

Studies in Job – Part 10:
“I Know that My Redeemer Lives”
Job 19:13-27

A purified expression of hope and confidence.

The Context broadly: Great suffering, unremitting pain

- Job cannot make any sense of his suffering
- He feels that God has abandoned him – worse, that God is against him!
- His friends continue to allege that he must be in sin, or these things would not have come upon him.

The emphasis here: Job has been deprived of all human comfort, deserted by family and friend alike.
(vv. 13-19)

1. Job’s Plea and Desire **vv. 21-24**

(1) **His Plea: Pity** *“Have pity on me, have pity on me, O you my friends”*

- His need is for true friendship; for someone who understands him!

(2) **His Desire: Vindication** – That his integrity would be preserved (23-24)

- Job has little or no hope that he will be vindicated *in this life*.
- Therefore he desires that his words might be preserved *after he is gone*.
 - His friends have argued that he, like all the wicked, will be forgotten.
i.e., His arguments would be blotted out (18:5-7)
- A remarkable fulfillment, as his words have been recorded for all time!

2. Job’s Hope and Confidence **vv. 25-27**

(1) **Its Character**

- Still imperfect: The remnants of sin can still be seen in how Job expresses himself.
- Yet there is evident here a greater element of *trust and certainty*.

(2) **Its Basic Elements**

-1- Hope in a Redeemer yet to come *“For I know that my Redeemer lives, v. 25
and at the last he will stand upon the earth.”*

- OT context: “Redeemer” or “Kinsman-redeemer” **Heb: *goel***
 - A close relative who steps forward to secure the interests of his kinsman
 - A Criminal aspect: A “blood-avenger” who sought *justice* for a slain relative.
 - A Civil aspect: One who bought back the inheritance of a deceased relative:

By purchasing the surviving relative from slavery or
By marrying the deceased’s widow in order to provide an heir (cf. Boaz & Ruth)

- God presents Himself as the defender of the oppressed Prov. 23:10-11
- At the Exodus and the Exile God is the “Redeemer” of the oppressed nation.

- Job’s Certainty and “Prophetic Clarity” – *“I, yes I know”*

- A *personal* Redeemer - *“my Redeemer”*
- A friend and kinsman who would intervene for him, securing his interests
- A *living* Redeemer – He already existed! He was present! In the wings!
- A *coming* Redeemer
- A Redeemer *who would overcome death itself* – Lit: *“he will stand upon the dust”*

-2- Hope in the Resurrection **v. 26** *“And after my skin has been thus destroyed,
yet in my flesh I shall see God”*

- cf. 14:10-14
- Job looks forward to a resurrection, at which time he would see God with his own eyes.

(3) The Ultimate Fulfillment of this hope: Our Lord Jesus Christ

-1- Hope in the resurrection and in seeing Christ our Redeemer:

*“But we know that when He is revealed, we shall be like Him;
for we shall see Him as He is.” 1 Jn. 3:2*

-2- Hope in being vindicated and openly owned and declared as righteous:

WLC 90: “At the day of judgment, the righteous, being caught up to Christ in the clouds, shall be set on his right hand, and *there openly acknowledged and acquitted*, shall join with him in the judging of reprobate angels and men...”

Further Application: