

**Job 18, and 19: 1-29; “The Root of the Matter is In Me”, Sermon # 30 in the series –
“Remember to Magnify His Work”, delivered by Pastor Paul Rendall
on March 5th, 2023, in the Afternoon Worship Service.**

This dear saint of God, Job, was in the midst of the greatest trial of his life. And yet we find, amazingly, that he was still able to confess certain truths which he knew would sustain him, even though he had come to the false conclusion that it was God who was tearing him apart. He didn't know that it was Satan who was trying to prove to God that he really was not a godly man. And yet, even though there were so many misconceptions in Job's thoughts about God at this time, he still was trusting in the Lord. Even though he did speak some hard things about God here, yet he was not abandoning all hope. I will not attempt to expound both of these chapters in their entirety. Instead, I want to draw your attention to the words of verse 28 – “Since the root of the matter is found in me”. These words mean that Job believed that he was a true believer and one of God's saints.

By “the root of the matter is found in me”, he meant that he knew that he was a regenerate man. He was saying that he was a genuine believer. Let me give you now 3 reasons why Job believed that the root of the matter was in him. 1st of all – We can see that the root of the matter was in Job because he knew that His Redeemer lived. 2nd – The root of the matter was in Job because he knew that His Redeemer would come again and raise all of the dead. And 3rd – The root of the matter was in him because He yearned for the blessed day when He would see Christ with his physical eyes. These are the same truths that we should fortify our hearts with in our greatest trials so that in the midst of them we might even find our greatest joys because of the greater revelation of Christ to our souls.

1st of all – We can see that the root of the matter was in Job because he knew that His Redeemer lived. Job has been valiantly trying to establish the fact that he was a man of integrity, a man who loved righteousness and hated lawlessness. And yet his friends would not believe him because they thought that if someone had suffered the loss of all things, and was going through the trials that Job was going through, that it meant that he in some way he had sinned. Actually, it was just the opposite. But in chapter 18, verse 1, Bildad the Shuhite answered Job and said: How long till you put an end to words?” “Gain understanding and we will speak.” So, both he and his friends thought that Job had said too much, and that he would not receive their reproof. He focuses on the fact that Job is not really listening to their words to him; which was not true.

But Bildad says – Why are we counted as beasts, and regarded as stupid in your sight, he says. You who tear yourself in your anger, shall the earth be forsaken for you? Or shall the rock be removed from its place? He is saying that Job really thinks too much of himself. And then he goes on from verse 5 until the end of the chapter, to describe the wicked man, and then he applies his observations to Job as if to infer that he was this great sinner that he was describing; a hypocrite, and thus a criminal in God's sight. That Job somehow deserved to be in the condition that he was in.

Truly, Bildad was adding insult to injury in the words that he uses here. Verse 5 – “The light of the wicked goes out, and the flame of his fire does not shine.” “The light is dark in his tent, and his lamp beside him is put out.” “The steps of his strength are shortened, and his own counsel casts him down. He actually goes on to assert that because of his secret sins Job had laid a snare for himself. (verse 9) And that, because of that, there had been a noose of hidden consequences for Job. Because of these sins, he could not escape the guilt of all the consequences, and thus his great trouble.

In verse 18 he says that Job had been driven from the light into darkness, and was being chased out of the world! That since he had neither son nor posterity among his people, nor any remaining in his dwellings, God was making him a fearful example to all the people around him to the east

and to the west. (verse 20) And they were frightened by what had happened to Job. He says – “Surely such are the dwellings of the wicked, and this is the place of him who does not know God.” How unthinking! How unsympathetic! How unkind! And so in chapter 19, verse 21 Job says – “Have pity on me, have pity on me, O you my friends, for the hand of God has struck me!” “Why do you persecute me as God does, and are not satisfied with my flesh?” “Oh, that my words were written!” “Oh, that they were inscribed in a book!” “That they were engraved on a rock with an iron pen and lead, forever!” “For I know that my Redeemer lives...”

This truth is what Job knew would sustain him when all the other people who had formerly loved him and had been close to him, had turned against him. He knew that His Redeemer lived. The Lord Christ, Job’s Redeemer, lived even then in the time that Job lived. How so? Well, it is true that The One who would become the Lord Jesus Christ in time and space was the Son of the Father from all eternity. In eternity past God begot His Son; brought Him forth and set Him apart to His eternal purposes in the Council of Redemption. In the fullness of time He sent Him forth, born of a woman, born under the law, that He might redeem all those who were under the law.

The word in the Hebrew for Redeemer is Goel; a kinsman Redeemer, one who had been there in his life, for many years as His Redeemer; watching over his life spiritually and physically, actually even then interceding on his behalf. He was the One, whom Job knew, was one of the Persons of the Divine Trinity, the one who would eventually come into this world, and “crush the serpent’s head”. Job, I believe, knew the true story of Adam and Eve. He knew the true story of Cain and Abel. Job knew the doctrine of the Trinity. “Let Us make man in our image and likeness.” All of the Persons of the Divine Trinity were involved in the creation of the world and man. And Job had heard and knew of “the Lord God walking in the garden in the cool of the day”, after Adam and Eve had fallen into sin, and plunged our whole race into sin by their sinful actions.

He knew that he Himself had believed in the promise of God; that He would redeem a people for His own possession, through “the Seed of the Woman”. He believed in Jesus Christ, even though He did not know his Redeemer’s name, or exactly what it would take for Him, at the cross, to redeem him, a sinner, back, from his slavery and bondage to sin. But by faith He received the future atonement. And he had come to know, on that basis, that this Redeemer lived. For he knew the work of the Holy Spirit in his heart. He knew from the sacrifices of Cain and Abel that God cannot be worshiped by the works of man’s hands, but rather only by the offering in righteousness which could only come from the killing of a sinless sacrifice.

I believe that holy Job linked all of this in his mind to the future Incarnation and the perfect obedience of a coming Redeemer, the Savior of all those who would trust in Him and in His work of sacrifice. So Job believed in Christ’s future redemption which would purchase the free gift of eternal life for him and all who would believe. As he thought upon this truth, he also came to believe that even as his Redeemer had always lived, from all of eternity, so the wicked works of men or the Devil against Him would never overcome Him when He did become a Man. He therefore believed that even if this Redeemer were to die Himself, as a sacrifice for sins, in a much greater sense than Abel, that He would be raised from the dead.

And so I believe that we can, and we should, believe that in this statement of Job’s, that he was believing in Christ’s resurrection. “I know that my Redeemer lives”. He saw by faith Christ’s day; he saw by faith Christ’s sacrifice and death, and He saw by faith Christ’s resurrection. This was the truth that fortified Job’s heart as he fully entered into his sufferings of being misunderstood by his friends and his wife, and as he thought, that it would be better to die than to live. Let me ask you now, my dear friends, whether this is the truth that fortifies your heart in all of your trials: I know that My Redeemer lives? Is the root of the matter in you?

When you are suffering, being misunderstood, and not knowing the outcome of all of your sufferings and sorrows, when you have tried to do the right thing, and you find yourself being accused of being a hypocrite, when your conscience bears witness that you are not. Will you not remember and declare it: “I know that my Redeemer lives”? But, yes, it was also true, wasn’t it,

that Job had misconceived God's part in his afflictions when he spoke the way that he did in verses 7-10. "If I cry out concerning wrong, I am not heard." "If I cry aloud, there is no justice". No, God the Just Judge of all men was very closely and carefully watching all that was taking place, and He would act in due time. Job actually thought that God had become his enemy. A very sad state of affairs. Job says in verse 8 – "He has fenced up my way, so that I cannot pass; and He has set darkness in my paths." "He has stripped me of my glory, and taken the crown from my head." Yes, that was the way that it appeared.

But, let us think now of the sufferings of Christ for Job. Actually Christ's sufferings were undergirding Job's at this most difficult time. When Christ went to the cross, He satisfied the justice of God there, on behalf of all people who will believe in Him for salvation; even Job. Christ was stripped of His glory as a Man, and the crown was taken from His head, and a crown of thorns jammed down on His forehead. Christ was broken down on every side, as it says in verse 10, and there He suffered in our place. And actually our everlasting hope was established because He as the Perfect Man, was uprooted like a tree.

God the Father ordained that the Roman soldiers would nail Him to a tree and He would be lifted up in that awful position and suffer and die for us. This was His paying the penalty for our sins, but it was also so that we would have the right view of our own sufferings for His sake. Let us therefore remember that since Christ died for us that His sufferings and our sharing in them, having fellowship with Him in His sufferings, this will undergird us in the time of our greatest need.

2nd – Job knew that his Redeemer would come again and raise all of the dead.

Verse 25 says: "For I know that my Redeemer lives, and He shall stand at last on the earth; and after my skin is destroyed, this I know, that in my flesh I shall see God." I believe that in this statement Job is showing us that he was a prophet of God. Really, special revelation had to have been given to Job to know these truths. In James 5, verses 10 & 11, James says – "My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience." "Indeed we count them blessed who endure." "You have heard of the perseverance of Job and seen the end intended by the Lord – that the Lord is very compassionate and merciful." This shows that Job did have the spirit of prophecy given to him.

Oh, I know that Job had probably heard of the prophecy of Enoch, the seventh from Adam, which is found written down for us in Jude, verse 14: "Behold the Lord comes with ten thousands of His saints, to execute judgment upon all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." Job had no doubt heard this prophecy. But he really adds to it here in the verses that we are studying.

The Redeemer will stand upon the earth in that day, and there will also be the resurrection of all of the dead, both righteous and wicked, all on that same glorious Day. This truth fortified Job's heart because he knew that in that Day he would be vindicated before the whole watching world; even if in the day that he lived, his own righteousness was not being vindicated. He would entrust the whole matter to His Redeemer, who would be able to judge righteously, and reward him for holding fast his integrity in the face of all opposers.

Let us understand that the Day of Christ's return will be the Day of the resurrection of all of the dead. It will immediately unite all Christians with their dear Savior and Redeemer. Listen to the words of 1st Corinthians Chapter 15: 19-21 – "If in this life only we have hope in Christ, we are of all men the most pitiable." "But now Christ is risen from the dead, and has become the first-fruits of those who have fallen asleep." "For since by man came death, by Man also came the resurrection of the dead." Job had said, "I know that my Redeemer lives, and after the skin worms destroy my body, I shall still one day, see God for myself."

He is obviously referring to our Lord Jesus Christ; this same glorious Lord whom we have come to remember here at the Lord's table at this time. I want to you to meditate with me now, as you

come down to the front to assemble for the Supper, upon this blessed truth; that because Christ has been raised from the dead, you too shall be raised from the dead, and you too shall one day see your blessed Redeemer face to face.

3rd – Job yearned for the blessed day when He would see Christ with his physical eyes.

In verse 27 Job says, “I shall see Christ for myself, and my eyes shall behold Him, and not another.” “How my heart yearns within me!” This translation of the New King James I believe to be the most strong and the most accurate. The ESV translates this: “How my heart faints within me.” The NASB translates it the same way. The King James translates it – “Though my reins be consumed within me”. But I cannot think that any of these last translations has done the context justice. The heart and mind of Job was not consumed within him over the Lord’s return. He was yearning for that day; he was longing for it and looking forward to it with all of his heart.

And this is what I hope that you are longing for, as well. You are longing for that Day when the Redeemer will apply to you the last stage in your redemption. It will be the redemption of the body. A couple of verses will be appropriate at this time. First, Romans 8: 23-25 – “Not only that, but we also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.” “For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?” “But if we hope for what we do not see, we eagerly wait for it with perseverance.” Now, beloved brethren, do you groan eagerly waiting for the adoption, the redemption of your body? I am sure that Job did. Do you eagerly await that time? In this remembrance Supper, let us remember what is coming, and rejoice.

And John 6: 37-40 – “All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.” “For I have come down from heaven, not to do My own will, but the will of Him who sent Me.” “This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.” “And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.” This is what we celebrate now in this Supper; that Jesus has done the will of Him who sent Him, and that because He has accomplished redemption, He will lose none of those trusting in Him for salvation. He will raise us up on the last day to behold His glory and to see Him face to face. He is Risen, and thus He will raise us up in a glorious resurrection on the Last Day.