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Job's Confession of Faith

SERMON preached by Mr. H. Dawson at Union Chapel, Bethersden, on
Sunday, 29th March, 1959

Job 19. 25

For I know that my Redeemer liveth, and that He shall stand at the
latter day upon the earth.

You will say, any of you who have the mercy to be sinners born again,
"Happy Job, to be the subject of such a gracious, blessed assurance of his
interest in the things of God, and be able to see Jesus, by living faith,
and to declare: 'My Redeemer'". Deep down in your hearts there is a long-
ing that this great mercy may be known by you, and it is to be known, for the
Word of God encourages you: "Then shall we know, if we follow on to know the
Lord". "Blessed are they which do hunger and thirst after righteousness for
they shall be filled."

"Sinner, if thou art taught to see
How great thy guilt, thy misery;
In every thought and act impure,
The blood of Christ thy soul can cure."

As you and I
gather together this Sabbath morn, desiring many of us to worship God aright,
let us remember, and in remembering take a right advantage of it - the Throne
of Grace is open still. Still "the Blood of Jesus Christ, God's Son,
cleanseth us from all sin". Still the Word of the Lord is: "Him that
cometh unto me, I will in no wise" - I will never, no never, no never - "cast
out". Who can tell but what God will be gracious unto you, and ere you die
this blessed confidence shall be known and felt by you: "I know that my
Redeemer liveth".

I want, as the Lord shall help me, to look at the subject from two or
three viewpoints, and it is one of amazing depth, and preacher and people
alike have got very limited capacities in contemplating it, and you and I
need Divine aid to think on it to purpose and profit. I have told you, not
once or twice in my long ministry, about the Book of Job being the oldest in
the Word of God, and when Job lived his life, he had not one page of the Holy
Bible to scan; and yet, as you read the Book of Job, it is so evident how
well taught of God Job was, and in the word I have read for the text, Job
climbs up into "heavenly places with Christ Jesus"; "For I know that my
Redeemer liveth". Do you? It might be well for you to weigh the matter
up before God as you are here in His presence; "What think ye of Christ?"
What is this blessed subject to you? The subject of a Redeemer, who came
down into this world to redeem a people ordained of God to life eternal.
Are you in agreement with our Hymnwriter?

"Thou dear Redeemer, dying Lamb,
We love to hear of Thee;
No music's like Thy charming Name,
Or half so sweet can be".

If that is the feeling of your heart concerning this Redeemer, the Lord bless you; the Lord has indeed blessed you, and given you a new heart to contemplate the Redeemer like that, for man, as he is born, when he hears about the Redeemer in the text - what does he say? "We will not have this Man to reign over us". "Depart from us, for we desire not the knowledge of Thee or Thy ways."

It might be well, first of all, in opening up the subject, to say something about the Redeemer, as grace is given - say something about the redemption which He has wrought for poor sinners like you and me. The Psalmist says: "He sent redemption unto His people". Godly Job was made to know by a sweet, blessed experience that he had a part and lot therein, and everything hinges on you and I being given a part and lot therein; it is not enough to sing about it, read about it, hear about it, or for one to preach about it, something must be known and felt. Mark the wording: "For I know that my Redeemer liveth". I have not heard that there is a Redeemer merely, but I know that He is my Redeemer, and "my Redeemer liveth", and that is the message of Eastertime. The Lord liveth, and "because I live, ye shall live also". "I am the Resurrection and the Life, whosoever liveth and believeth in Me shall never die, believest thou this?" Let us contemplate this great work of redemption as grace is given, "For I know that my Redeemer liveth". Now the word "Redeemer" intimates one who is a near kinsman. You will read in the record about Boaz and Ruth, where it is stated that there was a nearer kinsman than Boaz was to Ruth, and the margin reading for the words "nearer kinsman" is: "one who hath a right to redeem". Remember this, dear young people especially remember it, only a nearer kinsman, and he the nearest, primarily had a right to redeem, and they could only redeem relations, not strangers, or other folk outside their own family circle, but only those who were in it. Now relate that truth to what Jesus Christ did when He came down into the world to save sinners; He came down to save them who were His brethren, and He is called "the Firstborn among many brethren", and not just the world at large; He came to save an elect world, a world within a world, a number no man can number, but a people ordained by God the Father unto eternal life, and so you read in the Acts of the Apostles: "As many as were ordained to eternal life, believed". None others will believe because they have no concern whatever about Jesus Christ, only to adopt the attitude I have already hinted at: "We will not have this Man to reign over us"; remember that, it will help you to understand what is sound doctrine. When Christ Jesus came into the world to save sinners, it was a multitude of sinners, but is said of each one and every one in the aggregate: "Ye are all the children of God, by faith in Christ Jesus", and Jesus Christ came down to redeem them from all iniquity, and purify them before God as a peculiar people, zealous of good works. Yes, the Redeemer is indeed a near Kinsman of ours, blessed be His Name. He is our Elder Brother, "a Brother born for adversity", and when He speaks of these people whom He acknowledges

to be His, what does He say: "My people, My brethren", blessed be His Name as a dear Redeemer, a near Kinsman, "One that hath a right to redeem". That brings us to think about redemption, and how it was brought about, and you cannot begin to think about redemption, and contemplate how it was brought about, without going back to the Adam fall, and thinking of what was done in Eden's garden when "sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned". Oh, terrible was the Adam fall, when it took place, and its consequences are before our eyes in the world which lieth in wickedness, and as you see the wicked doing wickedly

"Oh, thou hideous monster sin,
What a curse has thou brought in".

The Lord God drove out Adam and Eve from Eden's Garden, and there was an angel with a fiery flaming sword turning every way to guard the way that led to the tree of life therein. How then, can God and man be brought back on friendly terms? The Adam fall has taken place, and as far as man is concerned the ruin is irretrievable, irrevocable; and yet God, in His infinite condescension, when the Adam fall took place, gave a hint that there should be a Redeemer: "The seed of the woman shall bruise the serpent's head". And when you think how God and man are to be brought together on friendly terms, as I said,

"For this there must be One Who can
From sin and death release us;
Make up the breach 'twixt God and man,
Which none can do but Jesus";

and He did it.

"Love's redeeming work is done
Fought the fight, the battle won."

Blessed redemption.

Let us look at that redemption as to what had to be done to bring it about. The Word of God speaks about redemption from a twofold aspect. You and I must know it in our souls' experience in that twofold aspect. Redemption by price, first of all:- "Ye are bought with a price"; and so Jesus Christ, as the Redeemer, came down into this world and the Word of God tells us how it was brought about: "For as much as ye know that we were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious Blood of Christ, as of a Lamb without blemish and without spot; Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God". Redemption by price, and what a price it was. All the angelic hosts working together with all their might and main could not avail to afford any help in redeeming poor sinners lost in the Adam fall, but the Word of God tells us how it was done: "And without controversy great is the mystery of Godliness, God was made manifest

in the flesh". And although Job lived, as near as can be told, fifteen hundred years before Jesus Christ was born a Babe, by birth mysterious; yet he could go forward with living faith through all those intervening years, and see God made manifest in the flesh; and that as verily Man, verily God, He would "stand at the latter day upon the earth", and stand in the stead of poor sinners like you and me. Wonderful is the knowledge that was born in Job's breast, by the blessed teaching of the Spirit of God: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth". First of all, then, there is redemption by price, and then there is redemption by power, and that brings us to contemplate what sinners lost in the Adam fall had to be redeemed from. First of all, sinners ordained to life eternal had to be redeemed from the curse of a broken law. Very solemn it is to contemplate the Law of God, and terrible is the wording therein: "Cursed is the man that continueth not in all things written in the book of the law to do them". No man ever did keep that law. No man ever could keep it, but Jesus Christ came down and was seen among men as verily Man, verily God, and He kept it; and so you read - and it is a word to think about, oh, that our hearts could be more wrought upon: "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written: 'Cursed is every one that hangeth upon a tree: that the blessing of Abraham might come upon the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith'". The preacher's words are very poor, and I can but fail in saying what ought to be said about this great redemption. There is that word in the Word of God describing it which makes you tremble to think upon: "He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him". Think of what the law says to a sinner born under it, and that includes you and me: "Thou shalt love the Lord thy God with all thy mind, and all thy soul, and all thy strength, and thy neighbour as thyself". Jesus Christ as verily Man, verily God, did that in every jot and tittle of it;

"In Him the Father never saw
The least transgression of His law;
In Him we then Perfection view,
The saints in Him are perfect too".

"Christ hath redeemed us from the curse of the law." "Christ is the End of the law for righteousness to everyone which believeth." Blessed Redeemer, Jehovah Tsidkenu, the Lord our Righteousness; and remember, when Jesus Christ as verily Man was yielding the obedience demanded by the law, He was doing it on behalf of that vast host whom He came down into this world to seek and save. Millions untold. How tremendous is the theme to contemplate. "The Lord hath laid upon Him the iniquity of us all." He kept that law, and in doing it He wrought out a righteousness wherein every one on whose behalf He came should be made "meet for inheritance of the saints in light". Not only so, opening up this redemption, and what had to be done, the Word of God says: "Christ died for our sins", and that is a very solemn consideration. How little do you and I think on it. It is a wonderful mercy when you can feel within a gracious, active conviction of sin, and you can do what the Word of

God enjoins: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness". Wonderful it is to feel with the Psalmist: "I will be sorry for my sins". What was it nailed Jesus Christ to Calvary's Cross? It was our sins that fastened Him there - not so much the nails that tore His Hands, His Feet - your sins, my sins, held Him fast to Calvary's Cross, and so the word was spoken in irony: "He saved others, Himself He cannot save"; no, He is the Sin-bearer, He is the Redeemer, He has come to redeem His people from all iniquity, and that through His glorious Gospel it might be proclaimed: "Through this Man is preached unto you the forgiveness of sins".

"Jesus' Blood, through earth and skies,
'Mercy, Eternal Mercy', cries."

The Dear Redeemer on Calvary's Cross died for our sins. He bore the tremendous load for the Church of Christ as a whole; yes, and the blessed outcome is that you can "rejoice in hope of life eternal", and sometimes be favoured to realise the sweet truth "I will be merciful to your unrighteousness, and your sins, and your iniquities, I will remember no more". And in this redemption Jesus Christ came to redeem us from Satan, and to gather His people out of his hellish clutches. "In this was the Son of God made manifest that He might destroy the works of the devil." How Satan set upon the dear Son of God. All the while He was on the earth, Satan was harassing, working might and main against the Redeemer in all that He came down into this world to do; but when Jesus Christ died on Calvary's Cross, and Satan thought he had gained a triumph, the ultimate issue was that the dear Redeemer was made manifest as the "Death of deaths, and Hell's destruction", and Satan was a defeated foe; and he cannot gain any victory whatever against one of the people whom Jesus Christ came down into this world to redeem. "None, none shall e'er be lost", the thing is impossible: "Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time". Dear Job had some gracious knowledge of this redemption from these varied viewpoints I have just hinted at a little: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth". Not only so, in this redemption is included victory over the world, and all that is happening in it. The dear Saviour cheered his disciples, when in a cast-down state: "Be of good cheer, I have overcome the world". Whatever is happening in the world, if you have the mercy to be found amongst the redeemed, you can look on it, and you can view it from this viewpoint, as it regards the redeemed beneath the sun:

"In every state secure,
Kept as Jehovah's eye;
'Tis well with them while life endure,
And well when called to die".

The wicked may go on doing wickedly, but "Say ye to the righteous, it shall be well with him, for the Redeemer has guaranteed it: "I have overcome the world", and that was done for the redeemed. Not only so, this redemption I am telling you just a

little about, includes all our circumstances that whatever they may be -

"Every state, how'er distressing,
Shall be profit in the end;
Every ordinance a blessing,
Every providence a friend".

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Redemption is seen in the wonder of it when those who are redeemed come down to the end of life's journey, and they turn their backs on time, and step down into Jordan's swelling, and face death - what do they find? Oh, they do not find death to be a terror, but they prove death to be this:

"And now his office is to wait
Between the saints and sin;
A porter at the heavenly gate,
To let the pilgrim in".

"O death, where is thy sting?
O grave, where is thy victory?" "Blessed are the dead which die in the Lord". Yes, redeemed. Much might be said along that line of thought. Redeemed by price, I have said, and they are redeemed by power. If you and I have the mercy to be redeemed by price, the power of that redemption will be seen in our lips and lives; and so the Hymnwriter says:

"Be of sin the double cure,
Cleanse me from its guilt and power".

"Sin shall not have dominion over you"; and, if you are redeemed, you say "Amen" to the Psalmist's petition: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer".

I would look at the subject from another viewpoint as grace is given. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." You will understand that in Old Testament times the latter days were looked upon as those days wherein Jesus Christ would appear as the Messiah. "In the latter days ye shall consider it", the Word of God says, so the latter days, strictly speaking, are New Testament times; and Job looked, first of all, to the dear Saviour "standing at the latter day upon the earth", and that He would be God, manifest in the flesh. It is beautifully worded: "He shall stand at the latter day upon the earth", and remember, in all that Jesus Christ did, (you must remember this) all through his life, and in His death, and in the grave, and when He rose from the dead:-

"Behold a scene of matchless grace,
'Tis Jesus in the sinners place".

He stood in our

stead, if we are His, if we are the redeemed, and how well He did stand; He stood fast; "and He set His face stedfastly to go up to Jerusalem" we read, He stood firm in His determination to do that which He came down to do: "The Son of Man is come to seek and to save that which was lost". "Who for the joy that was set before Him, endured the Cross, despising the shame". "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Dear Job, then, could see the dear Son of God as God Incarnate, Emmanuel, God with us, and his soul rejoiced: "For I know that my Redeemer liveth"; it is put in the present tense, and why? In the purposes of God, Jesus Christ was the Redeemer, He was ordained before the world was to be the Mediator between God and man; and all who were born again, in Old Testament times, looked forward to the day when Jesus Christ would stand on the earth in the sinners' stead, and salvation would be brought to pass, and settled. Much might be said along that line of thought. "For I know that my Redeemer liveth." The saints in Old Testament times looked forward, and you read of them in the Hebrews Epistle: "These all died in faith"; and "without faith it is impossible to please Him"; but they died as believers: "Your father Abraham saw my day, he saw it and was glad", and so did Job see it: "For I know that my Redeemer liveth", and that He shall stand at the latter day upon the earth". I want to look, as the Lord shall help me, at this wonderful knowledge that Job was the subject of, for I want you to have the mercy to attain to it. The Word of God tells us about three "I knows", and there are two "I knows" that you have got to know about before you can come to the third "I know" in the text. First of all, "One thing I know, whereas I was blind, now I can see"; can you? Are you here this Sabbath morning with your eyes open, looking unto Jesus? If you are, then a miracle has been wrought for you. The Word of God tells us: "The eyes of the blind shall be opened", and until they are, and opened by the Spirit of God, you cannot see the sinner that you are, your need of the Redeemer, and desire a knowledge of Him, and say my Redeemer. Could you venture that "I know"?

"Lord, help me to declare today,
Though many things I cannot say;
One thing I know, all thanks to Thee,
Though blind I was, yet now I see."

There is a second "I know", and says the Apostle Paul: "For I know Whom I have believed", margin, trusted, "and I am persuaded that He is able to keep that which I have committed unto Him against that day". Are you a believer? "Dost thou believe on the Son of God?" is a question in the Word of God. "What think ye of Christ?" Can you think of Christ as He of Whom the Apostle Paul said: "I know in Whom I have believed"? Can you say "Amen" to Peter's confession of faith: "We believe and are sure Thou art the Christ, the Son of the living God" Lord, to Whom can we go? Thou hast the words of eternal life." Each one, every one born again is given that living faith in Jesus Christ, and they find in Him "all their salvation, all their desire", and they know deep down in their hearts:-

"Jesus is the One Thing needful,
I without Him perish must;
Gracious Spirit, make me heedful,
Help me in His Name to trust;
And with pleasure,
In Him as my Portion boast".

You must learn those two "I knows" ere you come to the "I know" in the text. A wonderful mercy when you come to the "I know" in the text: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth". Oh, you do not want to hear these things set before you, and just hear them cursorily, as though they were things of only passing importance; they are things of unspeakable importance, yea, eternal moment. It is to be feared that often in hearing the Gospel preached it is like a lawyer when he reads a will to do with someone on whose behalf he is acting; the lawyer reads the lettering in the will, but he has no specific interest in it; but those whose names are recorded as getting some benefit out of it, they listen, and they follow it closely because they are interested therein, and you must hear the Gospel like that for it to become to you "The power of God unto salvation to every one which believeth".

There is one more viewpoint I want just to touch on: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth". Godly Job not only saw the latter day, the fulness of time when God would send forth His own Son, made of a woman, made under the law, but he looked right beyond to when time would cease to be, and wonderful was the insight that Job was given into the truth of the Resurrection. What does the dear man say? "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". Here is a wonderful setting forth of the Resurrection, and dear Job in the midst of the great troubles that he was passing through had this truth deep down in his heart to buoy him up with hope that in the ultimate issue, "it shall be well". "Though after my skin, worms destroy this body", this truth should stop any of us from being proud, or in any way stuck-up, or expecting the great "I" in us to receive some adulation; it should make us tremble at anything like popularity to remember that all of us are just ultimately, as regards our bodies, food for worms. Dear friends, the grave awaits each one of us, and all that is mortal of us will be food for worms. Says the preacher at the graveside: "Earth to earth, ashes to ashes, dust to dust". Dear Job knew that truth, but he knew a truth that triumphed over that truth; "and though after my skin, worms destroy this body" - after worms have eaten all that remains of my mortality, "yet in flesh shall I see God". Dear friends, the dear Redeemer in the text, not only redeemed our souls, but He redeemed our bodies. Jesus Christ is the Resurrection and the Life, and the Word of God tells us - and it is good reading - "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound,

and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The sting of death is sin; and the strength of sin is the law; But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Godly Job realised somewhat of that victory by living faith when this blessed knowledge filled his soul with joy in the prospect of it: "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". It has helped me many a time, (and I have stood often by the grave-side) when I have seen all that is mortal of poor people, taught of God, laid therein; and their bodies were laid therein because death entered into the world by sin; and they were just withered up, and worn out, and a prey to the ills and evils that humanity is heir to, but it was sweet to remember:-

"Their sufferings now have reached a close
And heaven affords them sweet repose".

All that is mortal is laid in the grave in sure and certain hope of a joyful resurrection to the life everlasting, but the redeemed spirit is in the "rest that remaineth for the people of God". On the Resurrection morning, when "the dead in Christ shall rise first", all those who have been well laid in the grave will rise again with redeemed bodies, new bodies. No preacher can say much about it, but the Word of God says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is"; and remember, Jesus Christ is in heaven in a body like our own, but His, blessed be His Name, is perfect, holy, sinless; you will have one like it if you are found among the dead in Christ that rise first on the Resurrection morning. What a good morning that will be. "Yet in my flesh shall I see God"; and the margin reading is very striking: "After that I shall awake, though this body be destroyed, yet out of my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold, and not a stranger." Jesus Christ will not be a stranger to the redeemed because they will want to know Him as their Redeemer from the time that they are born again, and desire to live unto Him, live for Him; and this will be the feeling of each one:-

"This prayer, and this ambition mine,
Living and dying to be Thine".

And this Sabbath morn,
as we gather together to worship God, we rejoice in this beautiful, blessed, glorious truth, and I would that every one of you might be able to say with dear Job: "For I know that my Redeemer liveth". You say: "I wish I could say it". Think of godly Miss Steele, our dear Hymnwriter, who wrote many wonderful humns, most of them humns to do with petitions, and wording like this:-

"My God, My Father, blissful Name,
O may I call Thee mine;
May I with sweet assurance claim
A Portion so divine".

When she was on her dying bed, and was about to die, she said: "I know that my Redeemer liveth". God grant you the great mercy to know this same blessed truth that it may cheer you along life's journey, and be the strength and stay of your mind when you come down to die. Oh, that each of us might be taught of God, and live to possess the knowledge referred to in the text: "For I know that my Redeemer liveth".

Amen.

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