

Sabbath School Lesson #12 – Job’s Redeemer – 10-16 December 2016

Christ is Job’s Redeemer as He is ours. “Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted” (Isaiah 53:4). “It was not a make-believe humanity that Christ too upon Himself. He took human nature and lived human nature” {5BC 1124.1} “Christ’s life represents a perfect manhood. Just that which you may be, He was in human nature. He took our infirmities. He was not only made flesh, but He was made in the likeness of sinful flesh” {5BC 1124.2}.

The patient Job had something worth telling to his companions. He was leading a very monotonous life at the time, – sitting in sackcloth and ashes day after day, crushed and helpless beneath his burden of affliction. But this did not affect the wonderful knowledge that had come to him, or his appreciation of the great truth. So worthy of telling did he think it that he exclaimed, “Oh, that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!” (Job 19:23-24).

What words were they that Job wished so recorded? “I know that my Redeemer liveth!” (Job 19:25). The glory of that mighty truth eliminated all the darkness of his surroundings. The two disciples with whom Jesus journeyed to Emmaus, when He had made Himself known to them, rose up and returned in haste to their companions at Jerusalem; and the word they brought was the same which Job had uttered, – “I know that my Redeemer liveth!” And what a wonderful message they deemed it! Yet it is no less wonderful today to the person who grasps and knows it. The resurrection of Christ was for ages a fact of prophecy, and for other ages it has been a fact of history; but how few have never known it in truth. It cannot be known but as a revelation from God. And when it is known, – when the individual can say, “I *know* that my Redeemer liveth,” he sees it to be the transcendent truth, the one fact of all others most worth telling, and most needful to be learned by a sinful world.

Job’s redeemer and ours said to us: “Let not your heart be troubled, ye believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also” (John 14:1-3).

Christ spoke these words in His talk to His disciples, in the evening of the day on which He was crucified. He had been with them in constant companionship for over three years, and besides the tie of personal love which bound them to Him they had given Him reverence as “the Christ the Son of the living God,” and had “trusted that it had been He which should have redeemed Israel” (Luke 24:21). They had looked for a speedy deliverance from the Roman yoke, and now consternation and grief had taken hold of their hearts as they listened to His words: “Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you” (John 13:33). Peter voiced the common desire, “Lord, whither goest thou?” and to this question the Redeemer replied, “Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards” (verse 36). And then, in the words beginning chapter fourteen, He proceeded to comfort their troubled hearts, telling them how and when they could follow Him and be with Him.

The “glorious appearing of the great God and our Saviour Jesus Christ,” (Titus 2:13), is the “blessed hope” that is set before the church of Christ. It has been the hope of the church in all ages. The ancient prophets foretold in minutest detail “the sufferings of Christ,” and at His first advent the “sure word of prophecy” was fulfilled to the letter, but “the glory that should follow” was no less the theme of inspired penmen, and the followers of Christ were pointed forward to the time when His glory should be revealed, as the time when they also should “appear with Him in glory,” and “be glad also with exceeding joy” (1 Peter 4:13; Colossians 3:4). It was with this hope that our Redeemer comforted His sorrowing disciples.

Our Redeemer is coming again. As to the manner of His coming we need not remain long in doubt. As the disciples stood gazing up into heaven after their ascending Lord, two shining ones – messengers from the heavenly courts – appeared and said to them: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven” (Acts 1:11). And how did He go into heaven? The same writer who records this, says of Christ’s

ascension: "And He led them [His disciples] out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven" (Luke 24:50-51). Even "while they beheld, He was taken up; and a cloud received Him out of their sight" (Acts 1:9). So His coming will be personal and visible. Said the angels, "*This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Paul gives the same account: "*The Lord Himself* shall descend from heaven with a shout" (1 Thessalonians 4:16).

It will be the same one who was baptized by John in the Jordan, and who from that day "went about doing good, and healing all that were oppressed of the devil" (Acts 10:38); the same one who, weary and faint, sat by Jacob's well, and found refreshment in revealing to a poor sinner the fountain of living waters; the very one who by wicked hands was crucified and was "wounded for our transgressions," and "bruised for our iniquities;" the one who was placed by loving hands in Joseph's new tomb, "whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it" (Acts 2:24).

"*This same Jesus*" who breathed His own Spirit into His disciples (John 20:22) and then ascended bodily into heaven, will return in the same manner that He ascended. It was the knowledge that Christ Himself would come, that animated Job in his deep affliction, when he said: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27).

"Whom I shall see for myself, and not a stranger," is better rendering of the verse. This connects the hope of the patriarch Job with the promise of Christ. The disciples mourned the anticipated departure of the Saviour, as that of a dear friend and companion, as well as the one who should redeem Israel; and the patriarch Job triumphed, even in his sore distress, in the thought that when his Redeemer should stand at the latter day upon the earth, he should see in Him a friend, and not a stranger. Happy is the man whose acquaintance with Christ is such that he can look forward to His return with the same fond anticipation. Recall, Job said, "I shall see for myself, and mine eyes shall behold, and not a stranger." Can you say as Job did? Is Jesus Christ a stranger or a familiar friend to you? He reveals Himself as a friend, tender and homely and true, and yet many who serve Him with the lips do not dare claim close acquaintance with Him. The heart rather shrinks from the thought of meeting Him.

But He is the friend of all, and those who seek Him know His voice, His comfort, and His love. He is no stranger, but a friend, with whom they walk and talk every day. When the disciples and those early followers of the Lord are raised from the dead at the coming of Christ, they will meet "this same Jesus" from whom they parted at Bethany, as the cloud received Him from their sight (Acts 1:11). He comes in all the glory of the Father, a glory so bright that it is a consuming fire to the wicked (2 Thessalonians 2:8), and crowned with many crowns, attended by all the holy angels. But He is the "same Jesus." Let us now become acquainted with Him as did the first disciples; for the promise is, "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20), for His own Spirit is in us (Galatians 4:6).

Now notice how the coming of Christ will correspond with His departure. When He departed, a cloud received Him out of sight; so the cloud must have been the last thing seen. When He shall come again, the first thing that will be seen will be a white cloud. This will be "the sign of the Son of man in heaven." Then as it draws nearer, the form of Jesus will be discerned, sitting upon the cloud, and then all His glory will be revealed. He will come as He departed. Whereas a few saw Him go away, "every eye shall see Him" when He returns.

Christ, Job's Redeemer, "shall come in the glory of His Father" (Matthew 16:27); with "all the holy angels with Him" (Matthew 25:31); "a fire shall devour before Him, and it shall be very tempestuous round about Him" (Psalm 50:3); "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thessalonians 4:16); Joel prophesied, "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of His people, and the strength of the children of Israel" (Joel 3:16); "For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in His day" (Luke 17:24).