

# Job, 1975 Part 2

by Norman Grubb

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*Norman Grubb's sermon explores the complexities of faith, suffering, and the pursuit of understanding God through the story of Job.*

**Duration:** 1:30:08

**Scripture:** Job 3:5, Job 32:8, Job 34:10, Job 38:4, Job 42:5, Proverbs 3:5, Hebrews 11:1

**Topics:** "Job"

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## Description

In this sermon, the preacher discusses various aspects of God's creation, focusing on animals such as hawks, peacocks, and unicorns. The preacher emphasizes God's power and wisdom in designing and controlling these creatures. The sermon also touches on the story of Job and how God challenges him to understand the complexity of creation. The preacher concludes by highlighting the importance of seeking wisdom and knowledge from God.

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## Transcript

So no, reason can't find God, because Paul and reason can find nothing except the aspects of the four. Only faith which takes God on His terms, by His revelation, as we say, by Jesus Christ, can you find God. Because it's then you find Him.

So it has the knowledge of that which it takes. And it's taken the evidence of the things it takes. If it's taken the unseen, then it's the things unseen, as 3 Deuteronomy 1 says.

So when you take Him by faith, you have Him. Then you find Him. You find Him because He found you.

If you hadn't already found Him, He just hadn't found out, that's all. He found you from the beginning. 13.24 Wherefore hidest thou thy face, and holiest be thy enemy? This block of coming between, of law and judgment, and the mistaken concept of God.

So God's face must be hidden, because God is not law, law is grace. So if you think God is law, He's hidden His face. And lots of people just go out and say, there are more of these faces.

They've never seen God, because they've only seen the Lord. They've been told all these things, there's nothing there. And that's not God.

And they go out and, of course, constantly think of God, which is like sitting fastened up in a platform, with some songs or something, and they think that's God. That's not God. God's here and out there.

You don't find God by hearing something about God. You can't find God by knowing He's hiding. Therefore believe, all of you.

And so, why do you hide your face? Where have you hidden your face? It's cried out in 23. It's a famous sentence. Verse 3. Many have cried this.

But don't listen. All as I know where I might find Him. As I might come even to His seat.

That's the real hard cry of everybody if they admit it. The whole world, because the world, of course, is full of these things. And they have lost Father, fought away from Him.

All as I know where I might find Him. As I might come even to His seat. And the same one.

The search which comes this way, you can't find. But the search finds, it takes that. The search can't find.

It may condition you to take faith. But it can't find. And so it goes on here.

In verse 8, verse 9, that same chapter. Behold, I go forward, He's not there. I'm backward, He can't be seen.

On the left hand, there's a bird that works, I can't behold Him. He hides Himself on the right hand, I can't see Him. Isn't that a statement? A path that's from God.

Probably, you all have to go through this in order to transcend this in faith. But what a statement. Behold, I go forward, He's not there.

I'm backward, can't be seen Him. Left hand, there's a work, can't find Him, can't behold Him. Hides Himself on the right hand, I can't see Him.

All the time, but nowhere I might find Him. 28, 12. Where shall wisdom be found? And where is the place of understanding? He knows He's gone beyond.

He's a very beautiful, perfect statement, this one. This is a statement where He says, in verse 7, There's a path that's no higher nor lower. That's a very primitive, that one.

Which Srebrenica and I have not seen. The highest, we have the clearest sight. There's a path that's no higher nor lower, verse 7, which Srebrenica and I have not seen.

The last weapons are fragment. They are the flesh that I have cast out. And where shall wisdom be found? Where is the place of understanding? Man knows not the price thereof.

There's a kindly man in need, living. He gets plenty of that in need. He sees plenty of that in need.

Can't be gotten with gold. There's a single-weighted price thereof. Can't be gathered by gold alone, sir.

Okay. No mention is made of coin and pearls. Once, verse 20, Once, then come and listen.

Where is the place of understanding? What a statement is this? What a statement is this? Can't be found here. Can't be found there. Where is it? It's there all the time, not only by the freedom of the choice of faith,

not by finding, but by accepting and recognizing.

Now, in this, perhaps the last we say now, there will be one or two great leaps in Job. Job knew the truth. It's fashioned out like a beacon.

Because he knew it. There is no sign that these other men knew, had this light. So, I don't think they did.

They may have had some faith relationship with God, but Job had a knowledge relationship. Knowledge-based one. And sometimes you just burst out of it.

There are three famous statements which you burst out of it. The first is in 2310. Suddenly it says this.

This is where he says confinement. St. Catherine is in confinement. I reverse that to a sense.

Lovely. That's strange. He knows the words I take.

When he is tired me, I shall come for his gold. That's lovely. He knows the way.

When he is tired me, I shall come for his gold. That's strange. There is even one that's two steps farther.

One a very big one. In 1315, he made the most famous statement in his book, which is a wonderful statement. It's still a gritted teeth statement.

It's not a liberated statement. It's a wonderful statement. It has the element of negative in it.

So, if a tooth has that negative, a gritted tooth, I hold on. So, he didn't hold on. He didn't hold on to an enjoyment.

It's the other side. It's got you. And this is the famous statement.

Don't slay me, yet will I trust him. If I tell him, he'll take my own word for it. He didn't know that one.

Don't slay me, yet will I trust him. That's what he's saying. Comes out there.

He's tired me. I shall come for his gold. Don't slay me, I'll trust him.

There is a negative there, a kind of where I may be slain. Not that there might be some purpose or joy in the slaying. But it's used by thousands, it's blessedly used.

Oh, it's claimed, I've seen millions of students have gone on this precious statement. That's the whole book, that's the whole statement. Don't slay me, yet will I trust him.

That's the human side of faith. The divine side of faith is the substance that comes to you. Now, that substance came mad in situ, in a maddened statement.

In this mad, perhaps the first book written in the Bible. And that's written in chapter 23, verse 10. Am I right? No, no, sorry, I gave you the wrong one.

It's, um, uh, 1933. No? Uh, yes. Was it? No? I'll let you, I'll let you love it.

It is 1933. It is. Nineteen Twenty-three.

Burned down again. All of my words were now written. He suddenly lifts right above all this stuff.

Um, all of it that I put in the book, and that I grazed with an iron pen, and lead, a pen and lead in the rock forever, cried, burned like a demon in me. And then he goes on. He not only says he's here now, but he said, come up, come back.

This is the first statement of the second coming of the Bible. The, uh, and, uh, who shall stand in the latter day on the earth. And then he goes on, and says, I'm going to have a resurrection body.

Isn't this fantastic? This is the original translation. I think they're trying to twist it into something else translation. Uh, in verse 26.

Though, after my, after my skin, worms destroy this body, yet in my flesh, I shall see God. Obviously, this is a new flesh. Whom I shall see for myself, person to person, and my eyes shall behold, and not another.

Isn't that wonderful? What a thing. After all this, a paragraph, this man hath life, of course. You read it again? For I know, that my redeemer liveth, and I know, that he shall stand at the latter day upon the earth.

And even though this body is corrupted, yet in my flesh, I shall see him. And I shall see him some day, when I shall see him face to face. Uh, seeing for myself, and my eyes shall behold him.

And there is a lovely thing. He caught it. A lovely thing.

Uh, uh, he, tells us, yet another, that ye should say, or, or, that ye should say, why persecute him, seeing the youth of the latter is found in me. Isn't that right? Then, why don't you say, why don't you persecute that fellow, for the youth of the latter is in him, which is good. He is the youth of the latter.

I have my God. I have my redeemer. I am in this redeemed relationship.

Some might come, it is here, and it is in the past. And I, I thought, this, this word of glory, this is word of glory, not word of gripping teeth, but word of will I say. So, why can't we live in this great catch-all now? Now, that's the end, of the, the interchange, that took place between, uh, Job, the three friends, and, talking with God.

God's not yet talking back to him. Talking with God, making questions of God, finding his way. And you see, he had the way, but because it wasn't confirmed in him yet, he slipped up, and, in the, in the, in the liberal controversy, which he wouldn't have moved into, if he was shown the way, because he really wouldn't see the law.

He's only going, you know, what this, what this, and that, and they take no notice. How bad are you? The fact that he responded to the law, means he hadn't quite got it yet. There was a certain element, in which he saw things under the law level, which is the self-level.

I should be this, you should be that, and God punishes, and all that. And so he had to be lifted into a permanent level, uh, where this law stuff had disappeared, and had missed his father's opinion. So, it was necessary, to go through this, controversy, in terms of justification, and then, questioning about himself, and trying to find God, and so on, for these fascist evictors.

We haven't finished this morning, I thought we might. Well, that's all I'll say. But, this evening, we'll finish David, not that that will take, a great deal of time, uh, a few things, uh, we've done, in some ways, the major parts of David, with the, this, to look into.

That's all. so again, tomorrow, uh, this evening, maybe, sorry, short, I don't know. Uh, where will it go at? Soon, it'll all be going at him.

Don't worry. Um, we, uh, uh, have the intervention, of Elihu, uh, before, the, the next one, from God, to Job, Job. Um, we know nothing about, Elihu, uh, except he's a young man, and, uh, had, something very on his, strongly on his heart, to, say to, Job, and his three friends, uh, and they form a, a little bit of a preparation, for what, the final there was to be, to wait, from God.

Elihu's, talk recorded, is from chapter, thirty-two, to, thirty-seven. He was a modest young fellow, uh, because he said that, um, he'd sat with them, um, and had, um, um, been quite scared, by the give and take, um, between, both, the, on the part of both the friends and Job, um, that he'd voted to speak, um, until the others spoke, because, because they were older than he, um, and he says, that, uh, or it says, that when, um, they had no more to say, um, they did have no more to say, after Job had given his final, uh, opening up, and he's passed out, which is an enormous impression, which we saw he did this morning, the kind of life he lived, in, uh, his previous days. Apparently they shut their mouths, uh, they felt, what more could they say, in their own little house like that.

Anyhow, they didn't say any more, um, and, um, uh, Job, didn't seem to, wish to add to it. So now, Elijah stepped in. I like that.

He wasn't pushful, he wasn't, making it better than other people, but he did say he had a, a strong sense of urge to speak. Um, he spoke of it, in, uh, the eighth verse, as a spirited man, and the inspiration of the almighty, to give understanding. He felt he had some sort of understanding to give.

And he was, um, burning in him, to pass it on. Uh, and he made a little pertinent remark, for, uh, his elders, great men are not always wise, neither do the ages understand their judgment, which is a little wagging for them. Um, and so he, now quite modestly, uh, asked him to listen to what he had to say, and, um, I think it was acceptable to him, because he had this, um, modest approach.

Um, he spoke of himself as being full of latter. The, uh, the spirit was constraining him, and that's good. The person should want to say something.

That's in the eighteenth verse of, the very second chapter. Um, what he did say, uh, was a, um, uh, really a book, uh, both to the friends and to Job. Um, he spoke, um, uh, quite plainly, um, to the friends, and adequately.

He said he, he was discerned about the three friends in the third verse of the second chapter, the twenty-second chapter, because they found no answer, and yet they condemned him. That's very good. That about sizes it up.

That's what set ourselves when, when putting other people down. They, they found no answer, and yet they condemned him. They didn't replace what they said by an adequate, um, uh, uh, satisfactory, uh, alternative.

And that's just what it was. Uh, of course, thank God, we do move in with the alternative. That's why we feel we've got something to say.

Um, and, uh, the, uh, emphasis in all our talk should be, if we do touch the negative, or is it, uh, we're presenting the, the alternative, we replace the other negative by the positive. Uh, concerning Job, he, uh,





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