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Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-416-5894

www.RiceMemorialBaptistChurch.org

My Redeemer Lives

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **October 12, 2014**

Job 19:1-7, 23-29

Introduction: There are just two parts of this marvelous chapter: **(1)** In Job 19:1-22, Job described his pitiful condition, accepting **all** of it as being, for some unknown and mysterious reason, the **will of God**, pleading for **mercy** from his **friends** who **refused** to extend it, and bemoaning the abhorrence and persecution heaped upon him by the whole society in which he lived. His kinsmen, his friends, his family, his servants, and his acquaintances -- all alike, **despised** and **rejected** him, brutally heedless of his cries for understanding and pity. There is no sadder section of the Word of God than this.

(2) And then (Job 19:23-29), rising to the very pinnacle of Divine Inspiration, above the wretchedness of his mortal pain and sorrow, he thundered the **sublime** (grand, honorable, worshipful) words that have **blessed** humanity throughout the ages of multiple Dispensations of the **Grace** of God! **I KNOW THAT MY REDEEMER LIVETH, AND THAT HE SHALL STAND AT THE LATTER DAY UPON THE EARTH** These sacred words adorn and glorify that incredibly beautiful soprano solo from George Frederick Handel's oratorio, The Messiah, honored by the **standing ovation** led by Queen Victoria at its initial presentation. Where is the man who can hear it without tears of **emotion** and **joy**?

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. In the above introduction, the writer said that Job **accepted** all of what happened to him, "for some unknown and mysterious reason," as being the WILL of God. It's clear Job knew how he should live in avoiding sin, but this book reveals he knew nothing of Satan and his work in the earth. This is why he in error believed God was doing what's written. And even though Job believed God was doing it, he still remained faithful to him out of "reverence."

Job 2:1-3, And the LORD said unto Satan, Hast thou considered **my servant** Job, that there is **none** like him in the earth, a **perfect** and an **upright man**, one that **feareth** (revere) God, and escheweth evil? and still he holdeth fast his integrity, although thou **MOVEDST** me against him, to destroy him without cause.

Movedst defined 5496, (prick [incite: call up, encourage, 1913 Webs. Dict.].)

Thought 2. This is the second time that Satan has **tried** to convince God to do something that is not in his character since he is a **JUST** God.

Isaiah 45:21 ...there is no God (Supreme [highest] Being) else beside me; a **JUST** (FAIR, FAITHFUL) **God** and a Saviour; there is none beside me.

Thought 3. If Job had sinned, then God would have cause to appoint some **adverse sentence**. However, Job is obeying him and avoiding sin, so, he has to bless him.

Job 2:4-7, And Satan answered the LORD, and said, Skin for skin, yea, all that a man

hath will he give for his life. But **put forth** thine **hand** now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, **Behold (SEE)**, he is in thine hand (power, means [resources]); but **SAVE** his life. So went Satan forth from the presence of the LORD, and **smote** (afflict) Job with sore boils from the sole of his foot unto his crown.

Thought 4. The question now is did God really give Satan “permission” to do this to Job? The answer is a resounding NO! Not knowing God is why a great number of Christians believe he did give him permission to do this. And Satan wants us to believe this about our loving Father because it would be impossible to fully TRUST him!

But, did you notice that even though Job is in Satan’s power, God restricted what he could do to him? So, yes, Job is in Satan’s hand, but Job’s REWARD for his obedience to God is Satan cannot KILL him.

Hebrews 11:6, But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a **rewarder** of **them** that diligently seek him.

Thought 5. Well, since God did NOT give Satan permission to afflict Job with boils, how did he end up in Satan’s hand? That answer is found Job 3:25.

Job 3:25-26, For the thing I greatly **FEARED (be afraid, FEAR)** is **come** upon me. I was **not** in safety neither had I rest, neither was I quiet; yet **trouble came**.

Thought 6. There it is! Job's FEAR gave Satan place in his life! But, God protected him as much as could, while being JUST. His faithfulness to being JUST won't let him be unjust, even to protect those he loves! Job had been safe behind the hedge of protection before he got into fear. (Job 1:10)

Proverbs 29:25, The **FEAR (anxiety)** of man bringeth a **snare (a TRAP)**: but whoso putteth his TRUST in the Lord shall be **safe**.

Ephesians 4:26-27, (*Christians*) Be ye angry, and sin not: let not the sun go down upon your wrath: neither GIVE **place (a spot, licence** [license, PERMISSION to act]) to the **DEVIL**.

Matthew 14:29-31, And when Peter was come down out of the ship, he walked on the water... But when **he SAW** the **wind boisterous**, he was **AFRAID:** and **beginning to sink**, he cried... Lord save me. And immediately Jesus stretched forth his hand... caught him... said unto him, O thou of **little faith**, wherefore didst thou **doubt (FEAR, waver in opinion)?**

Thought 7. What we saw happen to Peter gives us a better understanding of our God our Father. If we have believed that he gave Satan permission to attack Job, we can now see, this was NOT the case. Love wouldn't do that.

Job 2:9-10, Then said his wife unto him, Dost thou still **retain** thine **integrity** (MORAL soundness or purity)? **Curse God**, and **DIE**. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we **receive GOOD** at the hand of God, and shall we not **receive EVIL?** In all this did NOT Job sin with his lips.

Job 19:1-3, Then Job answered and said, How long will ye **vex (grieve)** my SOUL, and break me in pieces with words? These **ten times** have ye reproached me: ye are not **ashamed** that ye make yourselves strange to me.

NOTE: They made themselves strange to him, were shy of him now that he was in his troubles, and seemed as if they did not know him ch. 2:12), were not free with him as

they **used to be** when he was in his **prosperity**. Those are governed by the **spirit** of the world, and not by any principles of true honour or **love**, who make themselves strange to their **friends**, or **God's friends**, when they are in trouble. A friend loves at all times. (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Proverbs 17:17, A friend LOVETH at all times...

NOTE: ...truly **good men** are **vexed** with the corruptions of their hearts, which are as pricks in their eyes and thorns in their sides, and with the temptations of Satan, which are also thorns in the flesh and fiery darts, and with the conversation (behavior) of wicked men, as was the soul of **righteous Lot**, and with the bad principles and practices of professors of religion; and sometimes, as Job was, they are vexed by their own **friends**, who should be their **comforters**, but prove miserable ones, as his did, and even vexations, and continued so to the wearing him out almost; and so some render the words, "how long will ye weary my soul"? with repeating their insinuations that he was a **wicked** and **hypocritical** man, and therefore was afflicted of God in the manner he was; and which, knowing his own **innocency**, extremely vexed him... (Source: *biblestudytools.com/commentaries/gills-exposition-of-the-bible/*)

2 Peter 2:7-8, And delivered just Lot, **vexed** (irritate) with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, **vexed** his **righteous** soul from day to day with their unlawful deeds;)...

Job 19:4-6, And be it indeed that I have **erred**, mine **error** remaineth with myself. If indeed ye will MAGNIFY yourselves against me, and plead against me my reproach: **Know now** that **God** hath **overthrown** (subvert [overthrow]) me, and hath compassed me with his NET.

NOTE: This verse is not a confession of sin by Job. It states merely that whatever error Job might have committed, it had not injured or hurt his friends in any manner whatever. God hath subverted me in my cause (Job 19:6). The exact meaning here is ambiguous; but we reject Watson's rendition of the passage, God has wronged me. The marginal substitute for 'subverted' is 'overthrown'; but whatever the passage means, Job does not assert that God has wronged him. Clines gives the true meaning: God Himself has made me **seem** like a **wrongdoer** by sending entirely undeserved suffering upon me. (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

NOTE: They not only estranged themselves from him, but magnified themselves against him (v. 5), not only looked shy of him, but looked big upon him, and **insulted** over him, magnifying themselves to **depress him**. It is a mean thing, it is a base thing, thus to trample upon those that are down. 6. They pleaded against him his reproach, that is, they made use of his affliction as an argument against him to prove him a wicked man. (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Job 19:7, Behold, I cry out of **wrong**, but I am not heard: I cry aloud, but there is no **judgment**.

NOTE: **Behold, I cry out of wrong** Or of "violence", or injury done him by the Sabeans and Chaldeans upon his substance, and by Satan upon his health; this he cried out and complained of in **prayer** to God, and of it as it were in open court, as a violation of justice, and as being dealt very unjustly with: **but I am not heard**; his prayer was not heard; he could get no relief, nor any redress of his grievances, nor any knowledge of the reasons of his being thus used; see (Habakkuk 1:2); **I cry aloud, but [there is] no judgment**; notwithstanding his vehement and importunate (pressing or urging) requests; and which were repeated time after time, that there might be a hearing of his cause; that it might be searched into and tried, that **his innocence** might be cleared, and **justice** done him, and **vengeance** taken on those that wronged him; but he could not obtain it; there was no time appointed for judgment, no court of judicature set, nor any to judge. Now seeing this

was the case, that the **hand** of **God** was in all his **afflictions**; that he had complained to him of the injury done him; and that he had most earnestly desired his cause might be heard, and the reasons given why he was thus used, but could get no answer to all this... (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Job 19:8-16, He hath **fenced up** my way that I cannot pass, and he hath set **darkness** in my paths. He hath stripped me of my **glory**, and taken the crown from my head. He hath **destroyed me** on every side, and I am gone: and mine **HOPE** hath he removed like a tree. He hath also kindled his **wrath** against me, and he counteth me unto him as one of his **enemies**. His **troops** come together, and raise up their way against me, and encamp round about my tabernacle. He hath put my **brethren** far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an **alien** in their sight. I called my servant, and he gave me no answer; I **intreated** him with my mouth.

Thought 1. Once again, I must say, Job did not know his great FEAR had given Satan place (permission) in his life. So, he's merely saying, in a respectful manner, what he believes God has done. Even today, many Christians, including major commentaries hold this same view! They call it "God's permissive will." But, the way they look at doesn't take into consideration what Adam did in disobeying God, and thereby causing Satan to become "the god of this world." (2 Cor. 4:4) Yes, our Father is the highest Authority in creation and will judge all things done, in his timing, according to his wisdom, but for a little while longer, Satan has the privilege of doing certain things in the earth. This is why our Father has made Covenants with humans to HELP them in a manner that gives them the same choice Adam and Eve had, and a way and be JUST in doing so. God can't just do anything to help us humans! Satan knows that, and as we learn about God, so do we.

NOTE: Yes, Job had actual **brothers** (Job 6:15) who forsook him and dealt deceitfully with him in the days of his adversity. But in the days when his **prosperity** returned they ate bread with him (Job 42:11). In this particular we find another likeness of the Great Antitype (figure corresponding to another figure) whose brethren believed him not (Jn. 6:5).

I call unto **my servant**, and he giveth me no answer (Job 19:16). This was astounding insolence (PRIDE) indeed; and in view of the times in which this occurred, it was almost incredibly **insulting**. Satan really went all-out in his vain efforts to break Job's spirit. Job's humiliation here was already complete when the slave was '**entreated**,' rather than '**commanded**.' (Source: *Coffman Commentaries on the Old & New Testament classic*. studylight.org/com/bcc/)

Job 19:17-22, My **breath (MIND)** is **strange** to my **wife**, though I **intreated** for the children's sake of mine own body. Yea, young children despised me; I arose, and they spake against me. All my **inward friends** abhorred me: and they whom I **loved** are turned against me. My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. Have **pity** upon me, have **pity** upon me, O ye my **friends**; for the **hand** of God hath touched me. Why do ye persecute me as (like) God, and are **not satisfied (be weary)** with my flesh?

NOTE: Have pity upon me; have pity upon me, O ye my friends (Job 19:21). Where are there any sadder words than these? These **cruel, heartless, bigoted, hypocrites, arrogant** in their conceited confidence that they 'knew all the answers,' proceeded to judge Job, **as if** they were God Himself. No wonder Christ said, Judge not, that ye be not judged with the same **condemnation** (Matthew 7:1).

Why do ye persecute me as (like) God (Job 19:22). This does not mean that Job accused God of persecuting him. He protests his friend's persecution of him, **as if** they were God, assuming to know that which only God could know, and **condemning** Job upon this **presumed super knowledge** they **pretended** to have. (Source: *Coffman Commentaries on the Old & New Testament classic*. studylight.org/com/bcc/)

Job 19:23-24, *Oh that my words were now written! oh that they were printed in a book! That they were **graven** with an iron pen and lead in the rock for ever!*

NOTE: The scholars like to speculate about the kind of book Job was talking about here, but that has nothing to do with the point. These verses prove that Job was about to mention something of **eternal import**, words that needed to be **remembered forever**. This prelude to what he said makes any speculation that Job's declaration pertained to anything whatever in his present lifetime impossible to allow. No individual's lifetime could possibly provide the perimeter of the world-shaking **Truth** to be revealed. The theater in which his words would shine forever encompassed Time and Eternity, and not merely the fleeting days of any mortal's lifetime on earth.

The Good News Bible version erroneously translated Job 19:26, making it read, "While still in **this body**, I shall see God." This is an example of that which was mentioned by Rowley that, "Some editors emend out of the passage any concept of the **resurrection**," that being exactly what the editors of the Good News Bible did here. If that was all that Job meant, there would have been no need whatever for this marvelous prelude.

God honored Job's wishes here for the eternal preservation of his priceless words. "That which Job so passionately wished for in this passage, God was pleased to grant." The sacred words of the **Holy Bible** record Job's holy words; and that is a far more permanent memorial that any leaded inscription upon the face of some Behistun mountain could possibly have been. (Source: Coffman Commentaries on the Old & New Testament classic. studylight.org/com/bcc/)

Job 19:25, *For I know that my **redeemer liveth**, and that he shall stand at the **latter day** upon the earth...*

NOTE: There are epic corollaries (conclusions) that automatically spin off from these words: (1) Since Job visualizes his vindication as coming in the "**last day**," he **believed** in the **resurrection** of the **dead**. The critical canard (absurd report or story) that the resurrection is "a late Jewish doctrine" is not true. Even Abraham believed in the resurrection of the dead (Hebrews 11:19). (2) The doctrine of the Incarnation is also inherent in the revelation that, "**The Redeemer**," that "someone," that **heavenly Person** shall "Stand" upon the earth. (3) God's interest in his human creation is yet another. "There is a **Redeemer provided** for **fallen man**." (4) Yet again, the ultimate victory of **Christ** over all his enemies is inherent in these glorious words. "And He shall stand upon the earth (the dust, literally)." And what is that dust? All of the enemies of Christ shall at last be as dust under his feet. "He shall stand"! This means his word shall stand; his **authority** shall stand; his **name** shall stand. (5) There is also the corollary (conclusion) of the Redeemer's eternity in this. Job said, "He lives." But he will also be there, at "the latter day," "in the end," etc. "He is the same yesterday, today and forever" (Hebrews 13:8). Who is this Redeemer which Job mentioned here? Only a fool could miss his identity. "In Job 9:33, Job had already mentioned **an Umpire** between himself and God, who certainly could not have been any other than a Divine Person; and in 16:19 he declared his conviction that '**His Witness**' is in heaven; and in v. 16:21 he mentioned an **Advocate** who would plead his case with God.

...Another question which demands our attention here is this: "By **what means** did Job **come to have possession** of such epic **Truth** as that which shines in these verses"?

As Adam Clarke accurately stated it, "There is one principle, without which no interpretation (of this passage) can have any weight; and that principle is this: Job was now under the **special inspiration** of the **Holy Spirit**, and spoke **prophetically**."

(Source: Coffman Commentaries on the Old & New Testament classic. studylight.org/com/bcc/)

1 Timothy 2:5 ...there is **one God (supreme [highest] Divinity)**, and **one mediator** between God and men, the man Christ Jesus...

1 John 2:1-2, My little children, these things write I unto you, that ye **sin not**. And **IF**

any man sin, we have an **advocate (intercessor)** with the Father, Jesus Christ the righteous: and he is the **propitiation (expiator)** [one who is the means by which reparation or atonement for crimes or sins is made, 1913 Webs.] for **our sins:** and not for ours only, but also for *the sins* of the whole world.

1 Peter 1:18-21, Forasmuch as ye **know** that ye 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.

Job 19:26-27, *And though after my skin worms destroy **this body**, yet in my **flesh (body)** 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.*

NOTE: That "flesh" in which all of us shall see God, is NOT the old, **worn-out body** of our mortality, but a **new body**, as it shall please God to give us. Whom I, even I, shall see, on my side, And mine eyes shall behold, and not as a stranger. My heart is consumed within me." (Source: Coffman Commentaries on the Old & New Testament classic. studylight.org/com/bcc/)

1 Corinthians 15:35-44, But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou **sowest** is not **quicken** (**make alive**), except it **die**: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath **pleased him**, and to every seed his own body. **All flesh is not the same flesh:** but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the **glory** of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the **resurrection** of the **dead**. It is sown in **corruption (decay)**; it is raised in **incorruption** (immortality [the quality of never ceasing to live]): It is sown in dishonour; it is **raised in glory**: it is sown in weakness; it is raised in power: It is sown a NATURAL (affected by nature) **body**; it is raised a **spiritual (supernatural** [exceeding the powers or laws of nature]) **body**. There is a natural body, and there is a spiritual body.

Job 19:28-29, *But ye should say, Why **persecute** we him, seeing the root of the matter is found in me? Be ye AFRAID of the sword: for **wrath** bringeth the **punishments** of the sword, that ye may **know** there is a **judgment**.*

NOTE: Why should we pursue him with hard words, and load him with **censures** and reproaches, as if he was an hypocrite, when it appears, by what he says, that he has **truth** in the inward parts, the true grace of God is in him; that he is rooted in the LOVE of God, and in the person of the Redeemer... **that ye may know [there is] a judgment**; that is executed in the world by the **Judge** of all the earth, who will do right; and that there is a future judgment after death, unto which everything in this world will be brought, when God will judge the world in righteousness by Christ, whom he has ordained to be **Judge of quick** (living) and **dead**; and which will be a righteous judgment, that none can escape; and when, Job suggests, the controversy between him and his friends would be determined; and it would be **then seen** who was in the right, and who in the wrong; and unto which time he seems willing to refer his cause, and to have no more said about it; but his friends did not choose to take his advice; for Zophar the Naamathite starts up directly; and makes a reply, which is contained in the following chapter. (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)