

The Beauty of Jesus and the Thunder of God’s Love (Job 26:5-14)

I. INTRODUCTION

- A. Paul summarizes God’s grace in three statements: Jesus was rich, He became poor, and we became rich. Jesus’ wealth is one of the grand themes of Scripture. How much is He worth?

⁹For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich. (2 Cor. 8:9)

- B. Isaiah was undone when he saw the riches and wealth of Jesus (Jn. 12:41).

¹I saw the Lord sitting on a throne, high and lifted up...²Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. ³And one cried to another and said: “Holy, holy, holy is the LORD of hosts”...⁵I said: “Woe is me, for I am undone...for my eyes have seen the King...” (Isa. 6:1-5)

⁴¹These things Isaiah said when he saw His glory and spoke of Him [Jesus]. (Jn. 12:41)

1. The seraphim are high-ranking angelic beings. In the presence of the uncreated God, they cover their feet to acknowledge that they are created beings. They are acknowledging the supremacy of the uncreated God. God commanded Moses to take off his shoes while in His presence. Shoes were his identification with the dust or with being created.
2. With one set of wings they cover their face before God who dwells in unapproachable light. It is unapproachable because of the brilliance of His undiminished glory. God’s light is unapproachable not because of lack of desire on God’s part to relate to us, but because of the lack of capacity of created beings to stand in His undiminished glory.

¹⁶Who alone has immortality, dwelling in unapproachable light.... (1 Tim. 6:16)

¹⁴His eyes like a flame of fire...¹⁶His countenance was like the sun shining in its strength. ¹⁷And when I saw Him, I fell at His feet as dead. (Rev. 1:14-17)

- C. The living creatures or seraphim never cease to cry “holy, holy, holy.” We see their heart response to the presence of God. They do not rest day or night. They are eternally overwhelmed.

⁸The four living creatures...do not rest day or night, saying: “Holy, holy, holy!” (Rev. 4:8)

- D. The word ***holy*** means to be “***separate from***.” There are two applications of God’s holiness.

1. God is holy or ***separated from all that is sinful***. His moral perfection or purity is infinite. This is the most familiar application, but it is not the one used by the seraphim.

2. God is holy or separated from everything that is common or created. He is “wholly other than,” or totally different from all that exists. He is infinitely superior to all that exists in all His characteristics (love, purity, wisdom, power, etc.). He is transcendent.
- E. Consider the ascending order of the glory of **created** beings. Start at the bottom of the list with insects and go higher to animals, then angels, then archangels, and then to the seraphim. The difference between the glory of an insect and an archangel is finite. However, the difference between the glory of the highest archangel and Jesus is infinite.
- F. Jesus is preeminent among men, but this does not capture what transcendence means. Jesus is more than the chief among men and preeminent before all creation. He is the transcendent God.
¹⁸He is the head of the body...that in all things He may have the preeminence. (Col. 1:18)
- G. When the seraphim cry holy, they are declaring the transcendence and the infinite worth of Jesus. They are not saying, “Purity, purity, purity,” as if to magnify purity above His wisdom and love.
- H. How much is Jesus worth? He is worth all our love. All heaven will declare His worth forever!
*¹¹I heard the voice of many angels around the throne, the living creatures, and the elders...
¹²saying with a loud voice: “Worthy is the Lamb who was slain...” (Rev. 5:11-12)*
- I. David asked why man was so important to God that He was filled with thoughts about man.
³When I consider Your heavens...⁴What is man that You are mindful of him?...⁵You have crowned him with glory and honor...⁶You have put all things under his feet... (Ps. 8:3-6)

II. GOD’S TRANSCENDENCE (JOB 26:5-14)

- A. Job makes seven statements about God’s transcendent majesty in Job 26:5-14. Each statement can be applied in several ways. Job points out the power of God over the created order. They each magnify the richness of Jesus as our creator (Ps. 33:6; Jn. 1:3; Col. 1:16-17; Heb. 1:2-3).
- B. **Pt. 1:** Jesus has complete mastery over the realm of the dead which is referred to by three names (waters, Sheol, and Destruction). It was thought to lie under the ocean. The Father gave Jesus all authority to judge (Jn. 5:22-30). Those in hell have no covering or protection from His wrath. The unsaved leaders of history are stripped of their wealth and armies as they stand before Jesus.
⁵The dead tremble, those under the waters and those inhabiting them. ⁶Sheol is naked before Him, and Destruction has no covering. (Job 26:5-6)
²²For the Father judges no one, but has committed all judgment to the Son, ²³that all should honor the Son...²⁸the hour is coming in which all who are in the graves will hear His voice ²⁹and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (Jn. 5:22-29)

- C. **Pt. 2:** Jesus has complete power over the heavens and all the stars. The northern constellations, the earth itself, and the clouds are all ordered by God's invisible laws (wisdom) and power.
7He stretches out the north over empty space; He hangs the earth on nothing. 8He binds up the water in His thick clouds, yet the clouds are not broken under it. (Job 26:7-8)
26Who brings out their host [the stars] by number; He calls them all by name... (Isa. 40:26)
- D. **Pt. 3:** God's kindness is seen in covering the glory of His throne to protect those near it. If He did not veil the glory of His throne in a cloud (Ps. 97:2), the angels could not draw near to Him. When the Father's glory is fully unveiled heaven and earth will not bear up under it (Rev. 20:11).
9He covers the face of His throne, and spreads His cloud over it. (Job 26:9)
2Who cover Yourself with light as with a garment... (Ps. 104:2)
2Clouds...surround Him; righteousness and justice are the foundation of His throne. (Ps. 97:2)
11I saw...Him...from whose face the earth and the heaven fled. (Rev. 20:11)
- E. **Pt. 4:** God's wisdom and power are seen in His ordering of the light and darkness. He knows the mysteries of how light and darkness relate to the sky and sea. They are Jesus' great handiwork.
10He drew a circular horizon on the face of the waters, at the boundary of light and darkness. (Job 26:10)
- F. **Pt. 5:** The pillars or governmental ministries of heaven (living creatures and the elders) are astonished or overwhelmed at the riches of Jesus' wise leadership over the earth, especially His judgments. John describes them as falling before God (Rev. 4:10; 5:8, 14; 7:11; 11:16; 19:4). Paul used the word pillar to refer to the top leadership in the church (Peter, James, and John; Gal. 2:9). We can apply the phrase "the pillars tremble" in an earthly way (storm) or a heavenly way.
11The pillars of heaven tremble, and are astonished at His rebuke. (Job 26:11)
2For true and righteous are His judgments...4The twenty-four elders and the four living creatures fell down and worshiped God...saying, "Amen! Alleluia!" (Rev. 19:2-4)
- G. **Pt. 6:** Jesus has power and wisdom to rule both the seas and its storms. He can both start and stop the storms at sea—a combination of the wind and the water (tsunami, hurricane, etc.). These are among the most powerful more forces on earth along with earthquakes and volcanoes. Jesus commanded the sea (Mk. 4:41; Lk. 8:25). At the end of the age, Jesus will manifest His wisdom and power over the seas and weather patterns in a way that will shake all the nations (Hag 2:6-7).
12He stirs up the sea with His power, and by His understanding He breaks up the storm. (Job 26:12)
25Who can this be? He commands even the winds and water, and they obey Him! (Lk. 8:25)

- H. ***Pt. 7:*** Jesus beautified the physical heavens and defeated all His enemies in the spiritual heavens (Eph. 6:12). Both realms have been created and are cleansed by Him. He has authority over both.
¹³By His Spirit He adorned the heavens; His hand pierced the fleeing serpent. (Job 26:13)
- I. Isaiah wrote of Leviathan, the fleeing serpent (Isa. 27:1), which speaks of the demonic realm: The Lord will punish the serpent in the sight of all nations in the end times (Isa. 27; Rev. 12:7-9).
¹In that day the LORD with His severe sword, great and strong, will punish Leviathan the fleeing serpent, Leviathan that twisted serpent... (Isa. 27:1)
- J. The seven manifestations of God's power and wisdom outlined by Job (v. 5-13) are the mere edges of His ways. Jesus' ability to judge the realm of the dead, rule over the heavens and sea, and to govern human history are a small whisper of His power. They do not challenge His great abilities at all. He governs by merely speaking words, without even needing to act.
¹⁴Indeed these are the mere edges of His ways, and how small a whisper we hear of Him! But the thunder of His power who can understand? (Job 26:14)
- K. The thunder of His power speaks of the more dramatic and important expressions of His power. The presence of thunder indicates a storm. Jesus experienced the storm of God's love and power.
- L. Nothing is too difficult for God (Jer. 32:17). He does not even need to act, but only to speak.
³⁷For with God nothing will be impossible. (Lk. 1:37)
- M. God acknowledges one area of difficulty. It is in providing salvation for us (1 Pet. 4:18). The complexities involved in accomplishing our salvation are difficult. For example, how can a righteous God bring sinful people into intimacy with Himself in a way that does not violate His justice or their free will? God had to do all of this through man who could pay for our sin. God does not overlook our sin—He pays for it. He had to make sinful people as righteous as He is in order to bring them into His family as sons of God and the Bride of Christ to rule with Him.
¹⁸If it is with difficulty that the righteous is saved, what will become of the godless man...? (1 Pet. 4:18; NAS)
- N. The solution required that a storm touch the very Godhead, one that caused Jesus to become poor (Phil. 2:6-9). The Father devised a difficult plan. His indescribably rich Son had to embrace poverty in becoming a man forever and in bearing the wrath of God for us. This difficult plan caused Jesus to sweat blood in Gethsemane as He asked for the cup to pass.

- O. ***Jesus became poor:*** He embraced poverty when He became human and then died on the cross. He had to live in all the restraints of humanity to qualify as a human savior or high priest (Heb. 2:17). After the incarnation, Jesus had two natures—being fully God and fully man. ***He was never less than God, but He lived on earth as though He was never more than a man.*** He had all the power of God. He only used it when He was led by the Spirit. He lived as a godly man by praying, obeying, and waiting on the Spirit's leadership. He emptied Himself of His reputation.
- ⁶Who, being in very nature God, did not consider equality with God something to be grasped, ⁷but made himself nothing, taking the very nature of a servant, being made in human likeness... ⁸He humbled himself and became obedient to death—even death on a cross. (Phil. 2:6-8; NIV)***
- P. ***We became rich:*** We are part of God's family as sons of God and the Bride of Christ who rule forever with Him. We will each have a resurrected body and live with God forever in the New Jerusalem. He makes us rich in His love, wisdom, power, treasure, and glory.
- ⁹Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him... (1 Cor. 2:9)***
- ²¹To him who overcomes I will grant to sit with Me on My throne. (Rev. 3:21)***