aram who was a son of Shem.

We find that in Genesis 10. And it would appear that this is taking place in the region that we now know as Jordan.

[ 13 : 57 ] Possibly Jordan, possibly Syria. But somewhere probably around there. And it's very clear to us that Job is not a Jew.

It's a very interesting factor. Job is not a Jew. In fact, it seems from everything that we can decipher from the book, That Job is contemporary with Abraham.

That is about 1500 years approximately before the birth of Christ. And that's quite remarkable in itself.

There are some who object to that theory and place the book of Job as much later on. But I think, I think, and I'm not going to go into that debate, but I think they're quite wrong.

But it's very interesting, is it not, that before the law is given in Sinai, before Moses, before the children of Israel, etc.

[ 15 : 02 ] From the time of Noah onwards and the flood, there were still those who worshipped God, even though they were not Jews. Job is a Gentile.

Job is a Gentile. So is Melchizedek, who comes to bless Abraham, round about the same period.

And you will remember that we have quite a few references to Melchizedek as a type of the Christ that is to come in Scripture. In Psalm 110, and again in the letter to the Hebrews.

And it seems that there were people who not only had a knowledge of God, but who worshipped him.

And we find that also with Job's three friends. Because in their discourses, they are able to show quite clearly that they have an understanding of the worship of God.

[ 16 : 06 ] Although one would say from certain points, and as we see God saying to Job later on, we see that their understanding very often is a misunderstanding. And these three friends, we see in chapter 2, when the three friends at verse 11, when Job's three friends heard of all the evil that was come upon him.

I haven't gone into that, but I'm sure you're familiar with the fact that he loses all his possessions. And that all his sons and daughters are killed in an accident when the house falls on top of them because of probably a storm.

And it would seem in Scripture that they were celebrating from what is said there, it would seem that they were celebrating a birthday.

His sons, in chapter 1 verse 4, his sons went and feasted in their houses every one his day. And that is usually taken as meaning that they were celebrating the day of their birth.

It's quite an interesting fact, I just mentioned this by the way. There are only three birthdays, if this is one of them, that aren't mentioned in Scripture.

[ 17 : 26 ] There's Pharaoh's birthday of course, you remember with Joseph. And then again in the New Testament, there's Herod's birthday when John the Baptist is beheaded.

And that is one of the reasons why many people don't see the celebration of birthdays as being something that we should actually do.

They maintain it's biblical because every time a birthday is celebrated in Scripture, it ends in a tragedy of some kind. But that is a misinterpretation of Scripture. The Jehovah Witnesses, for example, maintain that position.

They will not celebrate birthdays. They believe it's anti-biblical. You can make up your own mind on that. Personally, I have nothing against birthdays.

Celebrating birthdays, the older I get, the more I look forward to people celebrating my birthday. But that's by and by. But here we come to the situation where Job's three friends attempt to come to comfort him.

[ 18 : 32 ] And when they come, verse 12 of chapter 2 tells us that they lifted up their eyes afar off and didn't recognize him. They lifted up their eyes afar off and didn't recognize him.

They wept. They tore their clothes. They sprinkled dust on their head. And then they sat down with him on the ground seven days and seven nights without speaking a word between the four of them.

For they saw that his grief was very great. And then Job begins the first discourse. And he says, let the day perish wherein I was born and the night in which it was said there is a man child conceived.

And so on. In other words, he in a sense regrets his birth. And he regrets his birth because of what he is suffering at this particular point.

Everything has been taken away from him. And even physically, he is now affected by, it would seem, a skin disease of some kind which is terribly painful.

[ 19 : 43 ] And as he sits in the ashes, he is scratching himself with bits of broken pottery there. And his friends are quite amazed at his situation.

This man who seems to have been one of the greatest men in the land of Uz. A priest in his own house, because we see at the beginning of chapter one, that he carried out all the functions of priesthood for his children.

Long before the priesthood was instituted in Israel. And we see in that sense that he is very similar to Melchizedek, who was a high priest of the living God as well.

And his wife even, the one who should perhaps be his closest companion, the one who should encourage him and help him in this situation, is now saying to him, curse God and die.

And you remember how he rebukes her. That she is speaking stupidity. Speak as a foolish woman. And the famous words, Naked came I into the world and naked go I out.

[ 20 : 55 ] And if we bless God when we have good times, can we not also bless him when the bad times come? And behind this is of course the affirmation that bad times do come.

Why is that? Well his friends are quite convinced that the reason that Job is suffering is because he has committed some serious sin.

And he has not repented or confessed from it. Now that was quite a commonly held view among many, particularly among the children of Israel later on.

And we see it also in the New Testament. Do you remember in John 9, when Jesus is about to heal the man who is born blind, that they say to him, who sinned, this man or his parents, that he should be born blind?

And you see there's behind this the assumption that if we lead good lives, good in inverted commas of course, then that bad things shouldn't happen.

[ 22 : 19 ] And of course the question is very often put nowadays, why do bad things happen to good people? Well if you turn it round the other way and have a look at it, why do bad things happen to good people?

You immediately question and say, who are the good people? Because if we're going to take good as a definition from Scripture, the only thing we can come up against is what Jesus says, why callest thou me good?

There is none good but God. None good. And therefore because none of us is good, in other words that we are all tainted with sin, stemming even from the original sin of Adam, never mind our own sins, that because of that we are due to have tribulation in this world.

Now it's interesting, is it not, that while Job loses material blessings, he loses no spiritual blessing.

Even although he is not aware of it fully, he does not lose his faith, but his faith is severely tested.

[ 23 : 59 ] And is this often, is this not often, what happens to the believer as he goes on in this life?

There will come times in the believer's life, where your faith will be severely tested. Not necessarily to the point that Job was tested to.

In fact, probably no one has ever been tested like Job, quite apart from the Lord Jesus Christ. But the majority of us will not suffer in the way that Job has suffered.

Why does the Lord allow his people to suffer in these ways?

Well, this is what the book of Job is all about. And this is what the revelation that is given to us in chapters one and two, when we see into heaven, and we see the conversation between God and Satan.

[ 25 : 09 ] Satan's argument is that Job only trusts in God, because everything is going fine for him. He's wealthy, he has good family, lots of family, everything seems to be okay.

But God reminds Satan that that is because Job eschewed, the word that's used, avoided evil.

That God saw that Job was righteous, and that he sacrifices and prays for his children. Something I'm sure that we all do.

But nevertheless, Satan's argument is the standard argument that people bring up. If he's so good, why does he suffer so much? And you see very clearly in the dialogue between God and Satan, that God sets the boundaries.

Satan is not allowed to speak until God speaks to him. And God sets the boundaries of how Satan can afflict Job.

[ 26 : 26 ] And isn't that a comfort to you this morning, my Christian friend? That God always sets the boundaries to your affliction, to your suffering.

He will only allow your suffering to go so far. And there is, of course, a reason behind it.

If there was no suffering involved in our lives, and other people who are not Christians watching us could see that everything works out well for us.

We have no problems, no financial worries, no major sicknesses, etc. How many would want to be Christians just to avoid the problems of this life?

But you see, that's not what being a Christian is about. Being a Christian is about trusting God, having faith in God, no matter what situation you are in.

[ 27 : 40 ] And Job's faith is tested severely here. This is why he cries in chapter 19, the chapter that we read. And in verse 21, Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.

And he perceives that it's not just God, but that his three friends are persecuting him.

As he says in verse 22, Why do you persecute me as God and are not satisfied with my flesh? Because all his friends can do is accuse him of having sinned in some way or another, and that he is not confessing or repenting from this sin.

But Job knows that that is not the case. You and I know very often in our lives that the sufferings, the difficulties that we go through, are very often the consequence of our own actions.

Perhaps actions years before, before we were converted. Every decision we make in life has consequences.

[ 29 : 08 ] Everything we do, everything we say has consequences. And sometimes we don't see the consequences, maybe for many years.

And very often, wasn't that David's cry in the Psalm, in Psalm 25 if I remember correctly, my sins and faults of youth. Oh Lord, don't bring them to mind.

But Satan will bring them to your mind, again and again and again. One of the things he'll attack you with is you call yourself a Christian.

Look at you. Look at what you did. Look at what you think. Look at even what you do now. What you do now is God. Look at what you do now is God.

And of course, none of us can say that we don't sin daily in thought, word and deed. But Job seems to have a particular suffering because he cannot understand where his suffering is coming from.

[ 30 : 21 ] sometimes you and I can we can see clearly the consequences of an action why the difficulties the tribulation has come but Job can't perceive that at this stage and that is why you and I are given the insight into chapter 1 and 2 and to what is going on in heaven and we see the same insight given in the prophecy of Zechariah when we see the priest Joshua standing in filthy robes and Satan accusing him you see Satan is constantly accusing God's people at the throne of grace constantly and if you were surprised that Satan appeared in the courts of heaven at the beginning of the book of Job then you should be very clear that he is still there accusing you still there accusing you and if you're like myself you know very well that there is plenty he can accuse you of but Job's complaint is different and he comes in and makes this statement in verse 23 oh that my words were now written oh that they were printed in a book isn't it amazing how his wish has been granted that they are printed in a book that they were graven with an iron pen and lead in the rock forever in the old days and perhaps when they used on the old tombstones they would chisel out the words and then pour melted lead into them so that the inscription would remain and it could be read and then Job comes out with this confession

I know that my Redeemer liveth and that he shall stand at the latter day upon the earth and though after my skin worms destroy this body yet in my flesh shall I see God whom I shall see for myself and mine eyes shall behold and not another if as is supposed this is the oldest written book in scripture dating from the time of Abraham before Moses writes the first five books then this is the oldest confession in scripture first of all of a Redeemer and secondly of a resurrection and thirdly of the second coming of Christ it's quite amazing to think that this man who is not a Jew has this vision given to him so clearly

I know that my Redeemer liveth it's the same vision as Peter has when Jesus says to him who do men say that I am and he confesses that you are the Christ the son of the living God and you remember what Jesus says to him blessed are thou Simon bar Jonah for flesh and blood hath not revealed it unto thee but my father which is in heaven and it would be the same principle for Job it is the father in heaven who has revealed this to Job the concept of a Redeemer in the Old Testament perhaps the clearest place that we see the concept of Redeemer is in the book of Ruth the Hebrew word Goel G-O-E-L someone who bought back either a person who was perhaps in slavery or a piece of land as it is in the book of Ruth that belonged to the family beforehand and which they may have had to lose for whatever reason and the principle of that is found in the law in Deuteronomy and so on of the kinsmen buying back but you notice that Job speaks of it in a totally different way

I know that my Redeemer liveth and he is not talking about having his possessions or anything else redeemed but he is talking about something different and that he shall stand at the latter day upon the earth and you notice that he sees the incarnation the first coming of Christ so clearly that the Redeemer is alive but yet that he will come in the flesh but then he sees his resurrection after his death though after my skin worms destroy this body yet in my flesh shall I see God it's a very hard thing for most people to believe in the resurrection of the body that one day all the how can one put it the remains that are in cemeteries in the sea that have been burnt to ashes that these one day will rise again but you notice that

Job has no doubt about it at all though after my skin worms destroy this body yet in my flesh shall I see God yet in my flesh whom I shall see for myself he could only have this faith by divine revelation he could only have it through the Holy Spirit opening these things up to him and remember that this is a man who has no Bible nothing was written at the time of Job the only records and what he would have known about would probably have been what he may have heard passed down from generation to generation and yet his faith is unshakable in spite of his situation and if he could have that faith what excuse do you and I have when we have the full revelation given to us in the

[ 37 : 39 ] Old and the New Testaments I know that my Redeemer liveth can you say that this morning that you trust in a Redeemer who still lives though he was crucified and laid in the tomb yet he rose again and ascended to the right hand of the Father I know that my Redeemer lives and that my eyes shall see him do you have that faith this morning even in Job's situation and his suffering his faith was not shaken or perhaps one should say that it was shaken but he didn't lose his faith and there are maybe many situations in your

Christian life and your Christian experience where your faith might well be shaken but these things are permitted by your Father in Heaven to teach you to depend upon him perhaps think of it I may have used this illustration before but think of it this way when an athlete is training very often I remember from my young days you were told that if your muscles don't hurt then you've not been trying hard enough and Nike or Nike whichever way you pronounce it summed it up in a famous advertising slogan later on when they said for their shoes no pain no gain no pain no gain and that's the experience of the athlete that's why he has to train and put himself through more and more training in order to achieve better standards well that's what our

Father in Heaven does with each and every believer he puts you through periods of pain periods of suffering so that you come to depend on him not depending on others not depending on yourself Job couldn't depend on his friends but as he said to them at one point he says miserable comforters are you all you see very often for the believer there is only one place where he will find comfort and that is in the word of God especially in the book of Psalms when he reads and sees the situation that many others have gone through particularly David's cries and David's suffering and yet be aware that you are being taught humility you are being taught to grow in grace and in knowledge that all these afflictions that we go through and remember our Lord himself promised that in this world you will have tribulation you will have difficulties whatever they be that all these things are part of the process of sanctification that you are being readied set apart the meaning of sanctified set apart for a particular purpose that you are being sanctified until you are brought into glory that is the purpose of God's permission of tribulation and trial and suffering in this world and isn't that a comfort to you this morning or it should be a comfort nobody likes going through difficulties going through affliction going through suffering but it's almost a necessary part of life isn't that how a child learns very often when he is not permitted to do the things that he wants to do or when things go wrong or when he's trying to learn to ride a bicycle and he falls off and hurts himself and so on so many examples that we can see in the life of a child that is applicable to the life of a believer young in faith things that you have to suffer sometimes but very often some of your suffering may well be just internal nobody knows about it but yourself as Satan afflicts you

I think the last time I was here I was speaking about the secret faults that we have sins that are known only to ourselves in the mind the time has gone past really to go into that in detail but these very often cause the believer more distress than the sins of commission and things he does and Satan is very quick and this is the first book in scripture where Satan is actually given a name the adversary Satan is very quick to latch on to our weaknesses to latch on to what he can accuse us of but you notice that Job himself echoes a warning to his friends at the end verses 28 and 29 but you should say why persecute we him seeing the root of the matter is found in me in other words it's

Job's own fault his suffering and you notice how he warns his friends be ye afraid of the sword for wrath bringeth the punishments of the sword that ye may know there is a judgment what sword is he referring to well the sword of course is throughout scripture the symbol of God's justice you see it at the garden of Eden when Adam and Eve are thrust out the flaming sword turning to prevent them from coming in remember what Simeon said to Mary when he saw the child and held the child Jesus in the temple and he said to her in Luke 2 verse 35 he said to her a sword shall pierce thine own soul what sword was he referring to the same sword of



[ 45 : 04 ]    God's justice the prophecy that had been made in Zechariah 13 and Vest arise O sword against my shepherd against the man who stands next to me or the man that is my fellow in the authorised version smite the shepherd and the sheep will be scattered I'm sure many of you are more familiar with it in Gaelic I'm sure you're familiar with that text the sword of God's justice and the warning is there to his three friends but it's also a warning to us that there will come a day of God's justice when the sword will be active in judgment and that that is what he reminds his three friends and he sees that

Job sees that in the second coming of Christ there will be a day when the Lord Jesus Christ comes again to gather in his jewels and when judgment will be executed and the sword of God's justice will be fully deployed where will you be that day will you be standing with your Redeemer or will the sword of justice be executing its vengeance upon yourself let us pray our father in heaven we thank you for your word this morning we thank you for the reminders that you're given of the resurrection to come of the Redeemer who can save us from all these things if we trust implicitly in the finished work of Calvary we thank you for that help us to understand the purpose that you have and the afflictions that come on us so often and even although death itself is the last enemy nevertheless you have conquered death and nothing can separate us from the love of God in Christ

Jesus not even death itself oh death where is thy sting oh grave where is thy victory we thank you that you comfort reassure and uphold your people and strengthen their faith from day to day be with us now as we conclude our worship through Jesus Christ our Lord Amen let us conclude our worship then by singing in Psalm 73 Psalm 73 page 316 in the blue book 145 in this Psalter here at verse 25 Psalm 73 Psalm 73 where he says having reflected on the troubles that he had been suffering himself in this Psalm and then seeing the real thing behind he starts off at verse 23 nevertheless continually oh Lord

I am with thee thou dost me hold by my right hand and still upholdest me thou with thy counsel while I live will me conduct and guide and to thy glory afterwards receive me to abide whom have I in the heavens high but thee oh Lord alone and in the earth whom I desired besides thee there is none let us sing from verse 25 to the end of the psalm whom have I in the heavens high who am I in the heavens high and give thee Lord and home and many him more besides thee there is none may finish and heart doth fail and fail

That God that filled me never On all of my heart God is astray And portion forever For though they not are far from me Forever perish Then not a holy from me Thou hast destroyed all

[ 51 : 01 ]    But surely it is good for me That I come near to God In God I trust That all my words I may declare The grace of the Lord Jesus Christ The love of God and the fellowship of the Holy Spirit Be with you all now and forever Amen Amen Thank you.