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MEDIATOR BETWEEN GOD AND MAN

Job chapter nine records one of the speeches Job made when defending himself against Eliphaz, Bildad, and Zophar. This speech in chapter nine is somewhat different from the others. Job does not spend much of his speech responding directly to Bildad and what he said in chapter eight. In chapter 9, Job devotes his attention to God and His greatness. The questions Job asks in this chapter get to the heart of the matter of sin. In Job 9:1-10, Job declares God's greatness. He asks the question in verse 2, "...*how should man be just with God?*" He is asking, "How can a man maintain that he is in the right and be in opposition to God?" Job says, "*If he will contend with him, he cannot answer him one of a thousand*" (v. 3). Near the end of this chapter, Job pleads for a "daysman." He says, "*For he (God) is not a man, as I am,*

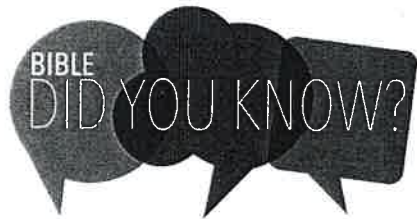
that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job 9:32-33). Job's point was that he had not sinned in such a way as to warrant what he was enduring. At the same time, how could he, a mere man, talk with God and plead his case? If he tried, he could not "*answer him one of a thousand.*" He would not have a chance in the presence of Almighty God! In this article, we will consider Job's statements and the answers he needs. Thankfully, because we live on this side of the cross, we know that Job's plea for a "daysman" was answered. Who is it? We shall soon see. **How Can A Sinful Man Stand Before A Just And Righteous God?** How can this be done? Put simply, it cannot happen! God, who "*is light, and in him is no darkness at all*" (1

Jn. 1:5), cannot have fellowship with sin and evil. This is why Isaiah says, "*Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: **But your iniquities** have separated between you and your God, and **your sins** have hid his face from you, that he will not hear*" (Isa. 59:1-2). Our sin that we have committed separates us from God. In the New Testament, Paul said that all people have sinned (Rom. 3:23). Thus, you and I, because we have sinned, cannot stand before the Just and Righteous God of Heaven. **He Cannot Answer God One Of A Thousand.** All Job was saying in Job 9:3 was that man, because he has sinned in God's sight, has no chance of standing before God to give an account of himself. He cannot answer God "*one of a thousand.*" He cannot stand on an equal plane with God and contend for himself. It is an utter impossibility! He cannot answer one of a thousand questions! Incidentally, this is seen in Job 38-40 when Job was asked not a thousand questions, but many questions by Almighty God and Job stood speechless! **The Plea For A Daysman.** As the speech in chapter nine continues, Job declares the power of God (Job 9:4-16). Job was like Paul and Daniel, who

made it clear that God's power was beyond our comprehension (Eph. 3:20; Rom. 11:33; Dan. 2:20, 4:34-37). Job could not believe that God would condescend to such a one as him. Toward the end of chapter nine, Job considers how far away he is from God (v. 32-35). Job knew that God "*is not a man as I am.*" No, He is not! God is a spirit (Jn. 4:24)! God is in Heaven. Solomon said. "*Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few*" (Ecc. 5:2). God dwells in a place where flesh and blood cannot dwell (1 Cor. 15:50). God is the Holy and Just One who provided a plan for man's salvation (Jn. 3:16). God made all things, visible and invisible, through Jesus Christ (Jn. 1:1-3; Col. 1:16-17). Realizing God's greatness and power, Job wishes for a "*daysman.*" What is a daysman? A daysman is an arbitrator, an umpire, or a mediator between two parties. This is one who settles disputes between people. It is one who can identify with the feelings and needs on both sides of a conflict. Perhaps you have heard of an arbitrator being called to settle a dispute between "labor" and "management" in a company. These parties needed one

familiar with both sides of the conflict to resolve the dispute. Why is this so significant that Job wanted a daysman? It is because he knew there was a conflict between him and God. Seeing that it was not possible for Job to answer for himself (Job 9:3), he needed an arbitrator, a mediator, to *“lay his hand upon us both.”* Is there such a thing as a “daysman” today? Yes! This “daysman” is the Lord Jesus Christ. The Bible says, *“For there is one God, and one mediator between God and men, the man Christ Jesus”* (1 Tim. 1:5). He is our “go-between” between God and us. He is the one to *“lay his hand upon us both”* because He knows both God and man. *“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin”* (Heb. 4:15). He came to this world and took on flesh to die on the cross at Calvary (Jn. 1:14, 18:37; Heb. 10:5; Phil. 2:5-8; Jn. 3:13-16). How wonderful it is that we have that mediator between God and us! Was Job asking specifically for Christ in that passage? Probably not. However, his need was just as real! He knew that someone had to stand and appeal to God. Today, Christ does this for us! He is our *“great high*

priest” (Heb. 4:14). He *“ever liveth to make intercession”* for us (Heb. 7:25). Hebrews 7:25 says that the only ones Christ makes intercession for are those *“that come to God by him,”* i.e., Christians! Seeing that this is true, only Christians have that right to the mediator, the daysman, between us a God. Are you a Christian? If not, why not? To have someone plead your case before God is one of the greatest spiritual blessings there is! Why not become a Christian now (2 Cor. 6:2)? – Jarrod Jacobs



“A man who hardens his neck after much reproof will suddenly be broken beyond remedy. When the righteous increase, the people rejoice, but when a wicked man rules, people groan. A man who loves wisdom makes his father glad. But he who keeps company with harlots wastes his wealth. The king gives stability to the land by justice, but a man who takes bribes overthrows it. A man who flatters his neighbor is spreading a net for his steps. By transgression an evil man is ensnared, but the righteous sings and rejoices.”
Prov. 29:1-6

BIBLE TRIVIA

C H A L L E N G E

DIRECTIONS: After searching through your Bible, circle which answer is correct.

1. Like snow in summer and like rain in harvest, so _____ is not fitting for a fool.

- a) Jeans
- b) Honor
- c) Dessert
- d) Highfives

2. A whip is for the horse, a bridle for the donkey, and a _____ for the back of fools.

- a) Backpack
- b) Fannypack
- c) Massage
- d) Rod

3. Answer a fool as his folly deserves, that he be not _____ in his own eyes.

- a) Wise
- b) Foolish
- c) Vanity
- d) Macho

4. Like the legs which are useless to the lame, so is a _____ in the mouth of fools.

- a) Skittle
- b) Whistle
- c) Tictac
- d) Proverb

5. Like a thorn which falls into the hand of a drunkard, so is a proverb in the mouth of _____.

- a) Fools
- b) Babies
- c) Wise
- d) Oddballs

6. Like a dog that returns to its _____ is a fool who repeats his folly.

- a) Master
- b) Bone
- c) Doghouse
- d) Vomit

7. The _____ says, 'There is a lion in the road! A lion is in the open square!'

- a) Ugly
- b) Lying
- c) Sluggard
- d) Silly

8. As the door turns on its hinges, so does the sluggard on his _____.

- a) Sneakers
- b) Bed
- c) Pogostick
- d) Skateboard

9. Like one who takes a dog by the ears is he who passes by and meddles with _____ not belonging to him.

- a) Dinner
- b) Tools
- c) Strife
- d) Puzzles

10. A lying tongue hates those it crushes, and a _____ mouth works ruin.

- a) Confused
- b) Ridiculous
- c) Sheepish
- d) Flattering

6) D, Reference: Prov. 26:11

5) A, Reference: Prov. 26:9

4) D, Reference: Prov. 26:7

3) A, Reference: Prov. 26:5

2) D, Reference: Prov. 26:3

1) B, Reference: Prov. 26:1

10) D, Prov. 26:28

9) C, Prov. 26:17

8) B, Prov. 26:14

7) C, Prov. 26:13