

Job Chapter 40:

by Stan Ford

The sermon emphasizes the importance of recognizing one's own sinfulness, and the power of the Lamb of God to deliver from sin and take away cares.

Duration: 43:26

Scripture: Job 40:4, Matthew 6:26, John 1:29, Revelation 3:8, Revelation 22:20

Topics: "Christian Faith", "Humility Before God"

Description

In this sermon, the preacher references several verses from the Bible, including Matthew 6:26, Revelation 3:8, and Revelation 22:20. He emphasizes the message of the Christian faith and highlights five simple truths that are brought forth by these verses. The preacher also talks about the importance of knowing Jesus Christ and surrendering to God's will. He concludes by discussing the story of Job and how it teaches humility before God.

Transcript

You know, I think this is our tennis numbers, isn't it? It's quality tonight and not quantity. I trust the Lord's going to really make his presence felt to each one of us. I want to read a few verses in the 40th chapter of the book of Job, please.

Job chapter 40. The 40th chapter of the book of Job, if you have your Bibles and care to turn with me, although you may have your Bible and would much rather I just read the scripture to you. Job 40.

Moreover, the Lord answered Job and said, Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it. Then Job answered the Lord and said, Behold, I am vile. What shall I answer thee? I will lay my hand upon my mouth.

Once have I spoken, but I will not answer. Yea, twice, but I will proceed no further. Then answered the Lord and answered Job out of the whirlwind, and said, Gird up thy loins now like a man, and I will demand of thee.

And declare thou unto me, wilt thou also disavow my judgment? Wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God, or canst thou ponder with a voice like him? Deck thyself now with majesty and excellence, and array thyself with glory and beauty. Cast abroad the rage of thy wrath, and behold every one that is proud and abate him. Look on every one that is proud and bring him low, and

tread down the wicked in thy place.

Hide them in the dust together, and find their faces in secret. Then will I also confess unto thee, that thine own right hand can save thee. Now may the Lord just add his blessing to these so familiar words from his own precious work.

There's a great day coming, a great day coming, a great day coming. And the Lord himself shall descend from heaven with a shout. Shall we just ask God's blessing? O God and Father, our hearts have been thrilled again this evening as we have listened to the glorious message of the gospel in Christ.

O we bless thee for the expression in Christ of the wonders of thy salvation. Remember long ago the psalmist would say, I will bless the Lord with a song, and if we can bless him then surely we ourselves can be blessed as well. We ask then now as we look into the look to the story of thy word, that we may be blessed by this as well, for Jesus' sake.

Amen. Amen. I want, if I may this evening, to speak about one word, and yet that is of course not true.

I want to talk of a number of occasions in the word of God, five occasions when this word occurs. But I have a little difficulty. My difficulty is this, that when I open the words of God, I find that this word occurs 1,280 times in Holy Writ.

You know that's a lot of time. Over a thousand times in Holy Writ the word occurs, and so to choose five occasions I think you will grant me, it's not easy, until I remembered that it was the message of the gospel I wanted to share with you, and then it made it much easier. For I want to talk about that little word, behold.

I'm not certain whether you believe that the book of Job was the first book that was written of the Bible. If you do, then you will acknowledge that in the first book of the Bible, this word occurs in Job's eyes, behold I am thy. If you would come with me then into the New Testament, and in the glorious words of the first chapter of the gospel of John, we hear John the Baptist, as he looked upon Jesus as he walked, saying behold, behold the Lamb of God, who taketh away the sin of the world.

But then again when we turn to the New Testament, and we listen not to the words of John the Baptist, and not to the words of Job, but when we listen to the words of Jesus, in the glorious expression that's found in the 26th verse of the 6th chapter of Matthew, behold, behold says the Lord Jesus, the towels of the air, for they, O not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. And when again I turn into the New Testament, I hear the grave statements of the 8th verse of the 3rd chapter of the last book of the Bible. There is in Christ, this speaking, that one who up from the grave he arose, and he says behold, I have set before thee an open door, and no man can shut it.

And I expect most of you here know the last verse I'm going to refer to. The last verse I want to consider with you again is in the last chapter, the last book of the Bible, and is in the last chapter. Behold, behold I come.

Now, when I look at these five simple verses, there are five simple truths that are brought before me concerning the message of the Christian faith. Could I suggest this to you? That behold, I am vile, that takes my pride away. Behold, the Lamb of God, that takes my sin away.

Behold, the fowls of the air, that takes my cares away. Behold, I have set before thee an open door, and no man can shut it, that takes my excuses away. But behold, I come quickly.

Hallelujah, that takes me away. I say, behold, I am vile. Friend, whatever we may say of the cry of Job when God challenged him, we will acknowledge this, that Job was left with no pride at all.

Now, when you open the book of Job, and you hear the Almighty saying to the evil one, hast thou considered my servant Job? There is none like unto him. You gaze at a man who stands head and shoulders morally, spiritually, above anyone in his day. And yet, when we come to the 40th chapter of that same book, we see this man, so supreme as far as his fellow men are concerned, standing before God.

And I said the other evening, and I would like your permission to repeat it, my friends, if I have learned anything in the school of experience, I've learned this, that a man is what he is before God, and nothing else. I may walk through the streets of the village in which I live, and people may look at me and say, you know, that's man for as a preacher. I may come to your town and see the lotus outside, inviting people to come and hear me preach, but it is not what I am before my own village, it is not what I am before you, it is what I am before God.

I am, and nothing more. Job, as he could compare himself to his son, as he could compare himself to his friends, as he could compare himself to society, what a wonderful man Job was. Thou hast heard of the patience of Job.

Now he stands before God, and bowing his head, he says, behold, I am vile. It took any pride that he ever had right away from him. And, friend, tonight, if I can do nothing more, I want to do this, I want to ask you, not will you compare yourself to me, or to others that are in this fellowship, but just for a moment would you try and catch a glimpse of the Lord.

You see, the more I open my Bible and read of men who have left their mark upon the religious history of the world, the more I realize that any man who did anything for God, any man that entered into a deep fellowship with the Almighty, started where Job cried, I am vile. What should I say of the one that we refer to as the sweet singer of Israel? Does not the Bible say of David, he was a man after God's own heart? But, one day, David came in contact with the Almighty, and in the words of the fifth verse of the 51st Psalm, he cries, behold, I am vile? Oh yes, but in other words, I was born in sin and shapen in iniquity. Now, when you think of the man of his age, when you think even of those associated with him, his own family, oh what a mighty man he was! But, David is not now associating himself with his own family, or associating himself with his own leaders, or associating himself with Saul, or even with Jonathan.

He's associating himself with God, to be fair. I was born in sin, I was shapen in iniquity. I have a habit when speaking to boys and girls, of asking them a question.

It's a very simple question, but we'll have a crowd of boys and girls in front of us, and I say, now listen, I want every one of you to think, and think earnestly, and then I want every boy and girl here whose mummy had to teach them how to be naughty, to put your hand up. Do you know something? I've seen many a mother and father, you know, wondering whether they're, but I've never seen a youngster put their hand up yet. Men may say what they will, and they may come with all their fanciful ideas, but the fact that man is sinful is seen surely in that simple question.

Yet, not one of you had to teach your children how to be naughty, but every one of us had to teach them how to be good, because somehow there's a bias. A bias doesn't take us off that straight course. I know not whether you play pill balls over here.

If you do, you know that a ball with which they bowl has a bias to it, and the scare is to throw that ball so it counteracts the bounce and hits the jack, or gets near the jack, and I found out in my life that there was a bias that pulled me out of the straight line, and David knew that when he came in contact with God. He saw the straight line. I say, when I go a step further and I think of the lovely man Ezra, oh what a man was he! Job said, behold I am vile, and David said, I was born in sin and shaped in iniquity.

There was a man who surely was after God's own heart, a man that was seeking to turn the children of God back into the worship of God, and in that sixth verse of the ninth chapter of Ezra, he cried, I blush to lift up my face. And do you remember when he said it? He said it when he'd knelt by an altar. He said it when he seen something of the wonders of that that would befit the day of Calvary, and he said, I blush to lift up my face.

I will never reach the dizzy height that Job reached. I'll never reach the dizzy height that David reached, or Ezra reached. Then I remember that I'm like them when I compare myself to God for all those things.

If you ask me to list the names of men that have left their mark, then surely I would not only say Job and David and Ezra, but I would link with those names, Isaiah, would I not? The king's courtier, the fine, upright, young, religious politician. One day he saw a throne that was empty, and with a heart that was nigh broken, he heard God say, Isaiah, you're looking the wrong way. The throne's not empty.

Look! He saw the Lord sitting on a throne, and he bowed his knee and said, woe is me, for I am under. I'm the man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the Lord. When I come to the New Testament, would I not be right in saying that if there is a man that has left his mark upon holy writ, that man would be Peter? And I remember the first time I am introduced to Peter.

He has loaned his boat to the master, and the master pays him. Peter falls on his face and says, depart from me, for I am a sinful man, O Lord. In the fifth chapter of Luke, Darius could tell us this, that what Old Testament saints said when they saw God, New Testament saints said when they saw God, what could I say indeed of the centurion? The Lord Jesus said of him, he had seen no such thing, not even in Israel.

But that centurion was the man who said, I am not worthy. I am not worthy. And in that seventh chapter of Luke, and that great sixth verse, I hear again the will, I get again the understanding, I see again the fact, that when a man compares himself to God, he has to say, I am God.

Of course, when Timothy 1 15 speaks of another, saw the persecutor who became Paul's preacher, one day having come in contact with God, he said, centurion, I'll prove I am true. Now please friends, I'm going to spend no longer there. I do not tonight wish to stand here and remind men and women of what sin is.

You know what sin is. And if you don't know what sin is, then I ask one thing of you. Would you think with me of Almighty God, and if you'll come in contact with him, you'll know how far short of the glory of God we've all come.

That takes any pride I may ever have had right away from me, because I think I'm pretty good, and then I stand before God and I cry with Joe, behold, I am fine. But if that's all I have to say, I never would have come to Greensboro. I never would have stood in this service tonight, if that's all I have to say.

But praise God, I've something more to say. So I want to tell you not of something that takes my pride away, but something that takes my sin away. Or rather, someone who takes my sin away.

Behold, behold the Lamb of God who bare away the sin of the world. Oh, here is the greatest sight that anyone has ever turned their eyes upon to see the Lord. Behold, the Lamb of God.

Friend, if not only is this the greatest sight, this is the greatest savior brought before us, the one who's called the Lamb of God. Now, I do not tonight wish to sound too theological, but for the sake of you Bible lovers, may I please remind you of what you were taught in Bible class, that as we open the Word of God, we see Jesus Christ as the Lamb of God, typified by Moses. We see Jesus Christ as the Lamb of God, identified by John the Baptist.

We see Jesus Christ as the Lamb of God, crucified. When we go to Calvary's cross, and we see one who was led as a lamb to the slaughter, and as a sheep before her shearers is done, so he opened not his mouth. We see Jesus Christ as the Lamb of God, glorified.

When we turn our eyes to heaven and we read the glorious words of the fifth chapter of the book of the revelation, I saw a Lamb, pending as he was slain. Isn't that wonderful? Of course, I cannot speak with absolute certainty. I can only tell you this, that it seems to me that the first time I ever gathered with a company of Christians around the table of the Lord, and as I told you last night, I had to sit behind the board, that the first time I ever gathered with that company of Christians, one of the brethren rose to his feet and spoke on the fifth chapter of Isaiah, I'm sorry, the fifth chapter of Revelation.

And I remember today what all of you know, and have heard a thousand times, and yet I remember the first time I ever heard it, and I felt I just wanted to shout out. Isn't that wonderful? By the way, let me just get off the mark a moment. I remember a little while ago, in the city of Rugby in my country, I arrived for special services, and because it started with a conference day, I arrived on the Friday, or the conference would have been, the first session would have been Saturday afternoon, and I couldn't have got there from my home in that time.

And I arrived and went to a prayer meeting, and I found these brethren at gathering, praying for the coming services, and amongst them was a man who'd just been saved the week before. Just saved. A rough, gruff man.

A man who'd no time for God, or the things of God, who knew nothing of the finer points, even of courtesy. And this man sat, he'd just been saved, and he heard these brethren, you know, when someone prayed, they'd say, amen, amen. No running commentary, but when someone prayed, at the end of their prayer, they said, these men have prayed for me, amen.

Halfway through the meeting, I can see him now, this dear man, so excited. He jumped to his feet, and he said, sweet cheers for Jesus, hip hip! And I shouted, hooray. I did.

I did. You know, brethren, sister, sometimes we fail to get excited, don't we? Oh, of course, if he said that now, you know, two years after, I think I'd speak to him about reverence, but not then. He'd just trusted the Lord.

Just trusted the Lord. And that's how I felt when I heard this dear brother that Lord's Day morning, although they wouldn't let me remember the Lord with them. He opened his Bible, and he read the fifth chapter of Revelation, and said what you've heard said a hundred times.

He said there was a lamb standing as it was slain. He said, you know, I'm a butcher, and my job sometimes is to kill lambs. I've never seen a lamb that was slain standing.

The moment I put the knife to it, it falls to the ground. But here's a lamb, it's slain, but it's standing. Praise God for a Christ who rose again.

You know, I couldn't understand why everyone didn't say, hip hip, hooray. Really, really. Is that it? I see that lamb of God typified, and identified, and crucified, and glorified.

And as I think of the Lord Jesus there, the lamb of God who bareth away the sin of the world. Oh friend, if there's anyone who can take my sin away, then that's the one. But behold, I am vile, takes my pride away.

And behold, the lamb of God takes my sin away, for he took my sin and my sorrow. He made it his very own. He bore my burden to Calvary, and suffered, and died a lamb.

But there's something more, isn't there? Because Jesus said, have a look at the whole, the crows of the air, for they sow not, neither do they reap. Oh, they don't even gather into barns. They're not like squirrels.

But, they're heavenly father people. How many men and women there are who say, oh I would cuss Christ, I would be a Christian, I would ask him to take my sin away, I would yield my life to him, I would say in the words of the quiet ones, oh Jesus Lord and Savior, I give myself to thee, for thou in thine atonement didst give thyself to me, I would do it. But there are so many problems.

There's the problem of my home, of my business, of my school, there's the problems of my friendship, my clubs, there are the problems, oh I don't think I can live for Jesus Christ. Listen friends, behold I am vile takes my pride away, and behold the lamb of God takes my sin away, but behold the crows of the air take my cares away, for if God can care for the sparrow and feed it, do you not think we've got a God who can meet your needs? Nigel, oh blessed be his name he can, oh praise God he can. There's nothing too hard for the Lord, for we have been reminding ourselves this evening, in the very hymns and choruses that we've sung, that the Christ who died is the Christ who rose from the dead, and lives, he ever liveth, and he's there to be our helper and our friend, he's there to be our counselor and our guide, he's there to minister to our needs day by day.

And I want to bear public witness to this, that I've never known him fail. That doesn't mean there haven't been times of trial, that doesn't mean there haven't been times of difficulty, that doesn't mean there haven't been times when we wondered just how we were going to meet the bill, but what it does mean is that he's fed us. Well I mean, I've got to go on a diet so you can see, he's fed me pretty well, he's fed me pretty well.

Oh listen friend, he's a wonderful baby, he's a glorious Lord. To know Jesus Christ is to know the one who takes our cares away, to be able to cast it at his feet, and in the words of the little chorus we sang the first evening, and I don't think we've sung since, oh let go, and let God have his wonderful way. Let go and let God have his way, your burdens will vanish, your night can today if you let go and let God have his way.

I know not what's going to happen tomorrow, I haven't the faintest idea, but I know this, that I've got a savior who'll be there, and if there's someone here tonight and you're passing through great trial, and you wonder however, oh you wonder however you can get over or beyond that trial, may I please remind you that if you'll start where we started and acknowledge that you're vile, if you'll continue and acknowledge that he's the savior who died to deliver you from sin, and if you'll acknowledge that this is the one who cares, you'll find that he's big enough for any of us. But I said behold I am vile, takes my pride away, and behold the Lamb of God takes my sin away, and behold the birds of the air take my cares away, but behold I have set before thee an open door, and no man can shut it, and take my excuses away, take my

excuses away. My friend, whatever excuse men and women may give for not coming to Christ, in the light of their birth, there is no excuse that God will accept.

I set before you, says the risen Christ, not the preacher, not the church, the risen Christ set before you an open door, and no man can shut it. If you want to come to Christ, oh listen friend, if you want to come to Christ, there's not a power in heaven, or earth, or hell that can stop you coming. But my bible says, and him that cometh, I shall in no wise cast out.

He set before thee an open door, and no man can shut it. The whole point is this, is it not, that if the door be open, then you and I must step in it. You know, it's the loveliest story of Abner.

I think the last time I was with you, those years ago, I spoke on Abner. Maybe I don't, didn't I? I don't keep a record of what I say, and where I say it. But you know, it's a loveliest story, the story of Abner.

If I did preach about Abner, and I think I might have, I would have said three things, I swear, I swear. I would have said something like this, Abner, how serious was your danger? You remember he had slain Asahel on the hill, and Joab, Asahel's older brother, was tracking him down, an eye for an eye, and a tooth for a tooth, and he was going to slay him. How serious is your danger? I would have said, Abner, how stupid is your delay? For God had set up six cities, hadn't he? You remember girls, you hear about them in Sunday school class.

Cities of refuge, three on either side of the river Jordan, 30 miles apart. And God had said that a man who had slain another unaware, and that's what Abner had done, for he never smote Asahel with the pointed ear end of the spear, but with the shaft of the spear. He only intended to wound him, not kill him.

It was manslaughter. God said a man that killed another unaware, if he would go into one of these cities, then they could never catch him. If he stayed there to the death of the high priest, there was complete haste before him.

And Abner came to the threshold of the city, didn't he? Do you remember the song? May I please, are you watching that? Are you watching? Do you remember? All Abner had to do was this, are you watching that? This is all Abner had to do to be in complete safety. Can I do it again? He stood in the threshold of the city, in the city there was safety, and Joab was there waiting to slay him, and all Abner had to do was this. How serious was his danger, how he's to you, Ted, wasn't he, fella? How sudden was his death? Joab came and said, Abner, word in your ear, sir, word.

And he took him aside to speak quietly with him, and he smote him under the fifth rib, and he died. There's a little verse, I quoted it the other evening. Thou, thou art my hiding place.

I've had someone who's better than all the cities of refuge, and he's set before me an open door, he's willing to receive me. How serious is our danger, for behold I am vile, how stupid is our delay, for behold the Lamb of God is there available for us. Oh, friends, take the staff, don't do what Abner did, don't do what Abner did, don't put it up.

Behold, behold, I come quickly, oh I'm so glad, that if there's one behold that takes my pride away, and one behold that takes my sin away, and one behold that takes my cares away, and one behold that takes my excuses forever away, there's one behold that takes me away. Behold, I come quickly. He's coming, he's coming, I know not when he's coming, but he's coming, maybe tonight, and he's coming for his own, he's coming for his own, he's coming for those that are in the body of Christ.

You will not forget, will you, that the word of God referring to the church speaks of three things. It speaks of the church as a body, it speaks of the church as a bride, it speaks of the church as a building, and one day, blessed be his name, he's coming, he's coming to take it away. Friendly, are you ready? If Jesus Christ was to come back to none, say, would you be ready if Jesus came? Behold, behold, behold, behold, behold.

In none may I please you, with all my heart may I ask you, with that door that's opened before thee, and a Christ willing to receive me, would you take that step and come to Christ? I think there's only one hymn we could sing, don't you? It's not the hymn I've chosen. I've chosen 233, but there's another hymn. Only a step to Jesus, then why not take it now? Come, and thy sin confessing, to him the Savior bow.

Only a step, come, he waits for thee. It's 236, 236, please. Only a step to Jesus.

Oh, friend, would you take that step tonight? Now, will you take that step and come to Christ tonight? Amen. Behold, I have set before thee an open door, and no man can shut it. He's willing to receive you tonight if you'll come to him.

Will you come? Oh God, grant by faith someone will take that step and come to Christ. Let's sing the Lord's Prayer. Maybe if we just bow our heads in prayer at this moment, there's someone who's saying, I'm going to take that step.

Oh friend, will you do it now? Will you just ask the Lord Jesus to forgive your sin and receive you just as you are? Ask him to come into your life. He's willing. Oh God and Father, sometimes as we come to thy word and ponder his page, we realize there's water to swim in.

That we're not unmindful that there's water this evening in which all of us can walk. Truths we can all understand. We pray that thou will give us to gaze upon that one who makes us feel that we are but vile.

Grant, we pray thee, that we may gaze upon that one who is the Lamb of God, died for our sins. We may gaze upon that one who day by day cares, and has promised a minister to our needs. That we may gaze upon that one who has done all that's necessary for our salvation, and has opened every door to remove every excuse.

And grant that we may look forward to that day when we shall gaze upon him, and be with him, and like him, for Jesus' sake. Amen. Oh friend, you will not forget, will you, that it's tonight there are some of you here who maybe have asked the Lord in the course of the meeting, or meetings, to trust the Savior.

There are some of you here who are willing to trust him now. I'm not going to the door and shake hands with you as you leave, I'd love to do that. But I'll be standing here, and in my hand a few copies of that lovely little booklet, God's Way of Salvation.

Would you remember this please? I trust I say it courteous, but may I please say it? That if you mean business with God, God means business.

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