

13. Jesus in Job

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We all know that the Book of Job describes the suffering of a godly man. This Book deals with some of the most difficult questions in life, including “Why do good people suffer?” and “Why does God allow tragedies to happen in the lives of His people?” C.S. Lewis said, “The problem of pain is atheism’s most potent weapon against Christian faith.”

But there is far more and it is far deeper than that in this Book. In absolute majesty in His glory, the Lord presents Himself to us who He is and what He does through the Book of Job like no other Books in the Bible.

In the first 2 chapters, we see the true picture of the spiritual realm of behind-the-scene and the spiritual hierarchy with the Lord on His lofty throne and all the spiritual beings, including satan, a fallen spiritual being, the former archangel, but now, he is nothing more than the accuser of the brethren and the destroyer.

Because we live in the world that is so filled with chaos and evil, it is easy for the spiritually blinded public to think that the good God and the bad satan are equally matched and they constantly are struggling to get the upper hand. There is not a shred of truth in it. That’s exactly what the enemy of God wants the people to think about him and be disappointed with our God.

Many biblical scholars believe that the author of this Book is not clearly known. Some believe that it was Moses, since he wrote the first five Books of the OT. This Book falls in the timeline of the patriarchs, before the Exodus, because it does not mention anything about the Mosaic Law or the Levitical priesthood, as a matter of fact, Job was the priest over his family.

A. JESUS IN FORESHADOWING

Anyone who believes in any kind of justice would think that the story line of Job is anything but wrong. A man who does not deserve to suffer finds himself suffering intensely and deeply. To make the matter worse, the so-called comforters accuse him that Job must have wicked and secret sins because he is in miserable punishment from God. In their world, good things only happen to good people and bad thing only to bad.

But the cross of Jesus shows otherwise. Job is one of the deepest Book about God and specifically about Jesus Christ, the righteous Man who suffers unjustly and is finally vindicated by His Father. It is a mistake to think that the Book speaks simply to human suffering as a universal experience. For the central character, Job is very far from a typical average human being like any one of us here. He was conspicuously great and exceptionally righteous, according to God’s own words to satan in chapter 1. Job in his extremeness foreshadows Jesus in His uniqueness.

If you present a question that says, “What kind of world do we live in, and how is it governed,” depending on whom you ask, you will get generally two answers:

1) **God runs it.** – Yet the people who answer this don’t even know which God they are referring to.

2) **Some sorts of power, force, aliens, gods, goddesses, spirits whatever they want to call these.** – In other words, strictly depends on their fanciful imaginations.

But the Bible's answer is that God runs it entirely, but He gives free wills to a variety of supernatural beings and humans to make their own decision, but all of these are still within the confines of His sovereign will without any exception.

B. JESUS IN REDEMPTION

Job 19:25-26 For I know that my Redeemer lives, and He shall stand at last on the earth; and after my skin is destroyed, this I know, that in my flesh I shall see God

I just love these two verses. In these verses, Job expressed confidence that, even if he died, he would still have a Redeemer who one day would exercise judgment on the earth. This was something that he knew; it was much more than a hope and more than a guess. Job cannot understand why God is now acting so completely out of character with what he has always believed. But he still holds onto the God whom he knew all of his life for his unknown future.

At this point Job held no more hope for the preservation of his flesh. He knew that his skin would be destroyed in his grave, besides, it was already in bad condition according to Job 2:7-8. But he affirmed that he himself expected to live physically again and see his Redeemer. It was an affirmation of faith in the resurrection of the human body.

The Hebrew word "gaal" translated "Redeemer" in v25 refers to the 'kinsman redeemer', the nearest relative who could avenge his brother's blood, reclaim and restore his brother's property, and set his brother free from slavery. The kinsman redeemer could also go to court on behalf of a wronged relative. In the Book of Ruth, Boaz was the kinsman redeemer who was willing and able to rescue Ruth and give her a new life in a new land.

Of course, this Kinsman Redeemer is Jesus Christ. He took upon Himself a human nature so that He might reveal God to us, experience all that we experience, die for our sins, and then return to heaven to represent us before the Father. He is willing to save and able to save. One day He shall stand upon the earth and exercise judgment; and He will vindicate His born-again Christians.

The apostle Paul explains this Redeemer to us through Jesus' and our resurrection:
Romans 8:9-11 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. 10 And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Life in God's Spirit, however, stands in stark contrast to the life of the flesh. Not only that, but also we have the Spirit of the Living God, the very God Himself lives in all the born-again believers' hearts. That is the evidence of the born-again Christian. In other words, your body becomes the very temple of the Holy spirit.

1 Corinthians 6:19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

The power of the Holy Spirit who empowers us is far more powerful than anything this world has including satan himself.

1 John 4:4 You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

Even though the body is destined to die because of sin, unless, of course, the Lord returns before we die, the Spirit gives life to that body today so that we may serve God. If we should die before the rapture happens, the body will one day be raised from the dead, because the Holy Spirit has sealed each believer.

Ephesians 1:13-14 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

The truth of this Book was implanted early on in history through the Book of Job so that it would stand as a commentary on the Bible's main story of redemption. Job's sufferings prepared the way for the Messiah.

Job in a general way prefigured Christ. He is the one who was the greatest in the land and yet became accursed. He lost everything. For Job, it was not his choice. In a sense, nor was it the choice of the Messiah. Yes, He did choose to do His Father's will, but He did not desire the pain and rejection associated with the cross. The scene at Gethsemane should leave a scar on our minds so that we never forget this. The rich became poor. The righteous suffered. Everything seemed to be distorted at the cross. But the story did not end there. Because Jesus was a true righteous Man, death could not hold Him from rising from the dead. Reward and blessing had to come through Him to all who believe in Him.

C. JESUS IN MEDIATION

Job 33:23-26 "If there is a messenger for him, A mediator, one among a thousand, To show man His uprightness, 24 Then He is gracious to him, and says, 'Deliver him from going down to the Pit; I have found a ransom'; 25 His flesh shall be young like a child's, He shall return to the days of his youth. 26 He shall pray to God, and He will delight in him, He shall see His face with joy, For He restores to man His righteousness.

From chapter 32 to 37 in the Book of Job, we find this young man Elihu who thought that he knew everything about God and God spoke through him. Yes, he made a long-winded monologue of "Blah, blah, blah" for six chapters. We could say, "Oh, this is dumb. Ignore that young snob who thought that he was a 'know-it-all'". But if we sift all of Elihu's self-important speeches out of our way, we do find a few gems in the midst of garbage. One of them is Jesus the Mediator in v23-26.

Again, the apostle Paul talks about our Lord Jesus Christ as the Mediator who gave His life as a ransom for sinners in 1 Timothy:

1 Timothy 2:5-6 For there is one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time

As the Angel of the Lord, the Son of God visited the earth in Old Testament times to deliver special messages and accomplish important tasks. But Elihu saw this messenger not only as a Mediator between God and men, but also as the Provider of the ransom of sinners.

The author of the Book of Hebrew also echoes about Jesus the Mediator as our Great High Priest:

Hebrews 4:14-16 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let

us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

For 33 years, our Lord Jesus walked on this earth as a human while He was still 100% God. He saw humans' temptations, struggles, and sins. He knew our weaknesses. There is no sin so great and hideous that our High Priest, Jesus has to turn His head.

Jesus did not become identical to us, but He did become identified with us. It was the total identification without the loss of identity as He became one of us without ceasing to be Himself, being God. Jesus left heaven, lived our life, and died our death.

Then, someone would argue, "If Jesus was 100% God while He was a human and He was sinless, how could He possibly understand facing temptations like us? He wouldn't know what it is like to be tempted." I truly beg to differ. Think with me, please. He would feel more temptations than us because He was sinless while we, humans, already have a built-in sin nature within us. He has been there so He knows what we go through.

The gods of the other religions detach from their people and could be careless. A good example of this is the Greek gods and goddesses. The primary attribute of their gods was "apatheia," the essential inability to feel anything at all. They had their own problems within their ranks just like the humans, so they didn't get involved with the measly human lives. But our God Jesus is different.

Ancient Jewish Rabbis taught that God had two thrones, one of mercy and one of judgment. For some reason, they could not reconcile these two attributes of God. They thought that perhaps God had two thrones to display the two aspects of His character. But here, in light of the finished work of Jesus, we see mercy and judgment reconciled into one throne of grace.

D. APPLICATIONS

1) **We can be assured that our bodily resurrection is not guaranteed by a wishful thinking of a few theologians, but by the actual bodily resurrection of our Lord Jesus and is backed by the seal of the Holy Spirit who lives in us.**

2) **Jesus is not only the Mediator between God and men, but also as the Provider of the ransom of sinners.**