

**“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.” Job 19:25-27.**

When Job says his Redeemer lives, he implies not only the present being, but the eternity of the Redeemer; as if he had said, though I am mortal and dying, as also you my friends are, yet my Redeemer liveth; he saith not, hath, or shall live; but, He liveth; he speaks of the Redeemer’s life, without any distinction of time past or to come, He liveth. God is forever, I am; Christ as God liveth from eternity; Christ as man liveth to eternity. And as Christ God-man was the Lamb slain from the foundation of the world in the promise, and from eternity in the purpose and decree of God; so Christ as God-man lived, and from the foundation of the world in the promise. Christ is compared in the Gospel to many things without life; to water, to bread, to a stone, to a way; yet every one of them hath the addition of life as he is compared to them. He is not called simply water, but living water; nor simply bread, but living bread; so also a living stone, a living way, and the tree of life.

When Job says, My Redeemer liveth, we must assume we must look on Christ, not only as having life, but as the Lord and Prince of life – (i.e., **Acts 3:15**; to wit: **“But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.” Acts 3:14,15.** Christ as the eternal Word hath life in himself (i.e., **John 1:4**; to wit: **“In him was life; and the life was the light of men.”**) See how like a Prince He speaks of his own life (**John 10:18.**) **“I have power to lay it down, and I have power to take it again.”** He gives life to others; **“the Son quickens whom He will,” John 5:21.** As our dear Lord Jesus has life in Himself, so He has life to bestow at His pleasure, or upon whom He pleases. Also, when the grand old patriarch Job says My Redeemer Liveth, it denotes the strength, activity, and power of Jesus Christ; not a mere being or subsistence only, but might and strength. As if Job had said, *“Though I am weak, poor and miserable, though my life be so low and my body so disspirited that I may more fitly be numbered among the dead than among the living; yet my Redeemer liveth, He liveth and is mighty.”* David said of his enemies, **“Mine enemies are lively and strong,” (Psa. 38:19)** or, being living are strong. Many men live who are not strong; and some live who have no strength. But the life of Christ and His might are the same, and shall never be disjoined.

The psalmist indeed prophesying of the sufferings of Christ, represents Him thus complaining (**Psa. 22:15**) **“My strength is dried up like a potsherd, my tongue cleaveth to my jaws, and thou hast brought me into the dust of death.”** When Christ died the strength of His body was dried up, yet Christ did not die for want of strength; for He gave up the ghost; it was not pulled or snatched from Him whether He would or no. Christ did not die because He could live no longer, but because in obedience to His Father’s will, and in answer to the design of our salvation, He was willing to lay down His life. And so strong was He in death, that He conquered dying, and spoiled principalities and powers, making a show of them openly and triumphing over them while He was nailed to the Cross. **Col. 2:14,15.** Further, before proceeding to the blessed doctrine pertaining to the glorious resurrection of the bodies of the saints, let us consider the comforting effects Job’s ancient confession had upon Job in his own unprecedented state of suffering. His profession of faith in all its beautiful brevity appears at the head of this sermon; to wit:

***“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.”(Job 19:25-27)***

Job’s Confession of Faith. I know that my Redeemer liveth, AND THAT HE SHALL STAND AT THE LATTER DAY UPON THE EARTH, etc. These words contain the Second Article of Job’s Holy Confession; as if Job had said, I do not only believe that my Redeemer liveth, but that he shall stand at the Latter Day upon the earth. The word which we translate TO STAND, signifies EVERY LIVING SUBSTANCE; so we translate, *“For yet seven days, saith the Lord, and I will cause it to rain upon the earth forty days and forty nights, and every living substance (that I have caused to RISE OR STAND UP) that I have made will I destroy from off the face of the earth.” (Gen. 7:4)* A dead body is a falling body, a body falling to the earth, from whence it first was raised up; or it is flesh given to the worms, as some make the Latin word found here to be. Now, saith Job, My Redeemer liveth, and shall live, He liveth, and shall live AT THE LAST DAY. Jesus Christ was a falling body when He died; but He conquered death, and became a standing body again, AND SHALL STAND FOR EVER. AND SHALL STAND AT THE LATTER DAY UPON THE EARTH. The Hebrew is, last, or latter. Our translators add the word, DAY. These are the latter days. As the whole Gospel time is called the last time or the latter days; so, there is a latter day or a last time. Under both such notions (**1 Pet. 1:5**) which is more special and particular; and that is the Day of Resurrection, or the Day of Judgment, which we may call THE LAST OF THE LAST OR LATTER DAYS. Under both which notions, the words may be taken here, as above.

And so you see, Beloved, we have considerable agreement with our referring to these days as the last of the last days. HE SHALL STAND AT THE LATTER DAY UPON THE EARTH, but, Beloved, we are not to understand that this is some kind of brief, formal appearance by the Son of God and His kingly retinue; e.g.:

***“And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”(Acts 1:10,11)***

Similarly, When Job and the others behold the Redeemer, what is He doing? Listen, carefully: *“Yet (as I conceive) these words are more strictly to be understood, not of Christ’s taking flesh, and standing upon the earth in it; nor of the personal rising of His flesh out of the dust, (both which are yet included), BUT OF HIS COMING TO RAISE ALL FLESH OUT OF THE DUST, AND THEN TO PROCEED IN JUDGMENT WITH THEM. [!] And thus a late Expositor concludes, These words (saith he) have various interpretations, all agreeing with the analogy; YET THIS IS A PLAIN AND PERTINENT SENSE WHICH WE FOLLOW; NAMELY; THAT JOB BELIEVETH HIS REDEEMER TO BE ETERNAL, WHO SHALL AT LAST STAND UPON THE EARTH, AND BY HIS SOVEREIGN POWER OR COMMAND, RAISE THE DEAD. OUR TRANSLATION, TOGETHER WITH OUR RENEWED ANNOTATIONS, APPEAR FAIREST THIS WAY; and Mr. Mercer (though himself followeth the Rabbins in the opening of this text, yet) confesseth that it is the Judgment of most Interpreters, both Ancient and Modern, THAT THESE WORDS ARE TO BE UNDERSTOOD OF THE GENERAL RESURRECTION, AND OF THE JUDGMENT WHICH SHALL FOLLOW. For when Job professeth his assurance, that his Redeemer shall stand upon the earth in the latter day, WE ARE NOT TO STAY OUR THOUGHTS IN A BARE POSTURE, BUT ARE LED FORTH*

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*TO CONSIDER, WHAT HIS STANDING THERE INTENDS, OR WHAT THE SCRIPTURE TELLS US HE SHALL DO WHEN HE APPEARS AND STANDS UPON THE EARTH IN THE LATTER DAY. Now the work of that day is plainly reduced to these two heads in Scripture, RESURRECTION AND JUDGMENT.”*

Beloved, a short while ago I put a rhetorical question as a part of my sermon; to wit: When our blessed Redeemer appeared at the latter day upon the earth, what was He doing? It was not an idle exercise, a sort of dress rehearsal for some big event to come later. No, indeed. Just the opposite. We are not to “*stay our thoughts in a bare posture*” of things, but search out “*what Scripture tells us he shall do*” when our Redeemer appears and stands upon the earth in the last day.

Resurrection and Judgment – two powerful subject heads. Consider, that Judgment hath not been fully executed in any age of the World, excepting one, that of the Old World; and yet then it was not a full execution of judgment, there was a wicked one not judged, there was an accursed Ham in the Ark spared from judgment; while the rest of mankind was drowned and overwhelmed with water. And though God hath written wrath and judgment upon thousands of wicked men in red letters, even in their own blood; yet there are many whose paths swim with butter, and the rock pours out rivers of oil upon them; many upon whose heads the candle of outward prosperity shines, whilst their heads, and hearts, and hands are full of wickedness; judgment is so far from being fully executed in this World, that many are hardened in sin, and some so stumbled or offended in the ways of holiness, that they are ready to say, where is the God of Judgment?

And hence it is that the Apostle (**Rom. 2:5.**) calls the last Judgment, the day of the declaration of the righteous judgment of God. The judgment of God is righteous now, but it is not revealed now, it is not manifested, therefore a time shall come, when there shall be a revelation of His righteous judgment fully; the same apostle gives another reason, which is nearer the case of Job. **AND, BELOVED, IT HITS THE CASE OF WESTBORO BAPTIST CHURCH RIGHT ON THE HEAD;** to wit: Job’s good name was under a cloud; his credit was exceedingly eclipsed, and he was misjudged by his friends (as many sincere ones have been since) an hypocrite, now as the Lord will have a time to acquit Himself, and to declare the righteousness of His judgment, so He will have a time to acquit the integrity of His people, and to set them right in the eyes of the World. In that day as He will destroy the veils of misreport which have been cast upon His ways, and the veils of error which have been cast upon His Word; so, also He will destroy all the veils of reproach and slander which have been cast upon the persons, speeches or endeavors of His people. He will have a day in which there shall be a fresh Edition of the works of all His saints, with the comment of their own upright and honest meaning upon them, not racked and wier-drawn with the malice and misconceptions, either of enemies, or mistaken friends.

This is the ground of that serious and but needful caution given by the Apostle (**I Cor. 4:5**) “***Judge nothing before the time, till the Lord come, who both shall bring to light the hidden things of darkness, and make manifest the councils of the heart, and then every man shall have praise of God.***” What, every man? Will God praise those who are praiseless? Will he praise the proud and covetous, the drunkards, the unclean? Shall every man sow pillows of commendation under every elbow? No, the Apostle's meaning is, every man that is praise-worthy shall have praise of God; every good and faithful man, every true believer; all sincere and honest hearts, though they have been called hypocrites, and disgraced, though they have had the dirt of a thousand scandals cast in

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their faces, yet there is a day coming, when as all tears, so all reproaches shall be wiped away, and every man, that is, every godly man shall have praise of God. Job who was called hypocrite, and wicked, shall then again have praise of God, his old certificate of Letters of commendation shall be renewed; A man perfect and upright, fearing God and eschewing evil. Seeing this day of Judgment hath been so long ago spoken of, and believed, seeing there are such undeniable proofs and demonstrations of it; we have cause to be ashamed that we have not more quick thoughts, more lively working apprehensions of it, that we are not more acquainted with it. One of the Ancients sayeth of himself, that wheresoever he went, whether he did eat or he thought he heard the voice sounding in his ears, "*Arise ye dead and come to Judgment;*" it is good for us to carry this day in our thoughts all our days. There are innumerable passages of Scripture dealing plainly with The Great Judgment Day, and The General Resurrection. One favorite of mine is in the **fifth chapter of John**; to wit:

***"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."*(Jn. 5:25)**

And that, Beloved, is the Effectual, or, Irresistible Call to salvation. It is mystical and within the heart. It is the powerful call to purpose referred to in **Rom. 8:28**; to wit: "*And we know that all things work together for good to them that love God, TO THEM WHO ARE THE CALLED ACCORDING TO HIS PURPOSE.*" (**Rom. 8:28**) Here is a good place to debunk a common and universal Arminian lie, as old as the Devil himself; to wit: All things DO NOT WORK TOGETHER FOR THE DEVIL'S KIDS, to whom the Savior said:

***"Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."*(Jn. 8:44)**

So, all of these little old Arminian liars running around spreading their father's (i.e., Satan's, lies) about all things working together for their (and for the Devil's) good, maybe can't help themselves – it's a strong family trait. In fact, this may be the Devil's biggest lie, because it lulls these idiots to sleep in their sins. God smacks them a good one, and, rather than give some serious thought to repenting, they turn on the babbling machine they call a brain, and commence their rote religion, All things work together for good; all things work together for good; all things work together for good. Not so, dummy. Only if you are God's Elect, called according to His purpose. Read the verse; to wit:

***"And we know that all things work together for good to them that love God, TO THEM WHO ARE THE CALLED ACCORDING TO HIS PURPOSE."*(Rom. 8:28)**

In fact, so far from God causing all things to work together for good for the non-Select; indeed, God in fact causes all things to work together for bad and great, grievous harm (ending in Hell) for the enemies of God and His poor people on earth. Take a long, hard look at the following verse (**2 Pet. 2:9**) and its sodomitical context; to-wit:

***"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."*(2 Pet. 2:9)**

This verse begins with a figure of speech (meiosis) meaning a severe understatement for effect. The Lord knoweth how to deliver His people means the Lord specializes in delivering His beloved people – above all else that He does whatsoever. Pickling the wicked in their sins is second.

I love you. Amen.