

Old Testament Lesson # 32
I Know that My Redeemer Liveth
(Job 1-2; 13; 19; 27; 42)
By Lenet Hadley Read

[We learn much from Job about the purposes of suffering. But it would be sad to miss **that Job's life was also a similitude of the suffering of the Savior. In fact, we cannot fully understand the writings of Job without this understanding.** While Job was a very real person who experienced genuine suffering, (as shown by other scriptural references to him), when his story is read as a similitude of Christ --- with Job's suffering read as Christ's sufferings --- the meaning and power of the story is remarkably increased.]

I. Job's story contains many discourses on why the righteous suffer. But almost all commentaries miss the true answer it gives. That is because they search for the answers in the *body* of the work.

A. But the real answer **is at the very beginning**, when we learn that the Lord decides to allow Job to suffer **as a test of his faith and righteousness** (Job 1:6-12).

B. Because the writer uses literary license in the prologue, the reader may think it is not "real."

C. But other scriptures verify this is the real reason why all men must undergo suffering.

1. They testify that the major purposes for our coming to earth is indeed to be proved, or tested, to see if we can endure our trials and temptations from Satan, and prove worthy of a far greater inheritance.

2. The Lord revealed this as the very purpose of creation: "... for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell: And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their second estate [i.e., who prove faithful in this life] shall have glory added upon their heads for ever and ever" (Abraham 3:25-26).

II. While Job's life has parallels to all of us, there are special parallels between Job and Jesus which witness of Christ's perfection, of his pre-earthly glory, of His greater than any suffering, and of His greater than any Glory.

A. The sufferer was of great righteousness: "None like him in the earth" (Job 1:18).

B. He had great prestige and wealth: "greatest of all the men of the East" (Job 1:3).

C. But for a time He too was delivered into the temptations of Satan (Job 2:6; Matthew 4:1-11).

III. **Much of Job's suffering came because others accused him of sin, when He, and only He, was perfectly righteous. This especially pertains to Christ.**

A. One accuser says, "... whoever perished, being innocent? Or where were the righteous cut off? ... For thou hast said, My doctrine is pure... But oh that God would speak, and open his lips against thee" (Job 4:7; 11:4-5).

B. Also notable are accusations His own words condemn Him (This was the high priest's charge against Jesus). "For thy mouth uttereth thine iniquity... Thine own mouth condemneth thee" (Job 4:7; 11:4-5; Matt. 26:65).

IV. Like Jesus, most of the accusations were that Job made Himself superior to others.

A. How ironic are these taunting statements when applied to Christ. “Art thou the first man that was born? Or wast thou made before the hills?” (Job 15:7)

1. For Christ the answer would be “Yes!” Indeed the anger against Christ was that He equated Himself with God.

2. “What is man, that he should be clean? And he which is born of a woman that he should be righteous?” (Job 14:14).

a. Likewise, the Pharisees could not accept one appearing to be just mortal to be pure and to be God Himself.

V. Many of Job’s statements only make sense when related to Christ.

A. “... Thou settest a print upon the heels of my feet” (Job 13:27).

B. “They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; ... God hath delivered me to the ungodly, and turned me over into the hands of the wicked” (Job 16:10-11).

C. “He hath made me also a byword of the people” (Job 17:6).

D. “He hath stripped me of my glory, and taken the crown from my head” (Job 19:9).

E. “They that dwell in mine house... count me for a stranger” (Job 19:15).

F. “...when he hath tried me I shall come forth as gold” (Job 23:10).

VI. When Job’s friends speak, they say some things that are true, even consistent with what God later says. But they speak with unrighteous judgment concerning Job, without compassion, and with hypocrisy.

A. Thus Job is a foreshadowing of Christ, who:

(1) suffered without sin.

(2) suffered because of their sins.

(3) even suffered **for their sins**. (The Lord says to Job’s accusers, “My wrath is kindled against thee... Therefore take [offerings] and go to my servant Job, ... and my servant Job shall pray for you: for him will I accept” (Job 42:7, 8).

a. **In other words, the accusers would be cleansed, if repentant, through the mediation of Job [Christ].**

VII. Above all, notice what God speaks from Heaven:

A. God seems to express, as others, that men cannot understand the ways of God.

B. **But as said to Jesus, they are a reminder of His past and future glories! And they can only be applicable to the Savior.**

1. “Where wast thou when I laid the foundations of the earth? ... Who hath laid the measures thereof? ...**Have the gates of death been opened unto thee?**” (Ch. 38:4,5,17).

2. Also the affirmation of great power could only relate to Christ.

a. “Deck thyself now with majesty and excellency: and array thyself with glory and beauty. **Cast abroad the rage of thy wrath: ... and tread down the wicked in their place**” (Ch. 40:10-12). [emphasis added]

VIII. Furthermore, there are references to the **House of Israel as His people**. One is:

A. “Wilt thou believe [the unicorn] that he will bring home thy seed, and gather it into thy barn?” (Ch. 39:12). (Emphasis added)

1. This refers to Ephraim [symbolized by the ox, mistranslated here as “unicorn”], who in the Latter-days would gather in Israel, Christ’s people (Deut. 33:17).

IX. Christ will overcome Death and Satan, symbolized by Leviathan.

A. Special verses deal with “Leviathan,” a monster of death who drags men down to hell. Victor Ludlow defines him as a “personification of chaos, Satan himself.”

B. **The references to Leviathan are significant, because Christ will overcome Satan, Death and Hell, and will do so by His atonement and sacrificial death!**

1. Thus a **changed Leviathan becomes in the end, a symbol of the Savior**, as did the brazen serpent, the scapegoat and the red heifer. For Christ saved men from Hell by taking upon himself the burden of their sins, **therefore becoming symbolically as an unclean thing**, but in that way overcoming Death. Of course, in the Last Days, He will conquer all evil with His Godly Powers.

2. Read the following questions while thinking of Christ as the conqueror of Leviathan [Death and Hell], by taking upon Himself the sins of men and dying Himself.

* “Canst thou draw out Leviathan with an hook? [Christ conquered Death and Hell by: being hooked by nails upon the cross];

*Canst thou... bore his jaw through with a thorn? [On the cross Christ bore a crown of thorns];

* Shall the companions make a banquet of him? [His disciples partake of the sacrament, in remembrance of His blood and flesh];

* Canst thou fill his skin with barbed irons?” [He was scourged with barbed irons tied into leather whips] (Ch. 41:1-2, 6-7)

X. These things explain why “Leviathan” in the end is portrayed positively, **for Christ was to overcome Death by His own Death!**

* [Speaking of Leviathan] “sorrow is turned into joy before him” [Because Jesus took upon Himself Death, joy will replace sorrow].

*When he raiseth himself, the mighty are afraid: ... **they purify themselves**” [Because of His Death and Resurrection many mighty are humbled and purify themselves]

* “He maketh a path to shine after him” (Job 41:22, 25, 31). [Through His atonement and resurrection He set a shining path for others to follow]. (Emphasis added)

XI. In the end, Job is greatly blessed, and speaks of “things too wonderful for me.” Job undoubtedly came to understand his sufferings witnessed of Jesus the Christ’s.

A. “And the Lord... gave Job twice as much as he had before...the Lord blessed the latter end of Job more than his beginning” (Job 42:10-12).

B. Many Biblical scholars see Job as teaching of Christ, including latter-day Saints.

“Following his death, Christ was resurrected and restored to his former station of Godhood, having filled the mortal role for which only He was qualified” (S. Brent Farley, “Job: Parallels with the Savior,” *The Ensign*, October 1980, p. 27).