

OUR KINSMAN REDEEMER LIVES!

He is Risen! Hear again the central theme text for this Resurrection Sunday:

For I know (that) my Kinsman Redeemer lives, and One coming after me on (the) dust will arise.¹

Grace be unto you and peace from God our Father and the Lord Jesus Christ

For between 3,400 and 3,900 years, give or take a few centuries, today's confession of the Faith has been heard and repeatedly proclaimed among the faithful in God's Household. It is treasured by those who trust in the Word of the Lord for full salvation, now and into eternity. For the first millennium and a half or so, those words were believed by those who hoped in the Coming One: He Who would arise from the dust of death. They fell asleep in the Lord, trusting that their Kinsman Redeemer would pay the price for their full and free salvation demanded by the Holy God on account of sin in the world and in them. Generation after generation of the faithful would have learned Job's confession of the Faith – and developed an understanding of his trust in the coming resurrection – and would have carried these words into their graves:

For I know (that) my Kinsman Redeemer lives, and One coming after me on (the) dust will arise.²

The faithful of the Lord would have heard and held fast to the confession of Job, as each generation went from ashes to ashes, and dust to dust. Job first spoke the words we are hearing emphasized when he was in the depths of suffering -- through no actual sin-guilt of his own. Job's words of faith serve as a central thought for those

¹ Job 19:25.

² Job 19:25.

believers who are suffering on account of sin and its penultimate effect on mortal humans: death. Job's central thought declares God's plan to obtain compensation for sinners who are downtrodden and, at times, unjustly oppressed.

Job's confession of the Faith is particularly important today for we who mourn the passing of our dear brother, Deacon Don Jensen. He, yesterday morning, with no real warning, in just a couple of hours, fell asleep in the Lord. For us this morning, having heard again of the reaction of the women at the empty tomb where Jesus' lifeless body had lain over parts of three days, Job's words, engraved in the Book we call *The Bible* are proclaimed to bring comfort. When we are faced with the death in the Lord of those to whom God has given and sustained His Faith, we have no need to do as the Marys and Salome:

*Then going out, they fled from the tomb, for they had trembling and bewilderment; and to no one nothing they said; for they feared!*³

When faced with the first news of Jesus' resurrection from the dead, the first-eyewitnesses to the empty tomb physically shook and were full of wonder. They had expected to honor the dead, and all of a sudden, they were struck with the declaration that Jesus was no longer dead, but risen, and gone where He had said He would go – into the land of Galilee! This unexpected news, piercing through the cloud of grief with which their thoughts were surely enveloped, brought them to a flight reaction. Their minds could not grasp the reality of the resurrection – which Jesus had promised would surely come after He had paid the price for sin, for their sins, and for the sins of the

³ Mark 16:8.

whole world.

So, they began quivering in fear at the unknown. It was if their brains were shut down to the reality of the fulfillment of Job's words – which as good Jewish girls they would surely have learned in their homes as they grew into womanhood. Their bodies, reacting to the astonishment of their minds, flew into action – they wanted nothing less than to get away from the unknown. The word for their amazement, *εκστασις* (ecstasis), can be used to describe a state in a person which is brought about by the “action of God in which consciousness is wholly or partially suspended.”⁴ It was as if their minds were shut down by the words of the young man dressed in white. They could not remember Jesus' words from the past three years, or parts thereof, in which they had been around Him. Nor could they remember their girlhood lessons. Those been handed down for them through the generations in the Megilloth, in the first of the Five Scrolls, the Scriptures, which contained Job's confession which begin:

*Oh that my utterances also were written; oh that in (a) scroll also they were inscribed; (that) with (a) stylus of iron and lead forever in (a) rock they were engraved.*⁵

On the day of Jesus' resurrection, the words of Job had been around for 1,400 to 1,800 years. They had been recorded on various materials. They had apparently been translated from ancient Arabic, into Hebrew, and handed down until Ezra the Scribe put them into a final edition around 430 BC. From that text, they had been translated into the language which was brought into the “civilized world” by Alexander the Great and his

⁴ Bauer, et al. “A Greek-English Lexicon of the New Testament and other Early Christian Literature,” University of Chicago Press: Chicago and London, (1957), 1979, 245.

⁵ *Job* 19:23-24.

descendants. In biblical Hebrew, and in the Common Greek of the first century AD, Job's words were read in the homes and places of worship of the faithful. God had caused the record of Job's faithfulness, even in suffering that was undeserved by human standards, to be recorded. In the resurrection of Jesus, He had answered the man's prayer, and in so doing, had given hope to countless generations in these powerful words:

For I know (that) my Kinsman Redeemer lives, and One coming after me on (the) dust will arise.⁶

As these words have been paired with the resurrection texts concerning Jesus, it is made clear that Jesus is the Kinsman Redeemer Who Job believed was coming after him. Jesus was the one close relative of Job, and of all humans, who could buy him, and us, back from sin and its eternal consequences. In a real way, Jesus is the perfect brother for all who are of the Faith. He stepped up to pay our debts. He died the death each one of us, by reason of the sins we inherited from Adam and the sins we added there unto each day, deserve.

Jesus had truly fallen into death's dark sleep. His body had been interred in the dust of the earth, in a rock-hewn tomb. He had lain there, fulfilling the Word of God. And in that which was going to come out of the Word of His death on the tree, Jesus rose from the dust of the earth. He has risen from the dead, and, according to the words engraved in skin, in parchment, in paper: the death He died, He died, once for all, that in the life He lives, all might live in Him. In other words:

⁶ Job 19:25.

*No one but God alone can separate the corruption of our nature from the nature itself. This will take place wholly by way of death in the resurrection. Then the nature which we now bear will arise and live forever, without original sin and completely separated from it.*⁷

That states the ultimate result for the believer who holds fast to Job's confession of the Faith. Do you grasp the reality that Job believed not only in the resurrection of the Kinsman Redeemer, but Job's own resurrection? His is the confession that comes from knowing that God in our flesh has taken all the burden of sin, death, and yes, even hell itself into His sinless flesh. Job's is the utterance of the faithful who, beholding the death of the Man who paid the ultimate price, awaits the resurrection of those who fall asleep in His Faith. Job still says:

*And after my skin, this which they have struck off, yet from my flesh I shall see Elohe; which I shall see for me, and my eyes have seen and not (those of a) stranger; my kidneys fail within me!*⁸

That statement takes the truth of the work of the Kinsman Redeemer, Jesus, and applies it to the believer. Most people after the fourth century AD will acknowledge that Jesus' tomb was, and is, empty of His Body. Some, since that first resurrection morning, a minority of people in every generation since, will confess that Jesus' Body was not there because the angel's words were true, *Jesus, you all seek, the Nazarene, the One having been crucified; He has been raised, not He remains here!*⁹ And, all of that is fine, for Jesus, but what does that mean for Job, and for you?

⁷ Tappert, et al. *The Book of Concord*, Fortress Press: Philadelphia, 1959, 467.10

⁸ *Job 19:26-27.*

⁹ *Mark 16:6b.*

Job has given you the answer. He declares the Faith that confesses that, even after one's skin has decayed away, and one's mortal remains are reduced first to bones, then over the ages, to ashes and dust, Job proclaims that God will restore that which death took away. Job looks at himself, at his life reduced to sitting on an ash heap, all his children dead, a wife nagging him to curse God and die, and lifts up his eyes to the Promise of the Lord.

That is to say, Job holds fast to the sure and certain hope of the resurrection of the blessed dead, centuries before Jesus lived, and died, and rose to new life. Job, as with all the faithful for all time sees with eyes of the Faith that his Redeemer's death is his death, and that his Redeemer's life is his life. Job would not have known his coming Kinsman's name. He would not have fully understood the cross, the Garden tomb, or the events that would happen on the first day of the week.

But, Job trusted, in the midst of his misery, that God would deliver him to new life – even if his body had to sleep in the earth for millennia. Job declares that eyes which had seen so much misery, and had themselves been closed in death's deep sleep, would one day be opened to behold the Man who would be raised from the dead. Job is so moved by the coming reality of the resurrection of the God Who would save him from all the effects of sin, and his own being raised to new life, he declares: *my kidneys fail within me!*

For a person of Job's era in human history, the kidneys represented the seat of the most tender and deep emotions. His whole being is moved by the reality of that

which he believes God will do for him. Unlike the women who witnessed the resurrection which brings to all the faithful the resurrection of those who fall asleep in the Lord, Job is thrilled. He is overcome with the grace, goodness, and mercy God will shower upon him when God will ultimately bring the sufferings of the faithful to their eternal good.

We are living in the era when we know that our Kinsman Redeemer lives.

That is why we are so bold to confess: Jesus is risen!

The peace which passes all understanding guard your hearts and minds in Christ Jesus

Resurrection Hauptgottesdienst (*LSB* One-year series)

Job 19:23-27; I Corinthians 5:6-8; Mark 16:1-8

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Paster Michael A. Morehouse

SOLI DEO GLORIA

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¹⁰ *Job 19:23-24.*

¹¹ *Job 19:25.*

¹² *Job 19:26-27.*