A SIGHT FEW MEN SEE

JOB 42:5-6 • TV077A

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Job 42:5-6
"I have heard of thee by the hearing of the ear: but now mine eye seeth thee.
Wherefore I abhor myself, and repent in dust and ashes."

I invite your attention to the **Book of Job Chapter 42:5-6.** I want to speak to you today on the subject: **"A SIGHT THAT FEW MEN SEE."**

In **Job 42:5-6,** Job heard the Lord speak, saw the Lord in the whirlwind and this is what he said; *"I have heard of thee by the hearing of the ear but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes."*

First of all: Now Job said; *"I've heard of thee;* (Lord I've heard of thee) *by the hearing of the ear"*

There are few men who have not heard God. God speaks in creation: *"The heavens declare the glory of God and the firmament showeth His handiwork."*

There's no language or speech where their voice is not heard. God speaks in creation and men have seen God's power and they have seen God's wisdom and they have seen God in creation. So, we can say with Job, *"I've heard of thee."*

And then God speaks in His law, not only written and declared on Mt. Sinai but more than that; the law of God is written in every heart, that's right, in every heart. God has written on every man's heart, "*his conscience bearing witness and his thoughts meanwhile accusing or excusing him."*

God speaks through His law and men have heard that law. *"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. Thou shalt not take the name of the Lord thy God in vain. Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, and thou shalt not covet."* Men have heard God speak not only in creation but they have heard Him speak in His law.

And then God has spoken through His prophets. Paul wrote in **Hebrews 1:** *"God who at sundry times and in diver's manners spake to our fathers by the prophets."* And in the book of **Acts**, *"To Him give all the prophets witness."*

God has spoken. He has not left himself without a witness. He has sent His message. He has sent His law. And we can all say with Job, *"Lord, I've heard of thee by the hearing of the ear."*

And then God has spoken through His Son. In that same Scripture in Hebrews where Paul said, *"God who at sundry times and in diver's manners spake to our fathers by the prophets;"* added this, *"Hath in these last days spoken unto us through His Son."*

The Lord Jesus Christ said, *"He that hath seen me hath seen my Father. The works that I do bear witness of me."* "I speak the words of God. I do the works of God. I come to fulfill the will of God." *So, God has spoken through His Son.*

And then God has spoken even by the angel. At the birth of Christ the angel said: *"We bring you good tidings of great joy which shall be to all people. Unto you is born this day in the city of David a Saviour who is Christ the Lord."*

They spoke at the resurrection of our Lord. When the women came to the tomb they said, *"Why do you seek the living among the dead? He's not here; He's risen."* At the ascension of our Lord the angel said, *"This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go."*

God has spoken and we can say with Job, every one of us: "Lord; I've heard of thee, I've heard of thee." This is what Job said when God appeared to him; he said: *"I've heard of you by the hearing of the ear."* God has spoken and we can certainly say, "We've heard of Him."

But notice the next thing that he says; He says, *"Lord, I've heard of you by the hearing of the ear but now mine eye seeth thee."* Nearly everyone listening to this program today can say, "I've heard of the Lord."

But how many of us can say with Job *"I've seen the Lord."* Simeon could say it. Simeon who held the child Jesus in his arms and said, *"Lord, now let thy servant depart in peace, mine eyes have seen thy salvation."* Yes, Simeon could say with Job, *"I've seen the Lord."*

Isaiah could, Isaiah said; *"In the year that king Uzziah died, I saw the Lord high and lifted up. His train filled the temple. And the cherubims and seraphims cried: Holy, holy, holy, Lord God almighty."* Isaiah could say with Job, *"I've seen the Lord."*

Paul could say with Job*: "I've seen the Lord."* In **Acts chapter 22:14** Ananias came to him and said; *"The God of our fathers hath chosen thee that thou shouldest know His will and that thou shouldest see the Just One."*

He saw the Lord. He could say with Job *"I've seen the Lord."* John could say it. He said; "*That which we have seen and heard declare we unto you."*

And then every believer, every true believer can say *"I've seen the Lord"* for our Lord promised in **John 5:24** is this; *"He that seeth the Son and believeth on Him that sent me hath everlasting life."* Can you say with Job, *"I've seen the Lord?"*

Now, we've heard of Him. There's nobody listening to me that hasn't heard of God. You've either heard of Him in the creation, you've heard of Him in the law, you've heard of Him through a prophet, you've heard of Him through His Son, you've heard of God someway, you've heard of God. You know there's a God. *"Only the fool has said in his heart, no God."*

But have we seen the Lord? And I'm not talking about with the natural eye. Plenty of people saw Him when He was here on this earth who did not really see Him. Christ said, *"They have eyes but they cannot see. They have hearts but they cannot understand."*

Some said, "Why, we know who this is; this is the carpenter." Well, He was more than a carpenter. "We know who this is; this is Mary and Joseph's son." He was more than Mary and Joseph's son.

He said to His disciples: *"Whom do men say that I the Son of man am*?" And the disciples said; *"Well, some people say that you are Elijah or one of the prophets or John the Baptist, but whom do you say that I am?"*

And Peter said; *"Thou art the Christ the Son of the living God."* And our Lord said, *"Blessed art thou Simon Barjona; flesh and blood did not reveal that to you but my Father which is in heaven. Blessed are your eyes they see and your ears, they hear."*

Yes, to the disciples our Lord said; *"Blessed are your eyes."* They saw Him and they knew Him. And this seeing the Lord; Job said: *"I've heard of you.* (I'm aware of you). *I've heard of you but now I see you."*

Have you seen the Lord? What is it to see Christ?

First: It is to see Him with eyes of faith. It is to see Him in His deity. Thomas saw Him that way. Thomas sat at His feet and cried: *"My Lord and my God."* It's to see Christ in His deity, who He is: *"I and my Father are one. He that hath seen me hath seen the Father."*

And then Peter said, *"Thou art the Christ the Son of the living God."* And the thief on the cross said; *"Lord, remember me when thou comest into thy kingdom.* ('You're not going to stay dead. You're coming into a kingdom') *remember me."*

He saw the Lord in His deity. He talked about a kingdom. He talked about Christ living eternally. You're not going to stay dead. *"When you come into your kingdom remember me."* So seeing Christ is to see Him in His deity.

Secondly: Now watch this, it is to see Him in His redemptive work.

Now here the disciples had a difficult time. They saw Him as God, they saw Him as the Son of God, they saw Him as the Christ, but they could not understand and did not understand for a long time His death, His death on the cross.

They could not understand that. In fact, they tried their best to keep Him from going to the cross. Do you remember; Peter said: "Lord; don't go, don't go into Jerusalem. You'll just be killed. Don't go." And our Lord said, *"Satan; get thee behind me, thou savourest not the things that be of God."*

But these men were concerned and they were sincere in their objections. They saw Him as God, they saw Him as Christ, they saw Him as a king, they saw Him setting up a kingdom but they could not see His redemptive work.

They could not see His substitutionary work. They could not see Him as the Lamb bearing our sins. They tried to talk Him out of Calvary. They did not understand His resurrection after He arose.

Then He took them back through the Scriptures and He told them how that He fulfilled the Lamb, the sacrifice, the atonement, the offering, the sin-offering, the priesthood and all of these things.

And then they understood; they understood Isaiah's writings: *"He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him and by His stripes we are healed."*

So, to see the Lord is to see Him in His deity, not only in His deity but to see Him in His redemptive work, the Son of God, the Son of man and God in the flesh. *"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."*

Our Lord Jesus Christ is the Redeemer and to see Him and I'm not talking with natural eyes, it's not to look at a picture, it's not to look at a vision. It's not in a dream, seeing the form of a man but it's with the heart and with eyes of faith and with the mind and with the understanding to see Him in His deity, and in His redemptive work.

Thirdly: And something else; it is to see Him in His sovereignty, that He is the Lord of glory, that salvation is in His hand, that salvation's not in the hands of men; salvation's in the hand of this Christ

You know, the leper came to Him when He came down off the mountain and fell down and worshipped Him and cried*: "Lord; if you will, you can make me clean,* (if you will, you can make me whole)*."*

And then one day a Centurion came to Him and told Him, he said: "Lord; my servant is very sick at home*."* And the Lord said, "Well; I'll go to your home and I'll heal your servant."

And the Centurion objected; he said: "Now Lord; I'm not worthy for you to go under my roof or in my home, I'm not worthy, I'm a sinful man. But Lord; I'm a man having authority. I know what authority is. I say to this servant, go and he goes. And I say to another servant, come and he comes. Men do my bidding. Now, you are a man of authority and you don't have to go to my home. All you have to do is say the word and my servant will be made whole."

And our Lord Jesus Christ exclaimed; *"I have not seen faith like that, no not in Israel. Go thy way; thy servant liveth."*

So, to see Christ, Job said, *"I've heard of you."* And most people listening to my voice have heard of God. They are not strangers to religion, God, heaven and hell, and the Bible and these things. They've heard of God. But Job said, *"Now I see the Lord."*

I see Him in His deity. I see Him in His redemptive work, in His redemptive character, the God-man, the substitute, the sin-offering, and the sacrifice.

Yes, He has a kingdom but before He reigns in that kingdom or sits upon that kingdom of redeemed people, He's got to redeem them. He's got to come down here and pay the price and suffer the death and die the death and redeem them from sin, from bondage, the bondage of the law, and the justice of God.

And then to see the Lord; get this; it is to see Him in His deity, in His redemptive work, in His sovereignty, that salvation is a gift of God.

Fourthly: And it is to see Him as the Mediator!

"No man cometh to the Father but by Me." That's what He says. They said, *"Lord, we don't where you're going. How can we know the way?"* He told them, *"I'm going to prepare a place for you and I will l come again and receive you unto myself that where I am there you may be."* They said, *"We don't know where you're going. How can we know the way?"*

And He said*: "I am the way. No man cometh to the Father but by me." "There's one Mediator between men and God and that's the man Christ Jesus."*

And Paul taught this throughout the whole Book of Hebrews. Throughout the whole Book of Hebrews he told us like the Israelites of old, *"That we have a priest; we have a great, high priest, and having a priest over the house of God; let us come boldly."*

I have no right to come into the presence of a holy God except through a great high priest, Jesus Christ. I have no right to come before God without a sacrifice. I have no right to come to God without a sin-offering. I have no right to come to God without my sins being cleansed and forgiven.

And all this is in Christ. He is the tabernacle where God meets men. He is the great, high priest, to offer acceptable, suitable, effectual, sacrifices and sin-offerings.

He is the atonement. The apostle Peter said, *"We're redeemed not with corruptible things such as silver and gold from the vain conversation received by tradition from our fathers but with the precious blood of Christ as a lamb without spot or blemish."*

He is the mercy seat. Like the Publican of old who prayed: "Lord; let thy blood be propitiation for me on the mercy seat." And Christ is our mercy seat. I've heard of thee; Lord I've heard of thee.

I hear the name of God all around me. You can hear men use it as a by-word or a curse word but we've heard of God in creation, in the law, in the prophets, in the preaching and in the Gospel; we've heard of God.

But can we say, Lord; I've seen you! I've seen you Lord in your deity. I've seen you in your redemptive work. I've seen you in your great and grand sovereignty, and I've seen you Lord as the only mediator between God and men.

And here's another question: When did Job see the Lord? You'll notice my text is taken from **Chapter 42:5-6,** that's right, **Chapter 42.** It's in the last Chapter of Job that he says; *"Lord, I've heard of you. Now mine eye seeth thee."*

When did Job see the Lord? Well, like Saul of Tarsus; (now don't be offended) but like Saul of Tarsus Job was a very religious man and a very righteous man. That's right; he was an upright man.

He was a man who knew about God. He was a man who knew and approved of the laws of God. He was a man who professed a knowledge of God but he finally, just like Saul of Tarsus, really saw the Lord.

The Lord became more than a doctrine, He became more than a law, He became more than a religion; he saw the Lord. When did he see the Lord?

First of all: He saw the Lord in the midst of affliction!

Every oxen, every sheep, every cow, and every child had been taken away. And Job cried, *"Naked I came out of my mother's womb and naked I shall return."* He saw the Lord when God had been pleased using means to take everything he had away. That's when he saw the Lord.

You know, it's difficult to explain to some people that the best light by which a man can see God is the light of affliction. I know we don't want that and many of us won't have that but sometimes God has to remove, God has to remove the things that our eyes delight to look upon in order for us to look upon Him.

That's right! Sometimes God has to remove from us the things that our eyes delight in and delight to look upon in order that we might turn our eyes to Him.

And when Job saw the Lord it was in the midst of affliction when everything he had and everything he owned and everything he held dear had been swept away. In Proverbs the wise man said, *"Lord; give me neither poverty nor riches, lest having plenty, I forget thee, and lest being in poverty, I steal."*

When did Job see the Lord? He saw the Lord in the midst of affliction.

Secondly: He saw the Lord in the valley of loneliness.

He said in **Job 19:14:** *"My kinfolk have failed me. My familiar friends have forgotten me. They whom I love have turned against me."*

Some well-meaning friends keep us from seeing the Lord. Some well-meaning friends and kinfolks and family sometimes keep us from seeing the Lord. We walk the direction that they walk.

We seek to please them. We seek their favor. We seek their approval. We seek their honor rather than seeking God's approval and God's favor and God's honor. Our Lord said that in the book of **John;** he said: *"You seek not the honor that comes from God but the honor that comes from men."*

And sometimes we seek to please the folks that are nearest to us and dearest to us. And in seeking to please them, in seeking to win their favor, in seeking not to offend them; we care more for them and for their welfare and for their benefit than we do for God's glory.

Isaiah said, *"In the year that king Uzziah died I saw the Lord."* God had to remove Uzziah before Isaiah saw the Lord. I don't know what Uzziah was to Isaiah, but that's what he said, *"When he died I saw the Lord."*

When did he see the Lord? When did Job see the Lord; in the pain of suffering he saw the Lord. He said in **Job 19:20:** *"My bone cleaveth to my skin and to my flesh and I am escaped with the skin of my teeth. O have pity upon me my friend; the hand of God hath touched me and He hath stripped me of my glory."* He saw the Lord when God had stripped him of his glory.

And I'm saying this; a man will never see God until he is stripped of his own glory, whether it be his beauty, his strength, his wealth, or his integrity. God has to take away these things sometimes before we see the Lord.

Jeremiah said in **Jeremiah chapter 9:** *"Let not the wise man glory in his wisdom. Let not the mighty man glory in his might. Let not the rich man glory in his riches. Let him glory in this that he understandeth and knoweth me that I am the Lord."*

When did Job see the Lord? Now Job was a religious man and Job was a man of integrity. I'm not questioning that. Job was an upright man. Job was a religious man. Job was a man who knew about God, who claimed a relationship with God.

But here in **chapter 42:5** he said; *"Lord, I've heard of you but now mine eyes seeth thee."* And he saw the Lord in the day of affliction, in the day of loneliness, and the day when God almighty had stripped him of all of his wealth and power and strength, when he was brought down, when he was brought low in the pain of suffering, he saw the Lord.

And I'll tell you something else that is important: Job saw the Lord in the day of special revelation; that's when he saw the Lord. In **Job 38:1,** God spoke to him out of the whirlwind. *"Then the Lord answered Job out of the whirlwind."* God spoke to Job in a special revelation. That's when he saw the Lord, when God was pleased to reveal Himself to Job.

When God was pleased in a special manner, on a special occasion, in a special way to reveal Himself to Job and He does that for all who believe on Him. In **1 Thessalonians 1:4** Paul said; *"Knowing brethren, beloved, your election of God, for our Gospel came not to you in word only but in power, in the Holy Ghost, and in much assurance."*

Paul said, *"It pleased God who separated me from my mother's womb to reveal His Son in me."* It takes a special revelation. God is pleased to reveal Himself to us in times of affliction, in times of loneliness, in times of pain and suffering, in times when He has stripped us of all of our human, fleshly, glory, and works, and righteousness.

And then in a special revelation He comes through His Word and makes known Himself to us, His will of redemption, and His way of redemption.

Now what were the results of Job seeing the Lord? There were some results. Did you read the rest of that, **Job 42:5-6?** He said: *"Lord; I've heard of you but now mine eye seeth thee, wherefore, I hate myself. I repent in sackcloth and ashes."*

When Isaiah saw the Lord, in **Isaiah chapter 6**, he said: *"Woe is me; I am undone. I'm a man of unclean lips."* When Daniel saw the Lord he said, *"My comeliness melted into corruption."* When Peter saw the Lord in His power, when he caught that great net full of fish, he said; *"Lord, depart from me* (leave me), *I'm a sinful man."*

My friend; God Himself is the only measure of true holiness, that's right; now listen to me; God Himself is the only measure of true holiness. We will never know sin as long as we compare ourselves with ourselves.

"Well, I'm better now than I was yesterday or I'm better now than I was ten years ago." You'll never know sin while you compare yourself with yourself. You'll never know sin while you compare yourself with others, "But I'm better than so-and-so." Yes, you may be.

But when we see God in His holiness, in His immaculate holiness, we realize, *"we have sinned and come short of God's glory"* for His perfect law makes us ashamed of our rebellion. His perfect love makes us ashamed of our selfishness.

His perfect humility makes us ashamed of our pride. His perfect faith makes us ashamed of our unbelief. His perfect praise makes us ashamed of our murmuring. His perfect peace makes us ashamed of our covetousness. His perfect holiness makes us ashamed of our sin.

*"*I've heard of you Lord. Now mine eye seeth thee. I hate myself. I know what I am. I know what I think. I know how I feel. I know the imaginations of my mind and heart and I hate myself."

And a sight of God leads to a true sight of self, a true understanding of self, and that leads to repentance and a call for mercy: *"I repent in sackcloth and ashes."*

Do you know what repentance does? It puts man where he belongs, in sackcloth and ashes. It puts God where He belongs, on the throne. And repentance puts Christ where He belongs. Job said, *"I know that my redeemer liveth."* I need a Saviour. I need a Redeemer.

You go all the way through the Bible and you will find the great Moses. Our Lord said: *"He wrote of me."* You take Abraham, the friend of God, *"He saw my day and was glad."*

You take Job here, the upright man, so-called, but he said, "I rejoice in my Redeemer." You take Mary who gave birth to Christ. She said, *"My soul rejoices in God my Saviour."*

"The dying thief rejoiced to see
That fountain in His day
And there may I though vile as he
Wash all my sins away."

What does a sight of God do? It gives us a sight of ourselves. And a sight of ourselves leads to repentance and repentance puts us in the dust and ashes, God on the throne, and Christ in the Redeemer's place!