



“The Hope in the Anguish”

Job 15:1 - 21:34

October 18, 2020

The title of this morning’s message is *The Hope in the Anguish*. We are going to read one of the greatest expressions of hope found in the pages of Scripture, in my opinion. This confession of confidence in the Living God is all the more astounding because of the harsh environment from which it grew.

I don’t know if I am the only one who notices driving along the highways of Southern California how giant weeds can grow in the most unexpected areas. Sometimes I am driving down a major road and it seems like out of the cracks in the asphalt there is green plant-life shooting up. Some of the shrubs are six-feet-tall. How do those grow out of cracks in the concrete? It is amazing!

It is not that I am crazy about weeds. We kind of think that weeds are unsightly, and don’t like them. But I can tell you this: blossoming, living hope is a very, very good thing and such hope can emerge and shoot up even in the bleakest times and places and seasons of life.

Even when it seems like familiar and beloved things are being stripped away, when our eyes are on the Lord and when we are carried by His Spirit, faith can rise up within us, leading to worship and praise and confidence in the Living God that His purposes are being carried out in our lives—all according to His good and perfect plan to make His church and each individual Christian molded into the image of Jesus Christ. God is at work.

This morning we pray that this great hope would be powerful in our lives as we see it suddenly emerge seemingly out of nowhere from Job’s heart. As we pick up the story, you will remember that Job was sitting in the ruins of his life.

Job was a godly man. The Lord even declared twice in the opening chapters that Job was a blameless man. He was saved by grace and pursued the path of sanctification. He was growing in holiness as he walked with the Lord. At the same time, Job was suffering profoundly.

Throughout the book of Job, we have seen that Job’s faith was struggling under the crushing loss of his children; under the total destruction and obliteration of his wealth and livelihood. In addition to those things, Job was suffering in the miserable affliction of his physical health. He was a man who had seemingly lost everything.

We have seen throughout this book how this had in fact affected Job’s view of God, and how his faith at times was very, very sour. At one point in this book, Job even declared that the Lord has curdled me like cheese. We see how Job was struggling and sometimes as we read this book, it is uncomfortable for us to see some of the things that emerged from this godly man.

Here is the beautiful irony in this morning's portion of Sacred Scripture. Moments after Job declared his hope had been uprooted like a tree, Job went on to epitomize hope for all of us to hear and observe when he declared in Job Chapter 19 and Verse 25 and 26:

**²⁵For I know that my Redeemer lives,
and at the last he will stand upon the earth.
²⁶And after my skin has been thus destroyed,
yet in my flesh I shall see God,**

There was confidence in the purpose of the Lord that rose up out of the harsh environment of Job's life. It is so encouraging to see.

Some people think that 2020 has been difficult. Some people in the world have experienced even more harsh circumstances than we Americans on the West Coast have experienced in 2020. The fact of the matter is, even persecuted Christians have the living hope in Christ, produced by the Spirit that glorifies God in its worship that is genuine, true, and that is wonderful to see. As we see it here in Job, I pray that it will be something that is, by the grace of God, experienced in our hearts and lives too.

Job Chapter 19 is going to be our area of focus within Chapters 15 through 21, which comprise the entire second wave of dialogue between Job and his friends. But we are going to focus on Chapter 19, because it is so encouraging. It speaks to life as harsh as it can be sometimes, but it is so encouraging to the hope and faith of the people of God.

First, we walk through the chapter and we will see through most of it, the harsh environment of Job's life. But then toward the end of this chapter, we will see how just out of seemingly nowhere, this fresh manifestation of confidence in God surged in Job's heart.

First, we see:

A. The Barren Environment of Job's Life (Job 19:1-22)

The first aspect of this as we have been seeing all along is that:

1. His closest friends were speaking against him (Job 19:1-6)

We recall that Eliphaz, Bildad and Zophar were still surrounding Job. They were no longer consoling him with their quiet presence like they did in the first week they were with him. Now they had been confronting Job with their strict understanding of Retribution Theology.

They were telling Job repeatedly how he had brought all this upon himself by some hidden sin that he was keeping covered from everybody else, and that he needed to repent of it. Job's friends were pointing to his sin for all of his troubles.

God said Job was blameless. That is the lens through which we must see this. So we see the effect this had on Job as his friends continued to come at him with their Retribution Theology. Job 19 and Verses 1 through 6:

¹⁹Then Job answered and said:

**²How long will you torment me
and break me in pieces with words?**

**³These ten times you have cast reproach upon me;
are you not ashamed to wrong me?**

**⁴And even if it be true that I have erred,
my error remains with myself.**

**⁵If indeed you magnify yourselves against me
and make my disgrace an argument against me,**

**⁶know then that God has put me in the wrong
and closed his net about me.**

We see that Job was still dealing with his bitterness toward the Lord, and he was feeling bruised and battered by his friends. Did you see how forceful their words had become to him as indicated in the first couple of verses we just read?

Job said that he was tormented and broken to pieces by their words. I think of Eliphaz, Bildad, and Zophar as the heart of the batting order in baseball. They were like numbers 2, 3, and 4 in the lineup. That is where a good manager puts the power-hitters.

It is like Job's friends were coming and taking their swings at Job verbally and he was feeling crushed, and telling them that they were breaking him to pieces with their words. Brothers and sisters, words carry savage power. People can be undone just by the power of things spoken from another person.

These past couple of weeks we have been focused in on some outstanding portions of Job's responses to his friends. That is what we are doing again this morning. We are focusing on just what Job said in Chapter 19

Next week, Lord willing, we are going to have a message that just focusing in on the three friends and how the limitations in their theology was so damaging to their friend Job. Next week we will put some attention on them and will see Eliphaz, Bildad and Zophar's greatest hits—pun intended!

However for now, can you see how Job was exhausted and worn down by words? I wonder if any of you know what it is to be deflated and discouraged by the comments or by the emails or by the criticisms of people around you.

It says in the book of Proverbs that rash words are like sword thrusts, but the tongue of the wise brings healing. Rash words, even just careless words, words that are not premeditated, words spoken just in the heat of the hour, they enter in like a sword. They do damage to people internally.

We are seeing this here in Job. If rash words can do that, how about the ongoing measured, premeditated words that come from people that think what they are doing is good, but they don't understand the situation and they do harm? That was part of the harsh environment of Job's life; what he was going through.

We see that the barren environment of Job's life, as his friends spoke against him. Second, we see that:

2. He felt that God was at war against him (Job 19:7-12)

There is more of the language that we have seen throughout the book of Job. Look at how it is stated in Chapter 19 and Verses 7 through 12:

**⁷Behold, I cry out, 'Violence!' but I am not answered;
I call for help, but there is not justice.
⁸He (God) has walled up my way, so that I cannot pass,
and he has set darkness upon my paths.
⁹He has stripped from me my glory
and taken the crown from my head.
¹⁰He breaks me down on every side, and I am gone,
and my hope has he pulled up like a tree.
¹¹He has kindled his wrath against me
and counts me as his adversary.
¹²His troops come on together;
they have cast up their siege ramp against me
and encamp around my tent.**

Here in this text, we see that Job felt like God had come all together against him. When you put the imagery of that paragraph together, it seems that Job had a picture in mind that God kind of set him up in the land of Uz like a viceroy.

A viceroy was a ruler exercising authority in a colony under another ultimately sovereign power. God would be that sovereign power, and Job felt like he was set up in that territory in Edom and God had given him wealth, influence, and wisdom.

Job was given all these things so plentiful that he was able to share and do people good in that area. But then out of nowhere for reasons Job did not understand, Job felt like God had suddenly waged war against him. That is the language that we see depicted throughout the section we just read.

Job was saying, God has enclosed me. He has surrounded me so there is no way out. God has walled off any exit. God has dethroned me. He has taken the crown off my head. Job said, God has just uprooted me, and He has brought His armies against me. He has besieged me.

At the heart of all this is Verse 11, stunning words when Job said:

**¹¹He has kindled his wrath against me
and counts me as his adversary.**

It has happened more than once, many times, when I have had brothers and sisters in the faith going through incredibly difficult times and they can't search out the meaning of it, and they come to the conclusion that God hates them. And that is why life is not going the way that they want it to go. They felt that the Lord was against them.

That is exactly what Job was thinking here. He said, The wrath of God is being poured out on me. Is that true! No! According to the foundational opening chapters of the book of Job, the exact opposite was true. The Lord was extremely pleased with Job. The Lord regarded Job as a choice servant. God's favor was upon Job. And the Lord loved Job.

But this just goes to show that when we go into times where it is hard and difficult and our eyes get dim and our vision gets hindered, our view of our loving, good, purposeful God can get marred, and Job was experiencing some of that here. That is part of the difficulty of Job's life that he experienced.

We continue and we see that there is more that is contributing to the barrenness of Job's circumstances. There is a third aspect of this. Not only were Job's closest friends, his covenant partners, speaking against him, not only did Job feel like God was at war against him, but in addition to that, what we see is that:

3. His entire relational world had abandoned him (Job 19:13-22)

And left him totally alone. That was Job's perspective on his situation. Let's see this as it is laid out in Verses 13 through 22. Job said:

**¹³He has put my brothers far from me,
and those who knew me are wholly estranged from me.**

**¹⁴My relatives have failed me,
my close friends have forgotten me.**

**¹⁵The guests in my house and my maidservants count me as a stranger;
I have become a foreigner in their eyes.**

**¹⁶I call to my servant, but he gives me no answer;
I must plead with him with my mouth for mercy.**

**¹⁷My breath is strange to my wife,
and I am a stench to the children of my own mother.**

**¹⁸Even young children despise me;
when I rise they talk against me.**

**¹⁹All my intimate friends abhor me,
and those whom I loved have turned against me.
²⁰My bones stick to my skin and to my flesh,
and I have escaped by the skin of my teeth.
²¹Have mercy on me, have mercy on me, O you my friends,
for the hand of God has touched me!
²²Why do you, like God, pursue me?
Why are you not satisfied with my flesh?**

Job was really struggling. We see here that he felt like the entire constellation of his relational world had gone dim. Everybody was gone. Everybody, as Job communicated here.

Think about it like this: Imagine that you are going through the worst season of your life. You are experiencing more pain and more loss than ever before and you are suffering. You wake up one morning and check your Facebook account, and you see that every single last one of your friends has actually unfriended you. They are all gone!

Then you say you still have their numbers in your phone, so you begin texting and calling people but they do not respond to you. You decide to go and knock on somebody's door that you have been close to. You find that their car is in the driveway but they are hiding, acting like they are not home.

Nobody is responding to you. That is what Job expressed here. Even the best of all of his servants, he had to beg that person to help him with what he was going through. Siblings, people that he loved, people that he provided for would not respond to him.

Imagine thinking about and getting the perfect Christmas present for someone; or people that have eaten at your table, having pie in your den; or people you have vacationed with; or people that you have prayed for and with. Then you go through suffering and they all scatter away because they are concerned with what it would do to their reputations being linked up with you.

That's what Job was going through here. It is bleak and it is barren and it is painful to read. Brothers and sisters, this was Job's world. This is where he lived. This was his experience. That was the environment, so given that what comes next is amazing.

Out of this hot, black, harsh asphalt grew the lively green shrub of living hope:

B. The Living Hope of Job's Heart (Job 19:23-29)

Job 19 beginning in Verse 23:

**²³Oh that my words were written!
Oh that they were inscribed in a book!
²⁴Oh that with an iron pen and lead
they were engraved in the rock forever!
²⁵For I know that my Redeemer lives,**

and at the last he will stand upon the earth.
²⁶**And after my skin has been thus destroyed,**
yet in my flesh I shall see God,
²⁷**whom I shall see for myself,**
and my eyes shall behold, and not another.
My heart faints within me!

That last statement of *my heart faints within me*, sometimes it is translated *my heart yearns within me*. Sometimes in the Psalms it is like *my soul is panting for this*. These are words of longing and desire and strong living hope that rose up out of Job, our brother in the Lord.

What we read here is similar to something that happened in the New Testament. Here was Job in a bleak time of life, who by the operation of God within him, sprouted up hope. He would not be the only one to experience this kind of thing.

In considering these multiple examples, we could understand that this happens in our lives too. Do you remember what happened at the end of the life of the Apostle Paul? He was awaiting trial before Emperor Nero himself.

Paul's life was on the line. He had been accused of insurrection. If he were declared guilty, he would face capital punishment, which in that day came in the form of decapitation. Prior to his hearing before Nero, there were massively important preliminary hearings.

Do you remember Paul's testimony of what happened when there was the initial appearing before the magistrates of Rome? Let remind you. Listen carefully 2 Timothy 4:16

¹⁶At my first defense no one came to stand by me, but all deserted me.

In Rome there was a growing and healthy church, and Paul had had pastoral ministry there. Those people knew and loved Paul, and Paul seemed to think that they ought to have showed up at his time of need.

How many of them did appear that could have? Zero! None of them. Paul said:

¹⁶At my first defense no one came to stand by me, but all deserted me.

Now get this:

¹⁶...may it not be charged against them. ¹⁷But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So that I was rescued from the lion's mouth. ¹⁸The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever Amen.

At the end of his life, the Apostle Paul felt like everybody in his relational world that surrounded him in Rome abandoned him and they were not there for him. He was left alone but he was not alone, because he had the powerful sense that God, the Lord, the Christ, was right there by his side, holding him up, covering him in strength and grace and love.

Likewise, here in the book of Job just out nowhere, Job had an experience that I think was very similar to that of the Apostle Paul—this surge of confidence from within him that he had a Redeemer and that Redeemer was divine, and in the end that Redeemer was going to make everything right, even if his entire relational world continued to desert him. Job was having that kind of experience and he surged with confidence.

Where did that confidence come from? What was that? How did that happen? Let's remember that Job was a man who knew the Lord, who had walked with the Lord, who was pursuing the ways of the Lord, who was studying the Lord, and there in the midst of his suffering, something was triggered within him by the Spirit of the Lord, giving him hope to sustain him when he was at his bleakest moment.

How do we explain this kind of hope given the cruel circumstances of life? I think it was hope that is divine in origin. This was produced by the power of the Holy Spirit, supernaturally as a gift. It was a gift of God's grace that rose up within their hearts to sustain them when all seemed lost.

So when we are filled with struggles in life, we go before the Lord and we say, Lord, I am suffering. My heart is low. I wait upon You to fill my heart with faith, with hope; with hope that is robust.

Understand that hope is not a question mark word. It is an exclamation point word. It is not language of doubt. It is language of certainty in the pages of the New Testament and here in the Old Testament.

Do you see all the exclamation points in the paragraph that we just read? I shall see God! There is confidence there. Such a thought that Job said, Give me a stylus. I want to write my own testimony in a portable book, a smaller one. Perhaps a little tablet of clay. Job wanted to write a testimony of his own life. Then Job said, No, that is not good enough. Give me another stylus made of lead so that I can etch it into a giant stone.

Here in this gleaming, lovely paragraph within the book of Job, we are reminded that everything in the Old Testament ultimately is intended to point the people of God to their Messiah, to their Christ, to the Lamb of God who shed His blood for them, to their Savior, who is the One who can bring them into His Everlasting Kingdom and navigate them safely through the struggles, pains, and difficulties of life. It is all meant to bring us to a deeper knowledge of Christ, King Jesus, the Savior.

I want for us to look at this magnificent nugget of messianic prophecy. This is pointing us to Jesus, and there are four aspects of the living hope that we have in Christ for us in this text. What was Job given glimmers of that we now know in much greater detail by virtue of the fact that we are living in the age of full biblical revelation of God and His plans for His people.

First, in the living hope that emerged from Job, we see:

1. A flash of messianic redemption (Job 19:25)

We see redemption here. Very simply at the beginning of Verse 25, Job said:

²⁵For I know that my Redeemer lives

That word *redeemer* is *go'el* in the Hebrew. It is a very important old term in Old Testament jurisprudence. That term is fundamental to understanding this passage. What we find is that when the Old Testament times would unfold, a redeemer would enter into a legal situation on behalf of another. That redeemer would use his resources to rectify a situation that had gone wrong and make things right again.

That is what a redeemer would do, and we see it happening in all kinds of scenarios in the Old Testament. In Leviticus Chapter 25, we see that a redeemer would enter in to release someone from debt slavery. Sometimes they would enter in to recover land and territory that belong to a certain kin.

We see in the Ruth how when his brother died, a brother-in-law would step in and redeem the wife, that she might perpetuate a family in his name. That is what the book of Ruth is all about. There were all these different situations where a redeemer would step in and help.

Typically, that redeemer would be the next of kin. That is why many of us have heard the language of Kinsman Redeemer. But this whole idea of a Kinsman Redemption was not happening for Job, because as we see, all of his brothers were long gone. They were nowhere to be found. They did not rush in to help Job and to get him back up on his feet again, at least from Job's perspective.

But out of nowhere this hope rose up within Job—I have a Redeemer! My Redeemer lives—and Job knew that his Redeemer was divine. So, throughout the book of Job, we have seen how this concept that there is a divine figure in his corner has been gaining momentum.

In the passage last week, we saw how Job said, I need a mediator. I need some kind of go-between. An umpire. An arbiter. I can't find who that is. There was that hope for an arbiter. A little bit later we saw how Job said, I do have the witness in Heaven. Somebody who advocates for me. Now Job was going so far as saying, I have a Redeemer, somebody who will ultimately step in and make things right for me.

Brothers and sisters, moving into the full New Testament revelation of Scripture that we have, Jesus is our Redeemer. Jesus is the Redeemer! Jesus moves in and He helps us in all of the situations of life, where we have no hope to help ourselves. We have resources in which to help ourselves.

Thus, what we find is that our Redeemer Jesus sets us free from the penalty due our sin in the high courtroom of God. Jesus sets us free from slavery to sin. Jesus sets us free from the power of Satan. Jesus sets us free from the dominion of death. Jesus sets us free by resources only He can provide.

Jesus has set us free in these ways by shedding His blood. That was the price for our ransom. Jesus is our Redeemer! And what we have here way back nestled into the Old Testament is a wonderful, wonderful glimmer of even greater things yet to be revealed.

We first see that Job had a flash of messianic redemption in this paragraph. We also see that he had:

2. A flash of messianic incarnation (Job 19:25)

Job also had a flash of messianic understand of incarnation. That means something being made flesh. Look at what it says here in the second part of Verse 25:

**²⁵For I know that my Redeemer lives,
and at the last he will stand upon the earth.**

Job's Divine Redeemer was going to appear on this earth in the human realm. Job's Redeemer would not come as an ethereal intangible entity. Instead, somehow Job's Redeemer would appear on this earth with legs and with feet that could take their place and stand upon the ground. That is incarnation.

Brothers and sisters, our Redeemer has been made flesh. The Second Person of the Triune God, the Son of God, has forever merged Himself with humanity. He is the God-man and He is our Redeemer. He has appeared the first time.

The Eternal Christ has come into the world once. His feet were on the earth. His feet walked the ground of Israel, even going across into Gentile territory at times. He had literal hands that broke bread. The incarnation occurred, and Christ came and set His feet on this earth the first time.

Let us be reminded that King Jesus in His glory, yet still embodied, the God-man is going to come a second time with a mighty display of glory that will be reminiscent of what Peter, James, and John saw on the Mount of Transfiguration when from His body, glorious radiance began shinning forth. Jesus is going to come back in glory!

It is depicted in the Old and New Testaments that Jesus is coming back as conquering King. We have the language from Job of the Redeemer standing on the earth. My heart was taken to a wonderful portion of prophecy in Zechariah Chapter 14, where the prophet had a vision of the nations of the earth gathered against a revived Israel at the end of the age.

When it seemed that this revived Israel is about to be crushed, the Christ comes back with power. Listen to what it says in Zechariah 14:4:

⁴On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley

Christ Jesus comes back and takes His stand and the earth breaks open by the power of His coming. His feet are going to stand on this earth again, and He is going to reign from Zion with a righteousness and a goodness that is going to expand on this earth. I understand it for 1,000 years. Then after that, is going to be the Eternal Age that He brings into place—the New Heavens and the New Earth.

These are the glories of the incarnation.

**²⁵For I know that my Redeemer lives,
and at the last he will stand upon the earth.**

We see a flash of messianic redemption and incarnation. But there is more here. We also see:

3. A flash of messianic resurrection (Job 19:26-27)

Did you see the Doctrine of the Resurrection in this text? We know in the Gospel of Jesus Christ that the Messiah came into the world. The pure and unblemished Lamb of God was sacrificed for our sin. He was nailed to the cross. He was taken down and wrapped up and buried in a tomb. But did he remain in that tomb? No, He did not!

Brothers and sisters, He did not stay in that tomb. He is risen! He is risen indeed!! But that is not the end of the Doctrine of the Resurrection for the people of God. For we read in that great and glorious 58 verse chapter of I Corinthians Chapter 15, that Christ is just the first fruits of the resurrection.

As Christ is risen, so shall we the church be raised up in new bodies like His. We will be like Jesus, raised up tangibly in Spirit-filled, Spirit controlled bodies that will last forever. There is a glimmer of this Doctrine of the Resurrection here in the book of Job! Job Chapter 19 and Verses 26 and 27, but starting in Verse 25:

**²⁵For I know that my Redeemer lives,
and at the last he will stand upon the earth.
²⁶And after my skin has been thus destroyed,
yet in my flesh I shall see God,
²⁷whom I shall see for myself,
and my eyes shall behold, and not another.
My heart faints within me!**

Aw my heart! My heart! Job was suffering and worshiping at the same time. That is weird. That is Christianity!

Do you see the Doctrine of the Resurrection in this passage? It is beautiful. Job said, My skin will be destroyed. My understanding is that the skin is the largest organ of the human body. If the skin gets destroyed, we are in trouble. I am not a doctor, but I doubt anybody could live or live long with all their skin destroyed.

After my skin is been destroyed is a euphemism for physical death. What? *Yet in my flesh I will see God.* Wait a minute. You would think that Job's eyes were done for with the rest of his body, if his skin were destroyed, but he said he would have eyes and with those eyes he would see the Lord. This is the Doctrine of the Resurrection.

Not only is Christ risen, but we, His church, will be raised up. Lifted up on the wings of His resurrection. We will have a tangible, everlasting bodily experience in the Kingdom of God forever. Resurrection is integral to the hope that we have in Christ.

Brothers and sisters, understand that in the Lord your existence will have to do with two versions of the body. Your experience will include a mortal body and a resurrection body. Both of these are actually bodies, something that you can grab and hug and eat fish tacos in, like Jesus did when He was resurrected.

Your mortal bodies, that is what you are experiencing life in right now. The mortal body of yours, it gets sick. It gets old. It wears down. Worst of all, it is still infected with sin, so that even while you have the Holy Spirit, you still have the remnant of Adam, so there is a tug-of-war.

This tug-of-war is where your flesh will be pulling you one way, and the Holy Spirit will tell you to go another way. Paul described the tug-of-war between the flesh and the Spirit very, very well in Galatians Chapter 5.

Sometimes we give into sin. Yes, Christians, people who are born again, they give into the sinful pull and they fall flat on their faces and do things that they grieve over when all is said and done. Is that a news flash to anybody? Yes, Christians struggle with sin.

We ought to struggle in that sin together, confessing and being gracious to one another, so that we can help each other through the temptations we face. But that is the mortal body. It struggles with these kind of things. It gets sick and worn down.

It gets harder and harder in these mortal bodies, but the resurrection body is raised up. While being sown in shame, we are raised up with glory. Sown and planted in the ground in death and weakness, but raised up in strength. We are going to be given everlasting, tangible bodies to dwell in the presence of the Lord forever.

That is what have to look forward to. The things that we experience in these mortal bodies that get touched with cancer that declines organs in the body, these mortal bodies that get brain fog, all of these things will be done forever when we are raised up in bodies that are going feel energetic and clear-minded and filled with joy at all times.

You know how it feels dealing with a cold or the flu. Sometimes it lingers for weeks. Coughing. Tired. Headaches. Runny nose. But then comes that moment when you realize that the cold is gone! Isn't that a good feeling?

Can you imagine what it is going to be like when we are raised up in new bodies that are no longer touched with any presence of any sinful pull at all? We will be set free, and we see will see God. We will see the Lord. We will be designed to dwell in His presence.

If you were taken into the presence of the radiance of Almighty God in the body that you are in now, you would have a heart attack and you would die. That would be the end of it. You would be reduced a heap of goo. This flesh and blood cannot inherit the fullness of the Kingdom of God.

But we will be in Heaven with our new bodies, custom designed to dance and sing and laugh and rejoice in the presence of the Lord on rhythm with everlasting gladness and gladness in the Lord. I am looking forward to that, so did Job.

Finally, there is an ominous tone that this chapter finishes with. Not only do we see these three aspects of messianic hope. but there is also:

4. A flash of messianic retribution (Job 19:28-29)

Retribution! Now Job turned his attention to his friends. They had been slandering him. They had been falsely accusing him of some heinous sin that he was covering. Job was pleading with them that the was not the case, yet they kept hitting him with it.

So Job Chapter 19 ends with a dire warning. Turning to Eliphaz, Bildad, and Zophar, Verse 28:

**²⁸If you say, 'How we will pursue him?'
and, 'The root of the matter is found in him,'
²⁹be afraid of the sword,
for wrath brings the punishment of the sword,
that you may know there is a judgment."**

Job was warning them of the judgment that is to come and that King Jesus will also judge the earth. In the Kinsman Redeemer role there was a civil aspect as we touched upon. However, there is also a criminal aspect to it.

As a blood avenger, a Go'el, had the responsibility to avenge the blood of a slain kinsman that had been slaughtered in cold blood. It wasn't about foul vengeance, but about justice. And Christ will inflict justice on those who harm His people. If they do not repent and come into His grace, they will be judged. They will experience the wrath of God.

That is what Job was speaking of here and he was withholding his own judgment and letting go and letting God. Just as is written in Romans Chapter 12 and Verse 19:

¹⁹Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.”

So we hear earlier in Romans 12 to love your enemies and seek to lead them to the grace in Christ Jesus. Brothers and sisters, these are four aspects of the messianic that was so brilliant in Job’s life.

Right now, at the home school academy that we are a part of, Kristy and the boys are going through a class called California History. They are also studying some California geography. Kristy came home so excited about what they were learning about a place called Death Valley.

Would you call Death Valley a lush landscape or a barren landscape? It is one of the harshest environments on the planet, certainly here in the Unites States. The teachers were telling their students not to drive through Death Valley in the summer.

There is something called a super bloom that can occur in Death Valley. With an outpouring of rain, suddenly the entire floor of Death Valley can blossom. (Pastor shows photos of Death Valley) This is how we think about it, with cracks in the ground. Harsh! However, with a downpour of rain, this is the same area (pastor shows photo) but with growth of flowers and foliage.

Brothers and sisters, here in the harsh environment of Job’s life, there was a gracious movement of the Spirit where suddenly Job’s heart was filled and overflowing with hope as a grace-gift from God to see him through a very bleak time in his life.

We are living in the last days. We are in the eschaton, the final era of New Covenant Salvation, and Jesus is soon to return. In the meantime, He has poured out His Spirit on the church. The Spirit lives within us and the Spirit can produce such hope within His people.

We are to be people who have hope in our hearts as we walk by faith and have the Holy Spirit prompting a such a gift within us. Romans 15:4 says:

⁴For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.

We might have upwellings of faith and confidence in the Living God, as we are feeding on Scripture, and as we are walking by faith. Look at what it says later in that same chapter. Romans Chapter 15 and Verse 13:

³May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

As you are walking in the Spirit, you can blossom in the same way that Job had blossomed and in the same way that we see that Death Valley blossoms with orchids.

That is a verse that I think we need to memorize here in this year of our Lord 2020, where everything is so irritating and frustrating. We need to memorize Romans 15:13.

³May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

This is not something you conjure up, but by the power of the Holy Spirit you may abound in hope. You, you may abound in hope. So don't be resolved to walk in bitterness, but walk in hope.

Finally, 1 Peter 1:3

³Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead

Let's close in a word of prayer.