

“Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do you persecute me as God, and are not satisfied with my flesh? 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! 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. 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.”
Job 19:21-29.

There is a matter which is so vital and important as to require preservation by *“engraving with an iron pen and lead in the rock for ever!”* More important than all the massive monuments in Washington DC put together. Yea! More than all the massive monuments of the world put together! For all of time, to date, and for ever. And what? You may ask, is so important? To which I answer (without even a close second) – REDEMPTION BY THE BLOOD OF THE LAMB. Ergo: *“I know that my Redeemer liveth.”* This is a knowing upon the greatest certainty, knowing without all wavering; as if the patriarch had said, My judgment is fixed and my faith confirmed in this thing. It is as clear to me, that my Redeemer liveth, as if I had already seen Him alive. It is as sure to me that I shall arise again, as if I had been dead, and were already risen. My faith makes this as evidence to me now, as my experience hereafter shall. *“For I know that my Redeemer liveth.”*

“For I KNOW.” This KNOWING did not come into my consciousness either by my sense or any natural demonstration; Remember, Beloved; Faith is the gift of God, and so is the knowledge of faith, or that knowledge which is the full assurance of faith. There is an exceeding greatness of the power of God put forth unto those who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead.

“The eyes of your understanding being enlightened; that ye may know what is the hope of your calling, and what the riches of the glory of his inheritance in the saints, AND WHAT IS THE EXCEEDING GREATNESS OF HIS POWER TO US-WARD, WHO BELIEVE, ACCORDING TO THE WORKING OF HIS MIGHTY POWER, WHICH HE WROUGHT IN CHRIST, WHEN HE RAISED HIM FROM THE DEAD, AND SET HIM AT HIS OWN RIGHT HAND IN THE HEAVENLY PLACES, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church, Which is His body, the fulness of Him that filleth all in all.”(Eph. 1:18-23)

We are told that faith is the evidence of the things not seen. Heb. 11:1. Beloved, who can make things not seen, evidence to us? But He who is everywhere and always present? He who is ever present, but nowhere seen? Faith is the substance of things hoped for, as God gives the definition. Saints do not see what they believe, yet they know what they believe. When Joseph brought his two sons, Manasses and Ephraim, to his father Jacob for his blessing, Jacob put his right hand upon the younger, and his left hand upon the elder; Joseph observing this, humbly corrects his father’s error, Not so, my father, this is the first-born, put thy right hand upon his head; but his father refused,

(Gen. 48:10) and said, I know it, my son; I know it. I do not this upon mistake. Though the sight of my eye be dim; I see clearly what I do. Faith sees not upon whom it layeth its hand; But faith knoweth upon whom it layeth its hand. ***"I KNOW WHOM I HAVE BELIEVED."*** Faith gives acquaintance with God before we see Him. And when we see Him, Faith shall be swallowed up.

"I KNOW THAT MY REDEEMER LIVETH." The word which we translate REDEEMER, comes from a root which is applied three ways in Scripture. First, To buying again of that which was alienated by sale or mortgage, and so to reduce it unto the possession of those whose it was before.

"The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession YE SHALL GRANT A REDEMPTION FOR THE LAND. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come TO REDEEM IT, then shall he REDEEM that which his brother sold."(Lev. 25:23-25)

O, Beloved, what a beautiful picture of our redemption! Christ, our Kinsman/Redeemer came upon us in our utmost poverty – ***"If thy brother be waxen poor,"*** indeed. Without a dime to pay a mountainous debt. Standing in need of a Kinsman-Redeemer more than Ruth needed a Mighty Goel – able to marry the Widow and raise up seed to the dead Kinsman/Redeemer. What a mighty Boaz; to wit:

"Then went Boaz up to the gate, and sat down there; and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! Turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. [And did I mention that Boaz was a mighty and a wealthy man?] And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's; and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself; for I cannot redeem it."(Ruth 4:1-6)

One can only speculate as to why old man "Ho, Such-a-One" backed out of the juicy real estate and fertile farmland deal, when he was advised that a Moabitess widow went sight-unseen with the deal. You don't suppose "Ho, Such-a-One" already had a wife, a little on the jealous side, do you? At any rate, the duty to marry the widow and raise up seed of the dead kinsman was a part of the Mosaic Code, and bespoke the guarantee of perpetuity in glory as a grand part of our inheritance – call it eternal life – call our redemption redeemed to everlasting life.

Secondly, to the rescuing or bringing back of those who have been taken prisoners and led into captivity. There is a double way of redeeming such. First, by force and power. Thus when Lot was taken prisoner by those four kings that came against Sodom, Abraham armed his servants, and by force REDEEMED or brought him back.

"And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Belah (the same is Zoar;) and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of Nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the Vale of Siddim was full of slime pits; And the kings of

Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. AND THEY TOOK LOT, ABRAHAM'S BROTHER'S SON, WHO DWELT IN SODOM, AND DEPARTED. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner; and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back (i.e., HE REDEEMED BY FORCE AND POWER) all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.”(Gen. 14:8-16)

Beloved, the highly successful military raid by Abraham and his confederates, whereby Lot was redeemed from captivity, was a bloody affair, and was forever known thereafter as *“The Slaughter of Chedorlaomer, and of the Kings that were with Him, at the Valley of Shaveh, Which is the King’s Dale.”* It stands forever as a powerful type of our Savior’s Redemption by Blood and Force and Power.

Secondly, there is a Certain Redemption by Price or Ransom; To Redeem is to Buy Again; Captives are often Ransomed and Redeemed by Price. Christ has Redeemed us both ways, as we shall see. Therefore this word, REDEEMING, is often used in Scripture to signify deliverance from any eminent or imminent danger. And, after all, Beloved, what danger is there either more eminent OR more imminent than the danger of splitting Hell wide open if one dies at any moment without the Precious Redeeming Blood of Jesus Christ cleansing us from all sin? **Psa. 69:18**; to wit:

“And hide not thy face from thy servant; for I am in trouble; Hear me speedily. Draw nigh unto my soul, and REDEEM IT; deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonor; mine adversaries are all before thee.”(Psa. 69:17-19)

“He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.”(Psa. 72:14)

That is, from all secret plots and open actings tending to destruction. And thus the Lord has said to REDEEM HIS PEOPLE from the hand of the enemy, (**Psa. 106:10**). And Jacob speaks of the angel that REDEEMED HIM FROM ALL EVIL (**Gen. 48:16**). Job’s Redeemer and this Angel who redeemed Jacob from all evil, is the same person, and is none other than the dear Lord Jesus; of whom the Lord speaks to Moses (**Exod. 23:20,21**.) *“Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared; Beware of Him and obey his voice, provoke him not, for he will not pardon your transgressions. For my Name is in him.”* This angel can be none other than the Lord Jesus Christ, The Creating – not A created – Angel. Pardon of sin belongs not to creatures, nor is the Name of God in them; some creatures have the Name of God upon them; but He only hath the Name of God in Him, who is of the same nature with God.

Thirdly. This word is applied to the avenging of their death, who have been wrongfully slain (**Numb. 35:12**.) *“And they shall be unto you cities for refuge from the AVENGER-REDEEMER; that the manslayer die not, until he stand before the congregation in judgment.”* Goel is the Avenger of Blood, or the Redeemer of Blood, because he came to take vengeance on such as had unjustly shed the blood of his kinsman. He may be said to redeem a man from death, who according to justice pursues him who took away his life. Christ is not only our Redeemer, by restoring us to

life, but our Avenger by pursuing and spoiling him (that is, the Devil) who was our murderer, or the contriver of our death. Again, to be a Redeemer is taken two ways. First, and more largely for a Deliverer, or Helper; so it is one of the Names of God; and to Redeem is both His work and His honor.

“And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. WHEREFORE SAY UNTO THE CHILDREN OF ISRAEL, I AM THE LORD, AND I WILL BRING YOU OUT FROM UNDER THE BURDENS OF THE EGYPTIANS, AND I WILL RID YOU OUT OF THEIR BONDAGE, AND I WILL REDEEM YOU WITH A STRETCHED OUT ARM, AND WITH GREAT JUDGMENTS; and I will take you to me for a people, and I will be to you a God.”(Exod. 6:4-7)

In which sense Moses also is called a Deliverer in Acts 7:35. God sent Moses to manage His controversy with Pharaoh, by a word that is often called or translated a Goel, or, Kinsman/Redeemer – one who is near enough to the deceased – blood kin – in consanguinity, one of our blood, bone of our bone and flesh of our flesh. Hence the ancient translator in our text; to wit: *“I know that my kinsman, or, near of kin to me, liveth.”* And such were under a special obligation to marry the widow and raise up seed to the dead kinsman, as we have seen above in the case of Ruth and Boaz. (Ruth 3:12.)

In this strict sense the word REDEEMER, suits our dear Lord Jesus Christ fully. With regard to each of God’s Elect, the type holds good. Boaz was a kinsman and had right to redeem, yet because there was a nearer kinsman, he would not meddle, but upon his refusal. As if he had said, you have the first right, and may make use of your privilege if you please; If thou wilt redeem it, redeem it, but if thou wilt not redeem it, then tell me that I may know, for there is none to redeem it besides thee, and I am after thee. From this proceeding it is evident that redemption belonged to those that were near of kin, and first to the nearest.

Beloved, Jesus Christ is near to us, therefore properly and in a strict sense He is our mighty Goel, our Kinsman/Redeemer. He is flesh of our flesh, and bone of our bone. He is one of us. We are children of God by Regeneration, so, the brethren of Christ by adoption.

“For both he that sanctifieth, and they that are sanctified, are all of one; for which cause, he is not ashamed to call them brethren”(Heb. 2:11)

Christ and we are all of one, that is, of one nature; we, and Christ as man, are not only of one Father or Efficient Cause which is God; but we are of one nature or material which is flesh and blood. In which respect He is our Redeemer upon the strictest terms and laws of Redemption. And in that strict sense, besides Him THERE IS NO REDEEMER. For though God the Father in the Son by the Holy Spirit be indeed our Redeemer, yet properly and according to the signification of this Word, Jesus Christ alone is our Redeemer; who taking our nature upon him, and becoming our brother, had right to Redeem us, even as being God, in our nature, He had full power to redeem us. Eph.1:7. We are redeemed by the blood of Christ.

“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.”(1Pet.1:18,19)

“Much more then, being now justified BY HIS BLOOD, we shall be saved from wrath through him.”(Rom. 5:9)

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I love you. Amen.

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