

Children's Moment

April 5, 2015

Title: Jesus is Risen

Object: [Picture of Empty Tomb](#)

Scripture: ["He is not here, for He has risen, just as He said."](#) (Matthew 28:6)

Some people don't see Jesus because they are looking for Him in the wrong places.

That is what happened in our Bible verse this morning. Early on Sunday morning, while it was still dark, Mary Magdalene went to the tomb where Jesus had been buried. She found that the stone had been rolled away from the entrance. She ran and found Simon Peter and John. She told them, "They have taken the Lord's body out of the tomb, and I don't know where they have put him!"

Peter and John started out for the tomb. They were both running, but John outran Peter and reached the tomb first, but he didn't go in. Then Simon Peter arrived and went inside. He noticed the linen wrappings that had covered Jesus, but the cloth that had covered Jesus' head was folded up and lying apart from the other wrappings. Then John went in, and he saw Jesus was gone and believed -- for until then they still hadn't understood the Scriptures that said Jesus must rise from the dead, they left and went home.

Mary stayed behind and stood outside the tomb weeping. As she knelt down and looked inside, she saw two angels dressed in white. They asked her why she was crying. She told them that someone had taken her master and she didn't know where they had taken him. Then, Mary turned and saw a man standing behind her. It was Jesus, but Mary did not recognize Him. Then Jesus called her by name and, when she heard his voice, she recognized Him. After she saw that it was Jesus, she went to the disciples and said to them, "I've just seen Jesus! He is alive!"

Some people, like Mary, Peter, and John can't see Jesus because they are looking for Him in a grave or on a cross. He isn't there! He is risen and is seated at the right hand of His Father in heaven. If you want to see Jesus, read His Word, the Bible and He will reveal Himself to you, just as He did to Mary!

Father, we thank you that Jesus, our Savior, is not in a grave. He is risen! He is alive! We serve a risen Savior! Hallelujah! In Jesus' name we pray. Amen.

Reading - Job 19:13-27

My Redeemer Lives!

Easter - April 5, 2015

Job 19:23-27

I do not know if you have had the experience of gaining an insight or receiving a revelation so important that you wished it could be preserved forever. If you have, or if you have even experienced that in a partial way, you will understand the tone in which Job spoke his most widely quoted line, [“I know that my Redeemer lives...”](#) (Job 19:25) We hear something said in a particularly vivid way, and we say, “If I could just remember that!” Or, we have an insight and say, “If I could just get that written down so I won’t forget it!” I know people who keep a pen and pad on their bedside stand because sometimes our insights come when least expected and are so fleeting. Job must have kept a pen close by.

Here is a quick overview of Job’s story. God allowed Satan to cause Job to suffer a great deal, first by the loss of his possessions, then by the loss of his ten children and eventually his own health. One of the great blessings in life is a spouse. I praise God every day for Joyce. In Ecclesiastes Solomon wrote, [“Enjoy life with the woman whom you love all the days of your fleeting life which He \(God\) has given to you under the sun; for this is your reward in life ...”](#)

(Ecclesiastes 9:9) However, poor Job as he was suffering greatly his wife came and said to him, [“Do you still hold fast your integrity? Curse God and die!”](#) (Job 2:9) I praise God for a loving and godly wife, but feel sorrow for poor Job. Back to Job, his friends came to comfort him but they actually abused him, charging that his misfortunes were the result of some particularly outstanding sin in his life.

Reminds me of what the Apostle James wrote, [“Whoever wishes to be a friend of the world makes himself an enemy of God.”](#) (James 4:4) What Job came to

understand and what we need to understand is, that for someone to be a true friend to us; they first must be a friend of Christ. During this exchange between Job and these men, Job voiced this insight, “I know that my Redeemer lives...” (Job 19:25) Job perceived that his story was not being told completely in this life and that a later day would vindicate him. In fact, he perceived that there was an individual who would vindicate him, Jesus Christ, whom Job calls “my Redeemer.” Jesus would stand on the earth in some future day, would raise Job from death, and would enable him to see God.

Can you imagine Job’s excitement as he gave expression to this insight and hope? There were others who shared this hope in Job’s day, but only a few understood it. Because of this insight Job said that he wished his words might be preserved. “Oh that my words were written! Oh that they were inscribed in a book! Oh that with an iron pen and lead they were engraved in the rock forever! (Job 19:23-24) Fortunately for us, Job’s wish was fulfilled. Not only were his words preserved in a book; they have been preserved in the Book of books, the Bible.

Let us pray to prepare us to study the words of Job recorded for eternity in the Book of books, the Bible given by God.

Kinsman-Redeemer

Job continues making this affirmation, “For I know that my Redeemer lives, and at the last he will stand upon the earth.” (Job 19:25) The first thing we look at in Job’s statement is its key word: “Redeemer.” This is a rich and particularly illuminating word. In Hebrew the word is גֹּאֵל (gaw·al) “goel” which refers to a relative who performs the office of a redeemer for his kin. We must visualize a

situation in which a Hebrew has lost his inheritance through debt. He has mortgaged his estate and, because of a lack of money to meet the debt, is about to lose it. This happened in the case of Naomi and Ruth. Although they had once possessed land, they had become impoverished. In such a situation it was the *goel's* or redeemer's duty, as the next of kin, to buy the inheritance - that is to pay the mortgage and restore the land to his relative. Boaz did that for Ruth.

That custom is what Job refers to in his expression of faith in a divine Redeemer, and it is why this passage must refer to Job's own resurrection by the Redeemer Messiah. As Job spoke those words he was in a dire physical condition. He had lost his family and health. He must have imagined that he was about to lose his life also. He was going to die. Worms would destroy his body. But that was not the end of the story. For his body, like the land, was his inheritance; and there is one who will redeem it for him. Years may go by, but at the latter day the Redeemer will stand upon the earth and will perform the office of a *goel* in raising Job's body. The Redeemer will bring Job into the presence of God. We have even a greater understanding than Job by the entire breath of the Bible. Can you see the day of your redemption as Job did? Do you know Jesus as your Redeemer?

I recognize that there are different ways of translating the phrase "... yet in my flesh I shall see God." (Job 19:26) What is redeemed if it is not Job's body? Not the soul or the spirit certainly, for those are never forfeited. Not Job's physical possessions, for the passage does not even considering them. It is the body that will be redeemed. Consequently, it is **in** his body that Job expects to see, with his own eyes, God the Creator.

A second duty of the *goel* was to redeem by power, if that should be necessary. Abraham performed this duty when the four kings had captured Lot. These kings had made war against the king of Sodom and his allies. Abraham armed his household, pursued the four kings and their prisoners. When Abraham caught up to them, he attacked by night, recovered both prisoners and spoil. That is what the Lord Jesus Christ did, was it not? He attacked in power—we speak rightly of resurrection power—and He broke death’s hold.

Finally, the *goel* had a duty to avenge a death. Imagine that an Israelite has been attacked and dies. The *goel* learns who has struck his relative. He snatches up his sword and dashes off to avenge the murder. Our Christ is likewise our avenger. We are dying people, but we have a Redeemer. We read of Christ; “**For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.**” (1 Corinthians 15:25-26) This thought concludes beginning in verse 55, “**O death, where is your victory? O death, where is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.**” (1 Corinthians 15:55-56) As Job understood victory over death would come through his Redeemer, so too we must know Christ for our death to be defeated.

Living Redeemer

As we think about Job’s words in greater detail, we discover next that Job took confidence, not only in the fact that he had a Redeemer, but that he had a living Redeemer. Understanding this is important, because a redeemer must be living to perform his duties – the duties of the *goel*.

If Job had been able to say merely that he had a Redeemer that would have been wonderful. If he could have said further that the Redeemer of whom he was speaking was the Christ that would have been even more wonderful. To know such a Redeemer, to have been related to Him, to look back to what He had done—all that would have been both pleasant and comforting. But so far as the present need was concerned it would have been inadequate. A person in that position could say, “I had a Redeemer, and I value that.” But he would add, “But I wish I had him now!” A redeemer must be living if he is to buy back the estate, recover the prisoners, defeat the enemy and avenge death.

Job does not say that he had a Redeemer. He says that he has a Redeemer and he is living. We too have a living Redeemer, the same Redeemer, who is Jesus.

That is the thrust of our testimony on Resurrection Sunday and indeed on every Lord’s Day. We testify that Jesus rose from the dead and that He ever lives to help all who call upon Him. The evidences for this are overwhelming. There is the evidence of the narratives themselves. They are four separate and independent accounts, for if they were not, there would not be so many apparent discrepancies—the time at which the women went to the tomb, the number of angels and so on. At the same time, it is also obvious that there is a deep harmony among them—not a superficial harmony but rather a detailed harmony that is increasingly evident as the accounts are analyzed. In fact, the situation is precisely what we would expect if the accounts are four independent records of those who were eyewitnesses of Christ.

R. A. Torrey summarized the evidence of the gospels like this, *“It is plain that these accounts must be either a record of facts that actually occurred, or else*

fictions. If fictions, they must have been fabricated in one of two ways, either independently of one another, or in collusion with one another. They cannot have been made up independently; the agreements are too marked and too many. They cannot have been made up in collusion...the apparent discrepancies are too numerous and too noticeable. Not made up independently, not made up in collusion, therefore, it is evident they were not made up at all. They are a true relation of facts as they actually occurred."

The resurrection of the Lord Jesus Christ is also proved by the transformed lives of the disciples. Before the resurrection two negative charges could be made against them; and these by their own confession. They had failed to understand Jesus' teaching about the crucifixion and resurrection. Second, they were cowardly. Peter had said that he would defend Jesus to the death and never deny him. But on the night of the arrest he did deny Him. He abandoned Him, as did the other disciples. On the day of the resurrection, but before Jesus had appeared to them in the upper room, we find them hiding in fear of the Jews. Yet later they were standing up boldly in Jerusalem to denounce the execution of Jesus and call for people to have faith in Him. Moreover, when they were arrested later we do not find them cowering in fear of the future but rather giving full testimony to Christian faith and doctrine. What made the difference? What made cowards bold, a scattered body of individuals became a cohesive force, a disillusioned following became evangelists? Only one thing accounts for it: the resurrection of Jesus Christ. They knew Him as the Messiah or Christ and they understood, as Job did, that He was the Redeemer who lives.

There are many evidences, but I cannot help but mention one more — the change in the day of worship. Before the resurrection the followers of Christ worshipped, as did all Jews, on Saturday. The need to do this would not even have been questioned—it had been practiced for centuries. Yet from the time of Christ’s resurrection on we find the newly formed body of Christians meeting, not on Saturday, but on the first day of the week, Sunday. Clearly it was because of Jesus’ resurrection.

Personal Redeemer

Another point to add to Job’s statement. Not only does Job declare that he has a Redeemer, not only does he affirm that He is living Redeemer—he adds, quite properly, that He is **his** Redeemer. “**My**” is the word he uses. “**I know that my Redeemer lives.**” Do you know that “**my**” in relationship to Jesus Christ? It is a reminder of the need for personal faith, a personal relationship and a personal religion.

This is what we desire, is it not? We as people desire personal relationships. We are made in God’s image, as persons; so we desire a personal relationship with God.

I notice that the young people often have a great deal of appreciation for one another. There are young women, for instance, who greatly appreciate certain young men. There are young men who appreciate certain young women, even though they sometimes fail to say so. That is a wonderful thing. I am glad that virtue and good looks are noticed. But I have observed that in addition there are also many young women who would like to be able to say, not only, “Look at that

fellow; how handsome he is!” but also, “Look at *my* fellow.” Some of the young men would like to say, “Look at *my* girl.” Admiration is good, but personal involvement is better.

That is our privilege to have a personal relation with Christ. It is good to admire Him. He is the risen Lord of glory after all; it would be foolish not to do so. But, how much better to know Him personally, as Job did. Jesus came to earth to die for sin and to rise again. Can you say, “**My God came as *my* Redeemer to die for *my* sin and to rise again for *my* justification?**” You give no real evidence of being a Christian until you can not only say this, but believe in your heart that this true.

Do not delay. Do not say, “I’ll do it next year.” I can give no guarantee that you will be here next year. On the contrary, some who hear or read these words may not be. Even tomorrow may be too late. In the Scriptures God says, “**In a favorable time I listened to you, and in a day of salvation I have helped you. Behold, now is the favorable time; behold, now is the day of salvation.**” (2 Corinthians 6:2) Listen to God the Creator of the universe and the God Job knew to be the living Redeemer. Come to Him and believe – this day!

Assured Redeemer

I would also like you to possess Job’s assurance. Not only does Job refer to his Redeemer and declare that he is both a living and personal Redeemer, he also says “**I know that my Redeemer lives, and that in the end he will stand upon the earth.**” (Job 19:25) You should possess the same assurance if you are a Christian – that Jesus is returning as a conquering King and Redeemer of all that God the Father has given.

I do not know why some people think that it is meritorious to express doubt in matters of religion. They think that it is somehow vain or impolite to be certain and that it is humble and therefore desirable to say, "I do not know...I hope so...I would like to believe...I think..." Nothing could be more faulty. The humble person is the one who bows before God's revelation and accepts it because of who God is. It is the proud man who thinks he knows enough about anything to doubt God. Besides, God says that doubt is the equivalent of calling Him a liar; it is as much to say that His word is untrustworthy. The Apostle John made this very clear, ¹⁰ "Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son. ¹¹ And this is the testimony, that God gave us eternal life, and this life is in his Son. ¹² Whoever has the Son has life; whoever does not have the Son of God does not have life." (1 John 5:10-12). Jesus lives! Believe it! Declare it! Act upon it! Say with Job, "I know that my Redeemer lives and therefore, we live. His resurrection is the pledge of our own resurrection."

Like Job, we too shall see God. This is the second benefit. We shall live again and in that living form shall see God. What a wonderful thought. How much more wonderful than anything else that might be said. Notice that Job did not say, "I shall see heaven." That was true, but it was relatively unimportant compared to the fact that he would see God. Spurgeon wrote, "He does not say, 'I shall see the pearly gates, I shall see the walls of jasper, I shall see the crowns of gold and the harps of harmony,' but '***I shall see God***'; as if that were the sub and substance of heaven." Nor does Job say, "I shall see the holy angels." That would have been a magnificent sight. But that too pales beside the gaze of one's soul on God.

Notice, finally, that Job did not even say, "I shall see those of this world who have gone before me," even though that would be a great joy and his departed children would be among them. Job would see all these things: the pearly gates, the holy angels, and his children. But over and above and infinitely more glorious than any of those, Job would see God. God is infinite. To see God is to experience perfect contentment and to be satisfied in all, everything or completeness.

Conclusion

If Job, who lived at the dawn of recorded history, centuries before the time of the Lord Jesus Christ descending to earth - if Job knew these things, how much more should we know them, we who are aware of Christ's resurrection and have witnessed His power in our lives. Job lived in a dark and misty time, before the dawning of the Lord Jesus Christ, the Son of Righteousness. Job lived in an age before Jesus brought life and immortality to light through the gospel. If Job had failed to understand the resurrection - if he had failed to believe in the future Redeemer - who could blame him? Nobody. Yet he believed. How much more then should we?

Can you say with Job, ²⁵ "For I know that my Redeemer lives, and at the last he will stand upon the earth. ²⁶ And after my skin has been thus destroyed, yet in my flesh I shall see God, ²⁷ whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me." (Job 19:25-27) If you can say this from your heart, then live in assurance of your Redeemer, your salvation and your resurrection. Do not fear death. During the next twelve months death will certainly come for some, but there will also be those who are resurrected in

Christ the Redeemer. Besides, Jesus is coming; and if that should happen soon, He will receive all He has redeemed.

I add one last thought. As the redeemed we believe these truths. But let us not only believe them; let us pass them on so that others may share in this resurrection faith also. What was Job's desire after all? It was that his words might be preserved and that his faith in the resurrection might be saved for coming generations. The resurrection hope has come down to us through many centuries of church history. Let it pass to our children and to our children's children until the living Lord Jesus Christ returns in His glory. Jesus Christ lives. He lives! Then let us tell others, and let us shout with Job, ["For I know that my Redeemer lives, and at the last he will stand upon the earth."](#) (Job 19:25)

If you do not know Christ as your Redeemer, what better day to repent and give yourself to Christ and let Him be your Redeemer than this Lord's Day when we traditionally celebrate His resurrection and acknowledge that He lives. Do not wait come to Christ. Seek me out and we will pray together.

Let's close in prayer.