

Sermon Preached at Galeed Chapel, Brighton
by Mr J.H. Gosden on Sunday Evening
11th January 1931

Text Job 19 verse 25,26,27

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.

What a personal thing true religion is. It is a matter between God and the soul of the individual, this is unspeakably solemn. It is awful to live without God, and without hope in the world, as the vast majority of men evidently do. And it is very solemn indeed to have to do with God, for God to lay hold of any man, to lay his iniquities before him, to cause him to possess his sins, to load his conscience with woe, to shut him up under the law, helpless and condemned, to bring him to submit to God's righteousness, to cause him to put "his mouth in the dust; if so be there may be hope." (Lamentations 3 verse 29). This a work known only, by the true people of God, and by all the true people of God. Ignorance of this means that our religion is of no value. That the gospel is not to us, what it is in itself, to those for whom it is sent, glad tidings.

Christ, His Person, glorious, mysterious, infinitely suitable, and His ability in that suitable Person, to do that, which His people need. All this is just nothing, to any, but those who are instructed in some measure to know the name of the Lord Jesus. As that name is made known, it is beyond all expression sacred and sweet. And the name that is given here to Him, is particularly sacred and unctuous, Redeemer. It relates to Calvary, it relates to the precious, bitter death of the Lord Jesus, it relates to the price He paid. Paid to God, as a sacrifice. It relates to the debt we owed by sin, the wages of sin is death, we all owed God full obedience, all holy obedience such as our nature, as created was capable of, obedience which was natural to us. Our life as created was innocent, and we have failed, "come short of the glory of God;" (Romans 3 verse 23). And as I observed this morning, if God paid us our wages, He would be just. O sinners, fellow sinners, young and old, God make you think of this, that if He gives what you have merited, if He gives me what I have merited, then the issue will be our eternal woe, death and the bottomless pit. It is not considered polite or fashionable, in these days to speak of God's justice, to mention hell must be done quietly.

To declare that the scripture is true, and that Jehovah is just in punishing sin, and that there is a worm that will never cease gnawing in the conscience, of those who die in their sins, is unacceptable. But the scripture expresses it, and we can have but a small conception in this life, of what that is. Some people having had some conception of it in their consciences, have been brought by the Spirit's power to, in some small measure, know Christ, and He is exceeding precious to them. "Unto you therefore which believe He is precious:" (1 Peter 2 verse 7). And every one who is so dealt with, will long with unexpressable longings, to be able to adapt in secret, the language of our text, in the personal application of it. "I know that my Redeemer liveth".

He died, and accomplished all His Father's will, which was in His heart when He came, and took the body His Father had prepared for Him. He really died, and dear friends, His precious death, accomplished the great matter of redeeming the church. The church belongs to Him by His purchase of her with His own blood. Are you exercised? are you concerned to know, whether you belong to Him by purchase? He purchased all who were given to Him to redeem, by His Father. "Thine they were, and Thou gavest them Me; and they have kept My word." (John 17 verse 6) "Whilst I was with them in the world, I kept them in Thy name" (verse 12). These words spoke Jesus, to His Father, of those for whom He died, and for whom He sanctified Himself, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." (verse 19).

Now all this, is of sacred interest to all believers, the Person of Immanuel, His death and resurrection from the dead, and His eternal life. "I know that my Redeemer liveth". When He makes Himself known as your Redeemer, gives you, in your innermost soul, His own warrant to call Him, yours, in ties of love and blood, He does a mighty thing. A thing that if He should do it in some of you this evening, would fill you with satisfaction, would fill you with a gracious scorn, for the things, pleasures, and glittering tinsel of this life. It would separate you more from the world, and from sin, than all the fear of hell, and the terror of the law could do. Why it would be, in love, by purchase, as well as by gift to saved sinners. Some apprehension of this, even though it might be but a transitory apprehension of it, makes a mark upon that poor sinners heart, that happy sinners soul, that he can never be so fully elated, this side of heaven. Then when you feel, in your heart, that the Lord has redeemed you, that He is your Redeemer, that He has purchased you with His precious blood, that act, although it is one favour done, the eternal virtue of it lives, because the Person of the Redeemer lives.

O it is a sacred thing, to know the life of Christ, as well as His death, for His life has in it a virtue, to be communicated to all for whom He died. The Apostle Paul, speaking of this in his own experience, said, "For we which live, are always delivered unto death for Jesus' sake, (why?) that the life also of Jesus might be made manifest in our mortal flesh." (2 Corinthians 4 verse 11). And this is the only way, in which a once crucified, and now glorified Redeemer, can be really known. "Delivered unto death for Jesus sake."

Death's within thee, all about thee;
But the remedy's without thee;
See it in thy Saviour's blood (Gadsby's 876 verse 5)

That atonement that he made, opened a fountain, the blood of Christ in the virtue of it, is ever new, and Jesus Christ who shed His blood, lives to die no more. And if by the Spirit's unction, you know all that, you are warranted by that inimitable sacred unction of the Sprit's testimony, to say that He is yours, that your Redeemer lives, why my friends you have a secret source of strength, you have there, that which will enable you to overcome all difficulties. You have then a refuge in God, a place whereunto you "may continually resort," (Psalm 71 verse 3), in whatever bitter troubles, this life may have for you, and that means, because it is inevitable that such trials will come, and who can manage without this place of refuge?

My friends if you have not God for your helper, if you find in your troubles, power to overcome them, and get out of them, or philosophise in them, and never find that troubles bring you to the throne of grace, to seek first mercy, and then grace to help you in your needs, I say, your case is very serious.

It means that you are dead, "man is born unto trouble," (Job 5 verse 7), Job was born to it proverbially. He had patience although he was not always patient. He feared God, although that was not always in exercise. He spoke the thing that was right of God, (Job 42 verse 7), but not always so. "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James 5 verse 11). It did not look like it, when in the midst of all external troubles, the bitter troubles of poor Job, we find him saying, over and above, that "the hand of God has touched me." (Job 19 verse 21). O but it wrought well for Job, and in it he, by faith endured, repenting towards God, and he had this secret that supported him. He "endured, (as Moses endured,) as seeing Him who is invisible." (Hebrews 11 verse 27). And knowing that his Redeemer lived.

There is nothing that can really support the mind of a child of God, and give him victories over the world, and enable him to be passive, in the hands of God, and in the will of God, in his troubles, but a knowledge of Jesus Christ for himself, and this is an unfailing solace. Which from time to time, may be felt, and is felt by the people of God. When your earthly resources fail, when earthly comforts cease to give comfort, then this comfort remains, this source of solace remains the same.

When all created streams are dried,
Thy fulness is the same: (Gadsby's 247 verse 2)

"I know that my Redeemer liveth". I would then next, for a few moments, turn to this. This Redeemer who by purchasing His church, with His own blood, has redeemed her from sin, death and hell, He has all power, and is able to redeem His people from all evil, by His power. He is a mighty Saviour. The question was asked in Isaiah, "Who is this that cometh from Eden, with dyed garments from Bozra? this that is glorious in His apparel, travelling in the greatness of His strength? (The answer was) I that speak in righteousness, mighty to save."(Isaiah 63 verse 1). We need Him, to redeem us from all evil, in an experimental way, by His power, and we shall feel this.

If He has redeemed us by His blood, that work is finished. The fruits of that work are in the experience, of His redeeming power, in the heart. And it means this my friends, that He has grace to save us from our sins, that He who is the King of Grace, and has power to conquer in us, as He had power to conquer for us. And this comes into the experience of the people of God. We shall not be independent of His power, to live with a mere notion of the death of Christ, without a consideration of the living power of Christ, at the right hand of God, will not do for the child of God. He needs Him every moment. The powers of hell are great, principalities and powers, spiritual wickedness in high places, the devil, the god of this world, are all against the victory of poor pilgrims, against their finishing their journey well. But their Redeemer is on their side, and to Him, they from time to time are brought, to apply for this redemption by power. Redemption means liberty, it means the deliverance of the soul, from the power of condemnation, and the guilt of sin.

From that persistent sinfulness that is in us, which threatens to overcome us, "I know that my Redeemer liveth," means this in particular, that you have to look to Him to subdue the corruptions of your nature. One of the hymnwriters puts it very beautifully, addressing the Lord Jesus, he says:

Jesus, Redeemer, Saviour, Lord,
The weary sinner's friend;
Come to my help, pronounce the word,
Bid my corruptions end. Gadsby's 1072 verse 1)

We need Him to overcome in us, and for us, to subdue our iniquities, a living Christ who died for sin, alone can do that. And when He does it, then you know that He lives for you, the life of Jesus is felt in your heart, even as you bear about in your body, the dying of the Lord Jesus. Christ died unto sin once, "For in that He died, He died unto sin once: but in that He liveth He liveth unto God." (Romans 6 verse 10). The people of God are dead unto sin, by the body of Christ. (verse 11). When Christ is revealed to them, when they have an appreciation, in their hearts of His redeeming love and blood, when they feel in their consciences that He atoned for their sins, by suffering the penalty due to them, that is effectual in subduing their sins. They have the life of Christ within them. The law cannot give life, it cannot make anything perfect.

This, the people of God know, and it is the knowledge of this, that makes them, when it is given to them, exalt in their living Redeemer, who can and does give life. For it is through Christ, that "pure river of water of life, clear as crystal, proceeding out of the throne of God." (Revelation 22 verse 1). Which reaches the people of God, refreshes them, heals them, comforts them, sanctifies them. Communications from a living Christ, enables a sinner to say, from time to time, I know that Christ lives, for He communicates to me, He speaks to my heart, He lets blessings down, He kindly hears my prayers, He comforts me, He has compassion on me, He gives me to see the suitability of His office as Mediator, and a little of the beauty of His Person, He satisfies me in His fulness, as I perceive that it is exhaustless.

My friends, the Lord Jesus Christ and His people, are one, and they are not always to be without a knowledge of that oneness. And it means this too, that no enemy, no pestilence, no trouble, no devil, no death can really finally overcome the believer in Christ. The redeemed soul, this is certain. I know, and some of you know well enough, that the difficulties of life, especially the difficulties of the pilgrimage, the temptations of the wicked one, the power of a corrupt nature, are very great, and we live in a day of much trouble, when the power of wickedness, the power of hell, seem to be let loose, but they are not let loose. The Redeemer led when He ascended on High all captivity captive, He conquered hell, He destroyed death, He redeemed the church, and He has all things, that are, under His power.

He said to His Disciples, commissioning them, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matthew 28 verses 18-20). He lives, Almighty Jesus lives, to deliver sinners, to set the captives free, for whom He got the victory, for whom He suffered bled and died. Now this poor child of God, rich in your state, but poor in your feelings, this is your portion. Seek to know it, to be able to say, as Job in his troubles said, "I know that my Redeemer liveth".

And in the prospect of death, the last enemy that shall be destroyed, Paul says in 1 Corinthians 15, is death. A terrible enemy is death, taking hold of the body, whereby there is a dissolution of that union, that has been between the soul and the body, since we had a being, very solemn. The soul shall return to God who gave it, the body shall moulder in the dust. Job's body has long since been consumed by worms. His soul has long been with God, and in a sense, one might truly say, his body rests in hope, his spirit is perfected, but there is to be the perfection of his person, when at the resurrection, his dust, with the dust of all the saints, shall be raised, glorified bodies, to meet the Lord, in the air. And this is what we have here, in the midst of his troubles, wading through bitterness, tempted with the hand of God on him, in his providences, with his friends suggesting that he was a hypocrite, piercing him with that awful suggestion, losing all his substance, here was the poor man hanging on a living Redeemer, and looking, in all his troubles, to the great morning of the resurrection. That is a hope of the gospel, the glory of God, Who speaking of justification, said "Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life, And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Romans 5 verses 9-11). Not only so but we rejoice in hope of the glory of God. "I know that my Redeemer liveth, and that He shall stand at the later day upon the earth." He stood on the earth when He came, the Son of God to become man, long after Job's body was laid in the grave. He came then and appeared as a poor man, though God's Son. He stood upon the earth then, not as a king, but as a servant. He was "despised and rejected of men," (Isaiah 53 verse 3), yet the Redeemer of His people. He was cast out, and experienced agony in His holy soul.

He died a cursed death, a holy death on Calvary's cross. There was no glory, no beauty in a natural respect, attached to Him, although He was a holy man. Natural man saw no glory in Him, they despised and rejected Him, but He shall stand upon the earth. He shall come again the second time, and then, that which Job looked forward to here, will be accomplished. "Though after my skin, worms destroy this body, yet in my flesh shall I see God," Job evidently had a living faith, in God and in the resurrection from the dead, and in the life eternal which is in Jesus Christ. The modernists had not tainted him with doubts, about the possibility of his flesh, which would soon be a prey to worms, being raised again. How shall such a thing be, says carnal reason. Faith says it shall, because God has said it shall be, and nothing short of faith in, and knowledge of a living and once crucified Redeemer can produce faith, real faith in the resurrection.

Our resurrection depends on Christ's, "And if Christ be not raised, your (our) faith is vain," and our preaching is vain, "then they also that are fallen asleep in Christ are perished," but says the Apostle "But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Corinthians 15 verses 17, 18 & 20). Now my friends, some communication of this, will put a sweetness, and bring incorruption, as it were, into your heart, that will enable you to triumph, by faith over death. "For this corruptible must put on incorruption, and this mortal must put on immortality". (verse 53). Then shall be brought to pass the saying, that is written, Death is swallowed up in victory." (verse 54). Death is destroyed, "the last enemy," (verse 26), to the people of God. There is no sting in it to them, when death comes to a child of God, the soul is liberated to enter into, the fulness of all to which it aspired. It is so, strangers and pilgrims on the earth, have their citizenship in heaven. "For he looked for a city which hath foundations, whose builder and maker is God" Hebrews 11 verse 10). They have liberty to return to the world, and often fear that they will, but they endure in pilgrimage, troublesome pilgrimage, as seeing Him who is invisible. That is the only power that keeps them on pilgrimage, that holds them up from falling, or lifts them up when down. The power of a living Christ. Do you know it sinner? Child of God, do you know what it is to have, from that living Christ, some of those crystal streams of the water of life, refreshing you, sanctifying you, comforting you, strengthening you, enheartening you, and enabling you to understand the encouragement, that we have in 1 Corinthians chapter 15? "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding, in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." (verses 57,58).

The devil says, it is in vain, carnal ease says, it is vain to walk before the Lord mournfully. It is a poor religion, says an easy professor, and carnal ease in you says, it is a poor religion to be always thinking about sin, to be always in trouble, because you are a sinner. Oh but that company, that we read of just now, that blessed company of redeemed people, all of them having a capacity, spiritual capacity to ascribe all honour and praise to the Redeemer. (Revelation 7). They had that capacity from a knowledge of their redemption from sin. All that sing God's praises in heaven, mourn their sins on earth. The Redeemer's name is nothing, to any person who does not mourn over his sins, religion may often be brought into a very small compass, God will burn up, He does burn up a great deal, but He never consumes a living faith, which He gives.

"That the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire," (1 Peter 1 verse 7), and the fire burns up a good deal of rubbish. "The fire shall try every man's work of what sort it is." (1 Corinthians 3 verse 13). But if you have faith in this Redeemer, if you are brought to depend for salvation, on Him, if you are enabled to look to His precious blood, and plead that in the Father's ear, if His name has been made more precious to you than rubies, and if from time to time you have in secret, begun to lisp the song of the redeemed, that faith that accompanied it, giving it sweet comfort and joy, will never be burned up, by any trial. For all Israel shall be justified in the Lord, you will be justified in trusting Him. My friends you will find, that He will never condemn you, for trusting in Him. He will never condemn you, for leaning all the weight of your immortal interest on Him. He will never condemn you for coming, and telling Him, you cannot save yourself, but that you depend upon His precious blood and righteousness, to save you from sin, death and hell. That is the faith of God's elect.

Who is he that overcometh the world, but he that believeth that Jesus, is the Son of God? (1 John 5 verse 5). "I know that my redeemer liveth", and if you do, then you will be looking for Him. Paul looked for Him, and he expected something from Him, he said "I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day:" (And says he) "and not to me only, but unto all them also that love His appearing." (2 Timothy 4 verses 7 & 8). If you know you live, then you will want Him to appear to you. You will love His appearances, here as from time to time, He comes in His word, by His Spirit, in a promise into your heart. O how sweet are these appearances, but the appearing is to come.

The consummation of all things, is to come when death shall be overcome, when the victory shall be given to the saints, when Christ shall take to Himself, His great power and reign. "Whom I shall see for myself, and mine eyes shall behold, and not another", not a stranger. Christ won't be a stranger, to the glorified eyes of the people of God, when they are risen from the dead. When He comes in the clouds, in His glory, and the Father's glory, with His holy angels, "in the which He will judge the world in righteousness," according to that word in the Acts. 17 verse 31. He won't be a stranger to His people, will He be a stranger to you? My friends, do you ask yourself this question? Do you mourn your ignorance of Him, do you ask Him to make Himself known to you? Is it your burning desire, in your measure, as it was the Apostle's desire. O said the Apostle "That I might know Him," (Philippians 3 verse 10), nothing is worth anything but Christ. My friends, the knowledge of Christ, and of the Father, who sent Him, is eternal life, and every child of God, pants for some knowledge of Him.

"Whom I shall see for myself, and mine eyes shall behold, and not another. God is invisible, as to His essence, but here He says, "In my flesh shall I see God," not the essence of God, but God in Christ. "And I beheld, and, lo, in the midst of the throne and of the four beasts, in the midst of the elders, stood a Lamb as it had been slain," (Revelation 5 verse 6), the Man Christ Jesus, the glory of heaven, may sometimes testify to your mind, holiness, this is terrifying to a sinner, amazing to a poor child of God to think of. But dear friends, the Man Christ Jesus makes heaven. The Mediator between God and man, will ever live, He lives after the power of an endless life." (Hebrews 7 verse 16). All that we shall know of God, will be in and through the Man Christ Jesus, and we could not bear to see Him now in our flesh, in His glorified body. Even on earth, from time to time, there were such glimpses, of His eternal God-head, as cast down to the ground, those who apprehended them. As cast down, to fall at His feet, as dead, and all natural life consumed.

The strength of Daniel, and also of Ezekiel was consumed, and they fell flat upon the earth, but says one, who was a little farther off, and had a very sacred glimpse of His glory by faith "Whom I shall see for myself, and mine eyes shall behold, and not another." It will be a great thing to see God, and to see Him not as a stranger, but as a familiar friend. In the sixteenth Psalm, the Palmist says, in faith, "Thou wilt show me the path of life, in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." (verse 11). This is what Job had in faith, and this is what the people of God, have in faith, and sometimes, they may say, it does not last long.

But there are times, when they see it in, this their faith, "though my reins be consumed within me". That is you have a consuming desire, for that day, when your patience will no longer be tried, when you will be out of the reach of temptation. When darkness will no more veil your skies, when sin will no more defile you, and no more oppose you, when you will be incapable of sin. When you will have no desire to sin, when you will be holy as God is holy. "Though my reins be consumed within me."

Now dear friends, if we have this hope in us, if we really have this hope in us, if we have some knowledge of the Redeemer, and of being redeemed by Him, and possess Him as our Redeemer, it behoves us to live, seek to live to His praise. The Apostle enjoins this upon all the redeemed people of God. He says "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Romans 8 verses 12 & 13). And He says, "That if one died for all, then were all dead: And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." (2 Corinthians 5 verses 14 & 15).

The motive of obedience in the gospel, is the motive of redeeming love, and a hope founded in the Person of the Redeemer. Different from the motive of the law. Although the standard of God never changes, the nature is changed when a sinner is brought to know Christ. Now this, and this alone, will bring you my dear friends, through your troubles, these truths, and these alone, can properly comfort you in your troubles. And I would just say this in conclusion, with it, although this is an extremely personal thing, yet the Lord Jehovah has, in His great compassion, wisdom and goodness, granted to us a warrant, to take encouragement, from the cloud of witnesses, that have gone before. Job is one of those witnesses, look what faith did for Job, How it enabled him to maintain his integrity, how it lengthened out his patience, until his latter end, was better than his beginning. And you take all these worthies, of whose victories, of their exploits, of whose triumphs afflictions and trials, we read this morning. They are all written in the scriptures, about themselves "That we through patience and comfort of the scriptures might have hope." (Roman 15 verse 4). But in the entrance of the twelfth chapter of the Hebrews, the Apostle having laid down, God's goodness, to the witnesses, he says "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, Looking unto Jesus the author and finisher of our faith;" (verse 1 & 2).

You may warrantably take comfort, and encouragement from the witnessing of this great cloud of worthies, but you will get effectual solace, living strength, renewals of hope, reviving of faith, victories over sin, and over death, from Jesus Christ alone.

The Lord put our hearts in that way of faith, and help us though we are in trouble, in many ways, and expect more trouble. It may be in the near future. May He give us, in these things, to know our living Redeemer, and to seek more and more communion with Him.

Amen