

## The Kinsman Redeemer

Who is a redeemer, and why in many instances is kinsman, either stated or implied as a requirement for being a redeemer? He is one who personally sees to it that one who has lost something valuable, gets it back. In the Scriptural sense, this loss is to be as one with the Lord. Let's seek to determine where and how the "kinsman" concept is associated with being a redeemer. Note that redeemer is never used in the New Testament. However, it appears 18 times in the Old Testament. These next few pages will look into every one of the 102 times in Scripture where the words redeemed, redeemest, redeemeth, redeeming and redemption are used. To some reading this, it might seem boring and a waste of time. If so, skim over the next several pages to where there are some useful conclusions regarding the matter.

We find redeemer used once in Job 19:25 as well as in Psalms 19:14 and in 23:1. Without knowing what is available from the whole of Scripture, one could only conclude that they speak of the Father God. As we see how many times Scripture clearly credits the Father as being the Redeemer, this seems to be a defensible conclusion. However, that the most remarkable verse regarding redemption to be found in all of Scripture is in Job 19:25. We should not let it pass by without savoring all that it says and implies. Let us read the most astounding statement in context: Job 19:23-27

*"<sup>23</sup> Oh that my words were now written! Oh that they were printed in a book! <sup>24</sup> That they were graven with an iron pen and lead in the rock for ever! <sup>25</sup> For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: <sup>26</sup> 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 knows that his redeemer lives! Then Job speaks of the latter day. This would be anytime now, because we are in the latter days! That's when Job will see God even though he will have been physically dead for thousands of years. He will see the redeemer standing in His physical His flesh and bones. Who can this Redeemer be, other than the Son of God who is the only one of the Trinity who does manifest in this manner.

What a powerful testament to his faith and to the great blessing God bestowed on his saved soul!

There are a few other subordinate points we may find of interest. Job is generally claimed to be the oldest Book of the Bible. It may or may not be. Nevertheless, God answered his prayer regarding the writing and preservation of his experiences. The book continues on for 23 more chapters. Job answers his adversarial “friends” eight times. Then he hears the young, but more sensible Elihu speak. (Chapter 32-39) Finally in chapter 40-42 God Himself speaks to Job most profoundly about his achievements. This needn’t have been the Son. It’s more likely that it was the Father speaking from heaven. Having no other clues from which to draw any other inference, it appears that Job himself was given the privilege of being the penman.

What is also of interest is when, and where did Job live. The most likely useful evidence might be found in the ancestry of his friends. For instance, in Job 32:2 we learn that Elihu was “...*the son of Barachel the Buzite, of the kindred of Ram...*” In Genesis 22:20-23 we find that Nahor, Abraham’s brother, through his wife Milcah had 8 sons. Among them was Huz, Buz, (the father of the Buzites) and Bethuel, Rebeckah’s father. Job’s friend Zophar was a Naamathite. I found nothing about his ancestry except that there was a Canaanite city called Naamah. Another one of Job’s friends was Bildad, a Shuhite, a descendant of Shuah, one of Abraham’s sons by Keturah. Then we have another “friend” of Job named Eliphaz. We read about him in Genesis 36:9-12. “*9 And these are the generations of Esau the father of the Edomites in mount Seir: 10 these are the names of Esau’s sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. 11 And the sons of Eliphaz were Teman, Omar, Zepho and Gatam, and Kenaz. 12 And Timma was concubine to Eliphaz Esau’s son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau’s wife.*”

What we can glean from all of this is far from definitive either chronologically or by location. However, we are not left completely without some relevant truths from which we might determine a likely bracket of time during which Job may have lived. As we

examine Genesis 36, we learn that an Eliphaz was one of Esau's' sons. Then we find that this Eliphaz had a son named Teman. It is from Teman where a part of Arabia got its name. (Jeremiah 49:20) However, in Job 2:11 we are told that Job's friend Eliphaz was a Temanite! Starting with the fact that Esau married at the age of 40, the following chart depicts what is likely to be about the earliest time when Eliphaz spoke to Job.

Esau was married at age 40	1796 BC
Assume, Esau had his first son Eliphaz at age 41	1795 BC
Assume Eliphaz had Teman at age 20	1775 BC
Assume Teman was the father of the Temanites, and that he had Eliphaz # 2 at age 20	1755 BC
Assume that when Eliphaz #2 spoke to Job, he was 20	1735 BC
This was about the time that Jacob left Haran	1739 BC

As evident in this chart I have assumed two things:

1. Each descendant of Esau became a father at an early age.
2. That Job's Eliphaz was a first generation son of Teman.

These assumptions are made so as to demonstrate the very earliest time that Eliphaz could have conversed with Job. Therefore if any of these assumptions are wrong, the time of Job's problem would have been later, not earlier than here determined. There is no Scriptural evidence as to how old Job was when he died. Job 42:16 tells us that he lived 140 years after his ordeal. Some commenters "estimate" that he was probably between 50 and 60 years old at that time.

From this seemingly reasonable "assumption" he would have been 190-200 years old when he died. Therefore he would have been born around 1785BC-1795BC and died around 1585-1595 BC. This would mean that he was born around the time of Esau's first marriage, and died about 40 years after Joseph died, and a few years before Moses was born. This indicates that he may have lived a portion of his life while the Israelites were slaves in Egypt. Because, he was not an Israelite, and did not live in Egypt, he was not a

participant in that difficulty. There are others who claim that he was 250 years old when he died. However, I have not found anything that provides credence to that claim. Neither is there any evidence that he died at 200, or younger. However, if he died significantly younger than 200 years, subtracting 140 years makes it questionable for him to have obtained such a large family and the great wealth prior to his having been the focus of such suffering.

As to location, Job 1:1 tells us that Job was in the land of Uz. Uz was the son of Aram and grandson of Shem. Elam also was the son of Shem and some scholars have concluded that Uz may have been within the Elamite Empire, which later became the eastern portion of the Persian-Mede Empire, and today would be the west and southwestern portion of Iran, and a portion of Iraq. However, others claim that it was in the land west of the southerly end of the Dead Sea in area of the Gerar and Biscor Rivers. This land was part of Judah and was later called Idumaea. It is to where many of the Edomites migrated after the Babylonians took Judah, the southern kingdom, into captivity. There is much credence to this second chance, no small part of which is found in Lamentations 4:21, where God, through Jeremiah, says, *“Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz;...”*

This then is where Job’s land was, pre-dating by several centuries before the time it was called Idumaea. The reason that I have gone through this exercise, was to see if there was in Scripture a more specific time when Job lived, so that we might better understand what else, as recorded in Scripture, was going on that might tell us how he might have obtained such a strong accurate belief in a spiritual / physical redeemer. From the above, it appears that Job was closer to being a contemporary of Jacob than of Abraham. It seems clear that he did not precede Abraham. It may be the oldest written book. However it is evident that a great deal of Israel’s history transpired prior to the life of Job.

Now back again to the “savoring” of Job’s words as found in Chapter 19:25. The verse starts with “For I know...”. What an expression of absolute faith! It’s not, I think, or I believe, it is I know! What made him so absolutely certain? Of what was he so certain?

It was that his redeemer lives! Redeemer as used here is the Hebrew word “goal” or “goel”, which, as we know, means a Kinsman or a relative who will redeem. Given the context within which he is speaking, that is not the usual Old Testament use of the word where a relative restores one’s freedom or land. Job demonstrated a knowledge of divine redemption, that is not revealed this clearly or as completely, until the New Testament times! Job asserts that his redeemer is alive then, that is while Job is alive. He also knows that he will still be alive and on the earth during the latter days, that is during the end time!

He also knows that his restored body will stand again alive, before his redeemer at that time! There is even more! In calling Him his Redeemer, which by definition is a kinsman, Job is also recognizing that his Divine eternal Redeemer would also be a man, for how else could he be a Kinsman? This claim provides all the essentials found in the Gospel, here being revealed, over 1700 years before Jesus made Job’s prediction a reality! How could he know this? Job also knew that the death of a “knower” was not permanent, and that in the” latter day”, that is in the end times, his dead rotted body would be restored, and again he will live, and he will see his eternally living Redeemer!

How could he possibly know these things? Where did he get such assurance as to know without even a shadow of doubt? He could only have received all of this from God Himself, and even then, in such a way that it remained strong and unwavering all of his life. I doubt that it was only Job who received this incredible revelation. Of course we read of great faith being in the hearts of Abraham, Isaac and Jacob as well as many others. However, none of them are recorded ever to have expressed the Gospel message so accurately and clearly. Job didn’t mention that to become his Redeemer, he had to suffer and then physically die, and be resurrected, before he became qualified to be his Redeemer. Whether or not Job knew of this pre-requisite is not clear. However, he probably did, because of the incident with Abraham and Isaac on Mt. Moriah, and other evidence of which he may have heard. It’s unlikely that God withheld this knowledge from anyone. I suspect that it was in some manner available to nearly everyone within the region. Yet only a few chose to believe and to know.

Before we leave this tribute to Job's faith, let us compare it to the faith of Abraham and Isaac as expressed at Mt. Moriah. This is in no way an attempt to minimize their incredible faith. However, while the trial that they were put through was intensely stressful, it only lasted at most three days. Job lost his entire family and wealth, and then suffered incredible and continuous physical pain, most likely for many months. Compounding this long duration of physical and emotional agony, his four "friends" made matters even worse by inflicting much more emotional pain and guilt, during this entire ordeal. Putting this in perspective, Job's faith can be at the very least on par with Abraham's and Isaac's, and even that of Noah.

Do you know the truth of the Gospel in your heart as did Job? Or do you just believe it in your head? Consider this very carefully, for it is a life and death matter. Notice how severe, to the extreme was he tested, and how unyielding was that faith that he expressed. Let us contrast this with the shallowness of faith as demonstrated by so many Bible characters such as the million or more that Moses removed from Egypt many years after Job. God spoke to them many times with little if any success. How many even today, with God's Word more fully expressed and universally available know in their hearts its truth? There is proportionally a very small remnant that has anything close to the depth of belief and commitment that ancient Job had. One of the most important lessons that we can learn from this Book is that true Gospel faith existed among the population much earlier than we might have realized. We find very little in Scripture to tell us where, when and how the great truth was communicated to these people prior to the Mount Sinai incident. What is evident from this snapshot and from the biography of Job is that we can safely conclude that God spread His Word to all peoples in some divine manner, but just as it is today, very few were willing to listen, and make the necessary commitments.

In Isaiah 41:14 and 43:14, the Lord also speaks of Himself as being the Redeemer of Israel. Then in Isaiah 44:6 is where we get the first clue that indicates that there is a Redeemer other than the Father. Verse 6 says, "*Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and besides me*

*there is no God.*” This precious verse reveals two things: #1. There are two persons involved here, the King of Israel and the Redeemer. #2. We are then informed that there is only one God. Standing alone, this verse seems to say that because there is only one God, that there is another person chosen by God to be the Redeemer. However, what this is actually telling us when we apply the whole of Scripture as the context, is that while God and the Redeemer in this case are two entities, they are both as One within the Godhead. As we read Isaiah 44:24, the duality is not expressed. It speaks of the singular Lord implicitly referring to the Father as the being the Redeemer.

Then in Isaiah 47:4 it says, *“As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel.”* Here the “Lord,” that is the Father God, is most certainly referring to this other entity that is the Lord of hosts. In Isaiah 49:7 we are told: *“Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.”* Here again the Father God is calling Himself the Redeemer of Israel. He then speaks of another person as the Holy One of Israel whom man and nation will despise. In the context of the whole of God’s Word, we realize that the Holy One of Israel is Jesus! Then in Isaiah 49:26 it appears to be the Lord, Father-God, who speaks of Himself, and who says, *“...that I the Lord am thy Saviour, and thy Redeemer, the Mighty One of Jacob.”* Next in Isaiah 54:5, we find Jesus more clearly expressed: *“For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.”* The Father God, their Maker is Israel’s husband. (See *The chronology of the End Times*” for an in-depth study of this “husband” idea.)

Then God refers to the other personage as the Lord of hosts, and the Redeemer, that is the Holy One of Israel, who shall one day, but not yet, be called the “God of the whole earth.” This means that here the Father God is not calling Himself the Redeemer. He is describing the other personage as the one having this, and the other attributes. This seems evident to me, because of the last phrase which says that He shall be called the God of the

whole earth. This has to be another entity, because the Father God has always been the God of the whole earth. This indicates that this other entity will now have that same title. In verse 6, 7 and 8 it appears that the Father God continues to speak of His wife Israel. However, at the end of verse 8, He again seems to speak of Himself as the Redeemer.

At first thought one might think that the one speaking in verse 8 is the other personage. However, the One speaking of the “husband” of Israel is the One Who continues on, because it is only the Father-God who is known to be the Husband of Israel.

This title is never assigned to Jesus. In Isaiah 59 from verse 1 through 19 Isaiah is himself speaking and prophesying as the Lord directed him. Then in verse 20, the Lord speaks saying that the Redeemer shall come to Zion, and to those who turn away from transgressions. This is speaking of the time after the Rapture when Jesus returns to Jerusalem. In chapter 54, verse 19-21 there is an awesome prediction. It is most clearly a prediction of the new heaven and earth as more fully and much later described in Revelation 21!

It appears that all of Isaiah 60 consists of the Lord speaking to Israel describing not only the new heaven and earth, but He is also describing how during the millennium, the whole Gentile world will come to worship, in Israel, to give homage, and subject itself to the Jewish remnant that will then occupy all of the land that God had promised Israel. In verse 16 it is the “...*Saviour and thy Redeemer, the Mighty One of Jacob.*” Who is speaking? It is the “Servant” of Isaiah 53. It is not the Father. It is Christ Jesus speaking in advance of His physical manifestation. Thus, “one of Jacob” is referring to the fact that out of Jacob’s loins through his decedents came the Man Jesus. Finally the last reference in Isaiah is in chapter 63.

This chapter seems highly prophetic. Verse 1-6 is clearly identifying Jesus as the One who alone will destroy the Antichrist and all of his great army at the time of His second coming, that is at the end of the Great Tribulation. It is Jesus who continues speaking at least through verse 14. It is Isaiah who asks where are “...*thy mercies toward me?...*”



then in verse 16 the speaker says *“Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.”* Isaiah is speaking on behalf of the people.

Jeremiah 50:34 also speaks of a Redeemer. It says *“Their Redeemer is strong; The Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.”* The context here is captive Israel and the quest for their redemption. This is clearly the foreshadowed Christ Jesus, for who else could redeem, yet need to plead their case in order to get authorization to do so?

The word *redeemeth* only occurs twice in Scripture. We find it first on Psalms 34:22 where it tells us that *“The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.”* In Psalms 103:4 it asks *“who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;”* In Psalms 34 it is spiritual redemption by the Father toward those who actually serve Him faithfully. Psalm 103 seems to be a more physical rescue with also meaning spiritual redemption. Next we find the word *redeeming* used only three times in Scripture. In Ruth 4:7 it is used in the context of man redeeming a kinsman’s land or person. In Ephesians 5:16 it speaks of redeeming time. Finally, Colossians 4:5 it only speaks of redeeming time.

The last of this “word” study examines the use of the word “redemption.” This word is used twenty times in Scripture. Three times in Leviticus (25:24, 51, 52) and once in Numbers 3:49 it refers to physical redemption by a kinsman. However, Psalms 49:6-9 tells us: *“<sup>6</sup> They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: <sup>8</sup> (for the redemption of their soul is precious and it ceaseth for ever:) <sup>9</sup> that he should still live for ever, and not see corruption.”* Here again, as in Job, how very strongly this message reveals the depth of understanding that the ancients had regarding the soul and how faith and obedience bring about redemption, that is salvation and eternal life! Psalms 111:9 tells us the *“He (The Lord) sent redemption unto his people...”*, meaning the Israelites. It implies the condition of obedience in order to have that

redemption. Psalms 130:7 speaks specifically of plenty of redemption for Israel. In all three of these Psalms, it is the Lord providing the redemption only to Israel. The Lord is the Father God, since there is no hint of any other entity involved. In both Jeremiah 32:7 and 8, redemption relates to man's redemption of the land only, just as the Leviticus and Numbers verses do. This completes all of the Old Testament references to redemption.

The word "redemption" occurs eleven times in the New Testament. It appears first in Luke 2:38 where we find the 100+ year old prophetess Anna speaking of the baby Jesus. *"And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."* As a prophetess, she is foretelling Jesus future role as the redeemer. In Luke 21:28, our Lord Jesus tells His audience that their redemption is very close. In this chapter, Jesus first predicts the 70AD destruction of the Temple and of Jerusalem within their lifetime. The word "redemption" in Luke 2:38 is the translation of the Greek word "lutrosis" meaning ransoming, redemption. In Luke 21:28 the Greek word is "apolutrosis" meaning "ransom in full, riddance, salvation, deliverance."

Apolitrosis is the word that connotes a stronger statement, and it is used nine of the eleven times redemption appears in the New Testament. The only other place where "lutrosis" is used is in Hebrews 9:12 where Paul is pointing out that in the old dispensation, where goats and calves were sacrificed could not bring about redemption. This is and should be the word applying to animals. In Romans 3:25, 26 we are told that *"25 whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."* Here again, the Father God appears to be the Redeemer through His using the blood of Christ Jesus. Romans 8:23 Paul speaks of the redemption of our body, at the time of the Rapture. In 1Corinthians 1:30 it says: *"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:"* It is the Father God who provides these attributes through Christ Jesus.

Ephesians 1:7 tells us that by God's grace through Jesus' blood we have redemption. Colossians 1:12-14 we read "*12 giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son. 14 In whom we have redemption through his blood, even the forgiveness of sins:*" Here we thank the Father for moving us into Christ Jesus' kingdom in whom redemption through His blood our sins are forgiven. This is the clearest explanation of redemption as we generally understand it. In Hebrews 9:12 redemption is mentioned twice, and it most clearly credits Christ Jesus with this greatest of all blessings.

This is the last of the 102 Scriptural references to redemption. In looking back at this exercise, it may seem that from a cost / benefit perspective, this effort may not have been worth the time and effort for what it yielded. What it left me with is something that I would not have otherwise realized, and it is that Father God has claimed a huge part in the dispensing of the blessed grace of redemption. In these verses, He seems often to take full credit, sometimes shared credit, and a few times gives full credit to Christ Jesus. That variety of credit probably makes much more sense than we, with our simple minds, could ever comprehend. Isaiah 53 tells us how it was the Father not man, who caused the suffering that paid for our sins. And because it was His dear Son who suffered the ultimate of all possible pains, in being separated for a while from the Godhead, that the Father Himself, suffered as much as did His Son. This may be a reason that in these many citations about redemption, the Father deemed it appropriate, because of His great suffering in parallel with that of Jesus, to claim some of the credit for the implementation of the act of redemption.

Now turning to the "kinsman" we find that it appears fourteen times in the Old Testament and twice in the New Testament. If we consider the related words "kinsman's" which appears only once, and kinsmen, which appears seven times, two times in the Old Testament and five times in the New Testament, we have a total of 24 references to deal with.

The first reference is in Numbers 5:8. Here the Lord gives instruction regarding a sin that requires recompense. If the person has not the means, and has no kinsman to aid him, the Lord shall cause the recompense to be achieved through the priest by the sacrifice of a “ram of the atonement.” The word “kinsman” as used here, is the same one used fourteen times out of the seventeen times that it is used in the Old testament. The Hebrew word is “gaal” or “goal”. Strong’s defines it as having a root meaning “to redeem to buy back a relatives property, marry his widow, ransom, redeemer avenger,” etc. The word as used in the Old Testament except perhaps for Numbers 5:8, never seems to have a spiritual connotation. In Numbers 27:11, a different Hebrew word is used. It is the word “shear,” where in the context of the verse simply means a “kindred by blood.” In Ruth 2:1 the “kinsman” is the translation of the Hebrew word “yada.” In this case, when Ruth came home from reaping that first day and told Naomi whose field it was, she told Ruth that Boaz was a “yada.” It was that he was simply a near relative, and that is all. The word does not depict the kinsman as redeemer, but merely a relative.

Then, when Ruth returned the second day, and told her how wonderfully Boaz has treated her, Naomi realized that he had inclination to be a goal. That is the word she used to described him, in Ruth 3:9. All of the eleven other times that kinsman is used in the Old Testament are found in the Book of Ruth and refer to Boaz.

In the New Testament, we find the word kinsman that is someone with similar spiritual beliefs used in John 18:27 when a man is described as a relative of the man whose ear Peter cut off. The only other New Testament use of the word kinsman’s is in Romans 16:11 where Paul is similarly speaking, to his brothers and asks them to “salute Herodian my kinsman...” Kinsman’s occurs only once and is in the Old Testament. It appears in Ruth 3:13 where Naomi tells Ruth what to do and say the night Boaz stays all night on the threshing floor. She tells her to also stay all night and let him do the kinsman’s (goal’s) part.

The word “kinsmen” is found twice in the Old Testament, once in Ruth 2:20 as “goal” and in Psalms 38:11 where the word “qarob” is used to describe “near (in place, kindred, or time) any of the kin that is near.” These are applying earthly deeds kindred, there being no spiritual connotation. Kinsmen is found five times in the New Testament. It appears in Luke 14:12; Acts 10:24; Romans 9:3, 16:7 and 16:21. The word in the Greek is “suggenes,” and it simply means “a relative (by blood); by extension a fellow countryman, cousin, kin.” In each case, even when Jesus speaks, as in Luke 14:12, the word “kinsmen” is used for earthly relatives, absent any spiritual connotation.

After having gone through this long exercise, I must say, that it was not as enlighten as I had expected. However, it led me to conclusions different from what I expected. Nevertheless, I don’t regret the effort, because any enlightenment of God’s Word, no matter how small, that He choose to allow us, is a blessing regardless how much effort we need expend in order to receive it. What this study has revealed to me may be summarized as follows:

1. As noted earlier, redemption appears to have been a joint effort by Jesus and the Father. This is evidenced by the fact that in some verse, the Father appears to take full credit, in others He shares credit with Jesus, and in some He gives full credit to Jesus. In order to reconcile our confusion, or lack of understanding of how this can be, we should recall that we have a Triune God, He is One God, yet we are told that He can and does apply Himself both collectively as one God, as well as individually through the three entities of His Triune Being. Where dealing with redemption is concerned, we find evidence of this being an individual as well as a collective activity.

The following are a few examples of this. What is underlined is my doing, in order to empathize examples regarding this point. Ephesians 4:6 speaks of “one God and Father of all, who is above all, and through all, and in you all.” In Galatians 2:20 where Paul is saying: “*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:...*” And in Galatians 4:19 Paul is speaking

to the immature seekers when he says: “*My little children, of whom I travail in birth again until Christ be formed in you*.” In Colossians 1:27, Paul again tells us that: “*to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory*.” Then finally in 1John 4:12, 13 we find: “*12 No man hath seen God at any time, If we love one another, God dwelleth in us, and his love is perfected in us. 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit*.”

(Emphasis mine)

From these references, we learn that saved souls are blessed not only by the indwelling Holy Spirit, but also the indwelling of the Father and the Son! While the Trinity of the one God is a mystery far far beyond our comprehension, we have been given enough to recognize that where ever Christ Jesus is the focus of recorded activity, the Father and the Holy Spirit are there as well. The same is for the Father when He is recorded as active, and so also are Jesus and the Holy Spirit. This Triune activity and presence is also the case where the Holy Spirit is recorded as the person present and active. Just before Jesus ascended to heaven, after His resurrection, he told the Apostles that he would send the Holy Spirit to come upon them, (Acts 1:8) and ten days later they were all filled with the Holy Spirit (Acts 2:4). Based on the above, we can safely conclude that the Holy Spirit somehow didn't come alone, apart from the Father and Son.

2. Something that is surprising is the definition of the word “redeemer” as Job used the word. It is the Hebrew word “goel” (pronounced “goel”) which according to Strong's is defined as a kinsman who redeems! Therefore, to speak of a kinsman redeemer, at least according to Strong's, is a redundant use of the word kinsman! This definition seems to indicate that in the biblical context, unless one is a kinsman, he is not be a legitimate redeemer! Here is expressed the reason that Jesus had to be a man as well as God. As a man, Jesus was in fact a kinsman to all mankind, past present and future. In His case His payment for the redemption of His kin was not the usual kinsman's payment of physical debt, but payment of the spiritual debt that all mankind owes God because of their sins. His payment

was both physical as a flesh and blood man, but also spiritual, as God the Son of God, who having taken on to Himself all sins. This was for a while when He was on the cross, excruciatingly separated from the Father and the Holy Spirit.

3. As we read Job's testimony as expressed in Job19:25, it was a surprise to learn that Job so long ago knew so much about the Gospel, resurrection and eternal life. The clarity, certainty and absolute faith with which he spoke those words, indicates the ancients, at least those who chose to accept these truths, must have received them from "on high." Was Job unique in this regard? Probably not. However, Scripture does not provide much evidence either way.
4. This phenomenon, as expressed by Job begs the question, when in history did Job live? What an investigation of this matter reveals is that Job was not a contemporary of Abraham as most commentators suggest, if they suggest anything. We find that this discussion with his friends, very likely occurred no earlier, but about the time Jacob left Haran after his twenty years of servitude to Laban.
5. The final result of this study, involves a determination as to where Uz was. As already mentioned, the evidence seems to indicate that it was in the southern portion of what centuries later would be the south central portion of the southern kingdom of Judah. Centuries later than that, long after the Babylonians took the southern kingdom into captivity, the people of Edom migrated westward into the land later called Idumea.