

The Daysman Betwixt Us

The book of Job has been considered by many to be the oldest book in the Bible. Job was a man who was perfect and upright and feared God and who avoided evil (Job 1:1; 2:3). In spite of this, Job was severely tested and endured a tremendously painful trial. His three friends attributed Job's trial to sin in his life.

Throughout the discourses that took place between Job and his friends, each one arguing the power, prerogative and purposes of God, more than two hundred questions were asked. Among them was a question, that has occupied the minds of individuals from that moment until the present time, *"How then can man be justified with God?"* (Job. 25:4).

Job's frustration in his inability to understand why God should punish such an upright and righteous person as himself, is clearly expressed in his desperate and seemingly hopeless cry, *"for he 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 felt very keenly the distance between himself and God and longed for someone who could bridge the gap, someone that could arrange a settlement satisfactory to both himself and God. The Lord said through the prophet Ezekiel, *"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none"* (Ezek. 22:30).

You and I, dear child of God, were in the same predicament. Our sins had separated us from God. The words of the prophet Isaiah to the people of Israel, could appropriately be applied to us, *"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).

Job's wish was for someone, a daysman, or mediator who could lay his hand upon both parties to bring them together. In the book of Leviticus, among the instructions that were given regarding certain sacrifices, the individual who brought the offering was to lay his hand upon the head of the animal (Lev. 1:4; 3:2; 4:24; 16:21).

A number of explanations have been suggested as to the significance of the laying of the hand upon the head of the animal that was to be sacrificed. One explanation is that it was a confession of sin and of judgment deserved. Another suggestion is that it was an identification with the sacrificial animal as the one taking the place of the guilty. Paul wrote, *"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"* (Gal. 2:20).

Some have reasoned that it was a confession of one's inability to pay for their own sins, and an acceptance of the sacrifice as sufficient to cover the debt of sin. In his letter to the Romans, Paul wrote, *"For when we were yet without strength, in due time Christ died for the ungodly"* (Rom. 5:6).

Still another thought is that it signified the transference of guilt from the guilty party to the innocent victim. Peter wrote, *"Who his own self bare our sins in his own body on the tree"* (1st Pet. 2:24). More than 700 years before Christ came, the prophet Isaiah wrote, *"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all"* (Isa. 53:6).

As we have noticed already, Job's dilemma was that he needed someone, a *daysman*, or mediator who could lay his hand upon both himself and God and bring them together in reconciliation. But where could such a person be found?

In his letter to Timothy, the apostle Paul stated very clearly and emphatically, *“There is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all”* (1st Tim. 2:5-6).

The Lord Jesus Christ is the only person who is qualified to represent both God and man. It is quite interesting and instructive to notice that Paul refers to Him as, *“the man Christ Jesus”*. This divine title embodies the truth that the Lord Jesus was and is both man and God, fitting Him as the only suitable candidate for the divine work of reconciling man to God.

The apostle John wrote, *“In the beginning was the Word, and the Word was with God, and the Word was God”*. Then he wrote, *“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth”* (Jn. 1: 1, 14).

The apostle Paul brings to us the wondrous truth of incarnation; God manifest in flesh. In his letter to the saints at Philippi, he put it so eloquently, when he described for us in detail the humility of our Lord Jesus, in coming into this world in sinless humanity, *“Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross”* (Phil. 2:6-8).

The writer of the epistle to the Hebrews reminds us that the Lord Jesus could sympathise with us, because He was tempted in all points like we are, yet He did no sin (Heb. 4:15). He also emphasized the truth that the Lord Jesus didn’t take on the nature of angels but willingly took upon Himself the seed of Abraham, or human likeness (Heb. 2:14-16). Paul also wrote of the deity of Christ, *In him dwelleth all the fulness of the Godhead bodily*” (Col. 2:9).

He possesses both divine and human natures, and therefore could lay His hand upon both man and God. Because He was and is absolutely sinless, He could satisfy the requirements of a holy, righteous God, and at the same time meet the needs of guilty, condemned man, bringing both together in wondrous reconciling, redeeming grace and make peace through the blood of His cross (Col. 1:20).

*O wondrous scheme, by God devised
For wretched man, undone;
Redemption’s plan had thus comprised
The giving of His Son.*

*In Christ incarnate, God and man,
Both natures made to meet;
Deity too vast to scan,
In human form complete.*

*The blessed Daysman from on high,
Could stand within the breach;
To hear the guilty sinner’s cry,
And heaven’s justice reach.*

*Such love of Christ to intervene,
In reconciling grace;
Twixt God and man to stand between
And take the sinner’s place.*

His wounded hands extended wide,

*Between the heav'n and earth;
'Tis in the truth that Christ has died,
The sinner has new birth.*

*Through precious blood now reconciled,
Once distant, now brought near;
Though once a stranger, now a child,
There's nothing more to fear.*

Bernie Payne