

SB/JH30

Sermon Preached at Galeed Chapel, Brighton
by Mr J.H. Gosden on Sunday Morning
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.

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Job is proverbial, a man troubled, he is set forth in the scripture, as an example of suffering patience. No man apparently, has ever had such trouble as he, this godly man Job had. And his case is recorded by the Holy Ghost, for the profit, encouragement, and instruction of the people of God. Many a saint throughout all ages, doubtless, has found instruction, reproof and encouragement, in reading this wonderful part of God's word. He was a just man that feared God above many, and eschewed evil. His troubles though they were extreme, were not because he was more wicked than other people, yet he was a sinner. This he was convinced of, as before God, and when God had finished his instruction, and revealed Himself to him, then he fell down and confessed his vileness, and repented in dust and ashes.

One of the most bitter things that Job experienced, was the charge of hypocrisy, that was brought, or slyly inferred by his friends. That if he were sincere and upright, then these troubles would not have come upon him. God testified later, that they had "not spoken of Me the thing that is right, as My servant Job hath".(Job 42 verse 7). He also retained his integrity in respect of the temptation of his wife, to curse God and die. He said when he was stripped of all his substance, and all its comfort, all his domestic life, and family ties, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1 verse 21). But his troubles continued, they came one after another, and as I have said, a great part of his trouble, was that which came from, his friends, misunderstanding and charge against him. God appeared to be his enemy, God was dealing with him, and he recognised this, and said "He hath also taken me by the neck, and shaken me to pieces." (Job 16 verse 12). He said to his friends, who were easy, "If your soul were in my soul's stead, I could heap up words against you, and shake mine head at you." (Job 16 verse 4).

It is frightfully easy for professors, who are at ease, without any special trouble to be quiet themselves, and to scorn those who are in trouble, but the people of God, each for themselves, are from time to time, brought into troubles. The Lord will not allow His people, to always have ease and comfort, for there would then be no exercise for their faith, and their faith therefore would not be genuine. It is the "trial of faith, (according to scripture,) being much more precious than gold that perisheth, though it be tried by fire."(1 Peter 1 verse 7).

The secret of Job's patience and endurance, is in the text. And undoubtedly his trials were made useful to him, to bring him to this point, "For I know that my redeemer liveth". Faith shone, his faith was strengthened, power was given him in the midst of trouble, to look at his trouble, and even wish, that the words of his friends, and his words were written, and printed in a book, (Job 19 verse 23) that they might be recorded. It is a matter of speculation, but it may have been that Job's triumph at this time, in the midst of his trouble, which he knew might be short, as to the comfort of it, and he wanted it indelibly inscribed. It is a good thing to have this knowledge, to have it made clear in trouble, that there is a Redeemer, that he is yours and that He lives. It is a great mercy not to be left, to guess-work, when real troubles come. Guess-work will not stand, you want knowledge when you are in trouble, you want substance when in trouble, evidences are needed when you are in trouble, of something that is beyond trouble, beneath trouble, higher than trouble, something that is everlasting. The Apostle in the 2 Corinthians 4 verse 17 & 18, speaks, of his light affliction, "For our light affliction, which is but for a moment, (this was his estimate of his affliction) worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen for the things which are seen are temporal; but the things that are not seen are eternal."

If our religion depends on seen things, it is a poor religion, if our hope is founded upon the stability of circumstances it is a poor hope, a shaky hope. God's people seek, and in God's time find, a better foundation for their hope, and a better source for their faith, than the things that are seen, and this is the mystery of true religion. True religion is the life of God in the soul, planted there, and kept alive there by communications from heaven. In this, although God uses the faculties of the soul, and of the mind, which in this nature is as it were a passive receiver. "For I know that my Redeemer liveth." Let us look, first of all at this name Redeemer, it is a precious name, it is the name of only one person, the Son of God.

It is the name of Him who was set forth by His Father from eternity, to be the Saviour of the world, the propitiation for sin, His servant. It is He by whom God made the world, His own Son, equal with the Father in the eternal Trinity. He is God, but no man hath seen God at any time, He is invisible. God's being is a great mystery, His eternal power and Godhead are manifest in the things, that we handle and seen, of His creation, (Romans 1 verse 20), But His being His essence, is an infinite, unknowable mystery, but this Person, the Person of the Redeemer is also a man, and this is the glory of true religion. The glory of the gospel, and the great mystery of Godliness, and the comfort of the church. That God to them is, incarnate deity, the Man Christ Jesus, God in the person of His Son incarnate. It respects this, His incarnation, that Job called Him, my Redeemer. Redemption means liberty, it implies bondage, redemption means purchase, and it implies being sold being a slave.

Job lived many centuries before Christ came, but that did not make it impossible for Job, by the power of the Holy Ghost, to believe in the Son of God, to be incarnate. And incidentally, this scripture and many others prove, the Eternity of the Son of God. That Jesus Christ, who in the fulness of time, was made of a woman, made under the law, was the Son of God. He was also the Redeemer, in the purpose and will of Jehovah, before He became incarnate. The great mystery of Godliness is then God manifested. In John we have this wonderful scripture, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." (John 1 verse 18). And my friends, the declaration of Jehovah, is very wonderful, that He has willed to declare Himself. Not only in His works, and not only in His will, not only by His Prophets, but to declare Himself, in respect of His being, His love, His purposes of grace in His dear Son, and the only real apprehension we can have of the being of God, is through Jesus Christ. "Who being the brightness of His (Fathers) glory, and the express image of His Person," (Hebrews 1 verse 3. "I know that my Redeemer liveth".

Then next to be a Redeemer, to be an effectual Redeemer, capable of redeeming, it was necessary He should be what He is, the Man Christ Jesus. The right of redemption, as it is written in the scriptures, was a near kinsman. "And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself." (Ruth 4 verse 6). The Eternal God, that Holy and invisible being, who dwells in inexhaustible light and glory, who subsists, as He has revealed in His word, in a Trinity of Persons, related as, Father, Son and Holy Ghost. That Eternal God, has condescended to be a near kinsman to His poor people, in order to effect their Redemption.

If you read the second chapter of the Hebrews, at your leisure, and the Holy Spirit enables you, to read them with prayer, you will see in these chapters, a little of the glory of the incarnation of God's Son. He passed by the nature of angels, He took the seed of the woman, in pursuance of the promise made in defiled Eden. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." (Genesis 3 verse 15). And also this name Redeemer, has in it the sacred mystery of unction, of dying love and substitution. He is a loving Redeemer, He came in love to His Father, and to His people to redeem them.

He became a Surety, He condescended to interpose Himself with all that that meant, between the whole curse of God, and sinful man. To pay the price, the debt His brethren owed. He was not ashamed to call them brethren. Thy Holy God, self sufficient in the eternal Trinity, was not ashamed to call them brethren. Looking on Him, in the body His Father prepared for Him, I can never express the comfort, the depth of comfort, that this doctrine contains, that this truth contains in it, and communicates to those, who by faith receive it. But in order to receive the doctrine savingly and comfortingly we must know, what it is to be lost, to be sold, to be in prison, to have bonds and fetters upon us, otherwise Redeemer and redemption are only logical terms, and that wont be any use to us, neither will it be glorifying to God. To be satisfied with logical terms implies an imprisoned state, it implies guilt, it implies debt that you cannot meet. And this the people of God are brought into, by the teaching of the Holy Ghost.

Here is poor Job, his friends troubled him, losses that God brought upon him troubled him, God troubled him. The hand of God is upon him, he said " Have pity upon me, have pity upon me, O ye my friends; for the hand of God, hath touched me." (Job 19 verse 21). It s a very solemn thing to be dealt with by God for sin, and God when He deals savingly with His people, He deals with them for sin. Their troubles and their sins are related, as they are taught. They are not innocent in trouble, God uses their troubles to bring their sins to their remembrance, and on their conscience, and they find themselves just helpless, imprisoned, in bondage, ruined, guilty dying creatures, with nothing in them, nothing before them, nothing that they can reach to help them, or to deliver them. When the Spirit of God comes to a man, to deal with him, He makes him feel no hope, and mourns over his sins. And He moves him to seek after a refuge, and unto that God, of whom he receives some testimony, that God who is awful in holy wrath, and justice. That God he dreads, he fears but he wants Him.

"The fool (wicked) hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good." (Psalm 14 verse 1), the wicked says he "desires not the knowledge of His ways", (Job 21 verse 14), but the child of God, who is dealt with, by God, he wants God. And although God is holy, and he dreads Him, he often would find a way, whereby he may be at peace with God, whereby he might be delivered from the wrath of God, and wherein he might enjoy the love of God. The Spirit's teaching my friends is peculiar, and different from natural religion, different from the mere fear of hell. It is the work of the Spirit, to make a man see his danger, and cause him to feel after the knowledge of God in Christ. A reconciled God, and that scripture becomes very wonderful to such a man, as his mind is directed to it "A just God and a Saviour," (Isaiah 45 verse 21) and how He is a "Just God and Saviour" is all embodied in this great precious word Redeemer. And although a natural and logical belief, in the death of Jesus Christ, may comport (agree in the letter of truth) with a hard heart, and a self righteous creature, yet when the Spirit works, to convince of sin, then, that person cannot be satisfied with anything short, of being able to say, my Redeemer.

It is not a little thing, I do not wish to belittle it, it is a very great thing, for any poor sinner to have in his heart some manifestation of the Lord Jesus Christ, as the Saviour of sinners. As having died for sin, and rising again, but that is not sufficient to the child of God, of itself, he wants personally to feel and know as Job, here says, "I know that my Redeemer liveth". It is a personal thing. If He is a Redeemer of all the world, and not my Redeemer, then I am lost. That is the argument of a poor troubled convinced believer. It is faith that says that, not unbelief my friends, it is faith that makes a man dissatisfied, short of a felt union with the Lord Jesus. He that can be satisfied, short of that, so far, his satisfaction, is under the power of unbelief. How can a man know that the Lord Jesus Christ is his Redeemer? I should think, and hope that several here who have never known it, and never felt it, are panting to feel it, and are saying:

O could I say, "The Lord is mine",
Tis all my soul desires. (Gadsby 1079 verse 1)
(And feel His love within,)

Ne'er would I covet man's esteem,
But part with all, and follow Him. (Gadsby's 771 verse 3)

Well it is a good place, it is a good direction of mind, may the Lord keep that in the imagination of your heart, until you are able to say it, by His own testimony.

But, there is one thing that I would humbly venture to warn you against, those of you whose heart is that way inclined, and that is, a temptation not to look, to see who Christ is, and what He has done, until you know that He is yours. It is a very common temptation, whereby the devil seeks to confuse, and weaken the hearts of the people of God. O how he sickens the heart of it, continually drumming this in the ear. Saying, perhaps He is not yours, perhaps He did not die for you, perhaps you are not an elected child of God, and therefore, what is the use of your troubling. The Lord give you grace, to beware of this temptation. Light to see the cloven foot, and this will be, by the Spirit's help, your wisdom and mercy. To go to Him in prayer, and ask Him, if He has done anything for you.

And as you may be mourning your ignorance of Him, and feeling that you hardly know Him at all, feeling that you did not disbelieve, but you can hardly say that you believe in Christ. That you are ignorant of His death, that you feel your carnal reason so powerfully against the validity of one dying for others. Then your wisdom will be to ask, to pay. And there are two particular things about the knowledge of Christ that I would name, first of all, His Person, and second, the benefits that He has conferred. The first is usually, very largely, subsequent to the second in experience. The people of God generally in their early days, get some benefit from the Lord, before they have much knowledge, of who He is. The Spirit teaches "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little;" (Isaiah 28.verse 13). But in due time the Spirit makes men perceive, that the most important thing is, who Christ is. Because, all that He has, and all that He has done and does, and all that he gives, receive their value, from His intrinsic worth, as God the Son incarnate.

Do not turn your eyes away from this, you who are exercised, guilty imprisoned, troubled sinners, do not, turn your eyes away from the doctrine of Christ, and say it is above you. He is above us all, infinitely so, the human mind cannot conceive Him, but, He makes Himself known in His word, as equal with the Father, as distinct from the Father in the Godhead. He has made Himself known in the scriptures of truth, and may He make himself known to you, as a Mighty Saviour. A great Saviour, "He who is able to save to the uttermost," (Hebrews 7 verse 25). Why my friends, you look into this matter, as you may be enabled. Look at what He did as God-man, in suffering, in obeying, in bearing "our sins in His own body on the tree." (1 Peter 2 verse 24). In shedding His own hearts blood, all of it as the virtue of Deity, although, of course Deity could not plead or die.

But He is one Person, which invests all that He said, and every step He took, every act He performed, as man upon earth, with an infinite importance, sacred importance, in your heart, if the Spirit should give you to perceive who He is. Oh, but it is but a very "little a portion" (Job 26 verse 14) of Him that we know. It is a great mercy, if you know enough to say, in your heart, that He is all that you want. That he passes all that you can need, that He is sufficient for all, life, time, death, and eternity. "My Redeemer". And what He did, as distinct from His Person, His great work of Redemption. He purchased the church, paid a price to God, We are sold under sin, the wages due to us, because we are sinners, from God, is death, not merely mortality, but death in the stark simplicity of that awful term, death. What does it mean, eternal banishment from God, deprivation of everything that can properly be called life, and the positive execution of divine wrath, in the curse. O death is a short word, but death is a tremendous thing my friends, and that is what God owes us, each of us, may the Lord make us feel it.

Some feel it, the wages of sin is death, and if that were all, God would be just. O my friends this will cut from beneath your feet all the ground to stand upon, wherewith to fight against God's sovereignty."Let the potsherd strive with the potsherds of the earth".(Isaiah 45 verse 9). It will also put into your heart a humble hope, that if God did not stop there, but in His own free grace, went further, and gave His only begotten Son, "that whosoever believeth in Him, should not perish, but have everlasting life.(John 3 verse 16). O it will enable you to go out after that life, after an interest in that gift, it will engage you in humble diligence to come to Him for a participation, in the benefits of His free grace in Christ.

It is mysterious how the gospel is introduced into the heart, by the Spirit. The Spirit's work is exact and precise, but the Spirit has many ways of working, only He brings the people of God to one point. He brings them to know that God is just in their condemnation, and He brings them subsequently to trust in Christ, to seek after salvation through His precious blood. And herein the testimonies of the Spirit, in the scripture is very sacred, they are precious, and the Spirit strengthens the poor sinner to put his trust in Christ To rely upon the word of God, to receive that faithful saying, to his encouragement and strengthening that, "Christ Jesus came into he world to save sinners; of whom I am chief" (1 Timothy 1 verse 15). "My Redeemer". But next this term Redeemer implies, that the Lord Jesus Christ was accepted, in the payment that He made, as a sufficiency to justly liberate, those for whom He stood surety. This is a very great point, my friends.

O it does amaze me at times, to believe that God can be just, and justify an ungodly sinner, that He can, without diminishing His justice, without in any way sully His holiness, and purity, without reducing the standard of His perfect character one iota, can save a sinner, and remain in all the integrity of His Holy and Blessed Character. The gospel is fresh, God being "the same yesterday, and today and for ever." (Hebrews 13 verse 8). This does not mean monotonous, but the gospel does become monotonous to the carnal nature, and therefore religionists, who have no saving knowledge of the Holy Ghost, cannot understand, that it does not invalidate His character. My friends, the river of God is full of water, a pure river of life, and it is a great mercy to have a drop of it. We know but very little, and some of us have to confess, and mourn, that we receive but little here.

Though thou here receive but little;
Scarce enough for the proof
Of thy proper title. (Gadsby's 484 verse 4)

Yet there is the Redeemer, His work is finished, God accepted it, God accepted His work and Himself in His work, was pleased with His sacrifice, and full retribution. Christ rendered to the law of God an honour, that it did not have before He obeyed it. He as it were overpaid the debt, because of His infinite Person, so there is a reason why, and ground upon which we may stand, in pleading to know for ourselves, this blessed Person, because He has paid the price. He made peace by the blood of His cross, God was in Christ. He did not try to redeem, He did not attempt the work of redemption, apart from the Father. He come to do the work His Father gave Him to do.

One great error we make, is to think that God needs appeasing, we think, that we, as it were, have to be reconciled to God, because there are three Persons in the Trinity. But dear friends, Christ came, and the Father sent Him to redeem. Love eternally has been upon His people, He knew that they were sinners, but sent His Son to die for them. And all this is a great encouragement to faith, to seek for the fullest evidence, of an interest in Christ, that faith is capable of. There is such an evidence, it is the Spirit's prerogative to bring that evidence into the heart. "Now faith is the substance of things hoped for." (Hebrews 11 verse 1). You may sometimes feel, well I believe God can forgive my sins, I believe He can bless my soul, I believe that by His grace, I may justly escape hell, I believe that I am washed in that fountain that is opened for sin and uncleanness, He can make me well, that is the substance of things hoped for. You will see that these desires subsist in real faith, no man will seek for anything he does not believe in.

Nor will he ask for an experience, that he does not sincerely desire, the thing must be, before it is enjoyed, and Christ is, and it is very remarkable the nature of faith before us, in this man Job. You see, he lived about fifteen centuries before Christ came upon the earth, and Job expressed this knowledge of his living Redeemer. Faith makes no account of time, it believes in an unchangeable God, it believes what the Lord Jesus declared to those cavillers, which is left on record, not for the benefit of those cavillers, but for the benefit of the poor people of God, and for their nourishment. He said, to them "Verily, verily, I say unto you, before Abraham was I am." (John 8 verse 58).

When the Holy Spirit comes into the heart, Christ coming by His Spirit, into the heart with His own witness, and testimony, gives you a warrant, to claim Him as your Redeemer. That will make such a mark on your heart, that will remove all doubts, and will open up to you, such a well spring of holy peace and joy, as nothing else can. "For I know that my Redeemer liveth". Now there are some people here, who in a small measure, have upon occasions, for a little time, been able, really to say this, "For I know that my Redeemer liveth". He who died on Calvary's cross, and lives at the right hand of the Father, died there and lives there for me, says a sinner when the Spirit bears that testimony. Now, seek this my friends, those of you who have never felt it, and you will find as I have said, a spring of joy in it. A deep well spring of comfort, in that Jehovah Jesus, once dead, is now alive for ever more, and you have union with Him. Union is proved by communion, through the evidence of things not seen, the evidence of a living Christ at the right hand of the Father. "Of that Lamb slain from the foundation of the world." (Revelation 13 verse 8). When faith is instructed by the Spirit, and it comes to the full assurance of it, as Paul desired the Colossian Chuck should have "of the full assurance of understanding," (Colossians 2 verse 2), of faith and of hope. This is not guess-work, and if I may express it so, it is not a thing to be easily arrived at, although it is given sovereignly.

Some of you may have longed to feel your interest in Christ, to have it more made out to you, that with an unwavering tongue, you might be able to say "My Lord and My God." (John 20 verse 28). Thomas could not say it, until the Lord enabled him to say it, it was not his unbelief that made him unwilling, he wanted the testimony, and God mercifully condescended to his weakness, and gave him that testimony. We do not get the same material testimony that Thomas had, but the Spirit through faith, brings in a sufficient testimony to remove the mountains of doubts and fears, from the heart. Then the sinner, for the time can rest, "I know that my Redeemer liveth".

The value of this knowledge is life long. Not that a sinner always has the enjoyment of it, but he feels, that if Christ is at the Father's right hand, and there for him, he has an open way to God. He has in God a refuge "The eternal God is thy refuge, and underneath are the everlasting arms:" (Deuteronomy 33 verse 27). They are blessed people, who have the least measure of the knowledge of this. And in their state, they are no less blessed, who are seeking after it, who know that they are lost, and believe that Christ came to save the lost, want to feel the strength of persevering faith, to lay hold of Him for their salvation. What a blessed thing it is that Christ lives.

That was a wonderful word of exaltation of David, when the Lord had delivered him from all his enemies, Saul in particular, when he said "The Lord liveth; and blessed be my rock; and let the God of my Salvation be exalted." (Psalm 18 verse 46). Now this can only be, when the Lord sends His light and His truth, and brings a poor sinner from the dark places of the earth, unto His holy hill, and to His tabernacle. Then he said, The I will go unto the altar of God, unto God my exceeding joy:" (Psalm 43 verse 4).

May the Lord forgive, what I may have said amiss.

Amen.