

# "NOW MINE EYE SEETH THEE"

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**Job 42:5** *I have heard of thee by the hearing of the ear: but now mine eye seeth thee. [KJV]*

Thus Job professed to the Lord at the end of his horribly painful and distressing time of tribulation, as he received such a new and revolutionary blessing: the Lord, of Whom he had heard and Who had been the object of traditional worship all his life, became real in front of him — as never before. The reality of the Living God was right there. Until then Job had not known Him: he had never seen Him yet with the eye of his heart.

All along, Job — although not sinless — had been deemed a blameless and upright man by God:

**Job 1:8** *The Lord said to Satan, "Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil." [NRSV]*

So dutiful and devout was Job that he was never remiss in taking responsibility even for his grown-up children:

**Job 1:5** *And when the feast days had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all; for Job said, "It may be that my children have sinned, and cursed God in their hearts." This is what Job always did. [NRSV]*

Hence, there was no cause, no understandable reason for God to allow Satan to afflict Job relentlessly, after Satan had slandered Job as being so devout not for any genuine love for God, rather only as a *quid-pro-quo* for the extraordinary blessings of family and riches that God had bestowed on him.

As the Lord Himself declared:

**Job 2:3a, d** *The Lord said to Satan, .....<sup>d</sup> "you incited Me against him to ruin him without cause." [NASB]*

There can be no wonder then that — when everything was lost: all belongings, all family and all health, all but life — Job was in despair and anxious to know why; to know what were the causes or the reason for such evil.

Job fully recognized the authority of God to bring both good and evil:

**Job 2:10** *"We take the good days from God— why not also the bad days?" Not once through all this did Job sin. He said nothing against God. [MSG]*

Job only held that he was entitled to know what principles or rules God followed in His actions.

To this end Job was pleading with God unceasingly:

**Job 23:3–5** *"Oh that I knew where I might find Him, That I might come to His seat! <sup>4</sup>I would present my case before Him and fill my mouth with arguments. <sup>5</sup>I would learn the words which He would answer, And perceive what He would say to me." [NASB]*

Because:

**Job 13:18** *"Now then, I have prepared my case; I know that I am right." [HCSB]*

However, he was never able to see the Lord until he stopped demanding that God justify Himself and His actions and Job recognized his own position:

**Job 42:3b, 6** ..... *"I was talking about things I knew nothing about, things far too wonderful for me. .... <sup>6</sup>I take back everything I said, and I sit in dust and ashes to show my repentance." [NLT]*

Job was brought to repentance and finally — for the first time in his life — to seeing God neither by His blessings, nor by the hardships, but by facing the reality of the Almighty Creator of all, Who had begun teaching Job by asking him:

**Job 38:4** *"Where were you when I laid the foundations of the earth? Tell Me, if you have understanding." [NKJV]*

Job was able to see and know God through his repentance, the denial of his right to know the causes or principles of the Lord's actions and by revering and submitting to Him and to His ultimate absolute Sovereignty.

At the conclusion, God confirmed His love for Job:

**Job 42:10b** *the Lord restored his prosperity and doubled his previous possessions. [HCSB]*

The need for a disciple to forsake oneself and one's wants and priorities was later taught by Jesus with these words:

**Mark 8:34** *And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. [KJV]*

What may I learn from Job's experience of finally seeing God and knowing Him?

Foremost is how much God values my "seeing Him" and knowing Him directly, beyond just "having heard" of Him.

In fact, the knowledge of God is the essence of the eternal life, which Christ gives to all those who believe in Him, as Jesus explained in His priestly prayer, before going up to Calvary:

**John 17:2-3** *"You gave him authority over all people. He gives eternal life to all those you have given him. <sup>3</sup>And what is eternal life? It is knowing you, the only true God, and Jesus Christ, whom you have sent." [NIRV]*

Furthermore,

**1 John 5:13** *I write this letter to you who believe in the Son of God. I write so that you will know that you have eternal life now. [ERV]*

Hence, new creatures in Christ — "who believe in the Son of God" — may begin in their eternal life and knowledge of God not only when in heaven, but while still on this earth — as it was true for Job.

Knowing God is not just in the liturgy or the hearing of Him, as Job had been persevering all his life — rather it is understanding Him by a heart, which is not hardened by reasoning, but sensitive to the Lord.

For this purpose Jesus admonished the disciples, who were on the boat and worried about having only one loaf of bread.

**Mark 8:17** *And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? [KJV]*

Later, the Apostle Paul warned the Corinthian Church about the importance of overcoming argumentative reasoning by obeying the Lord:

**2 Corinthians 10:4-5** *We use God's mighty weapons, not worldly weapons, to knock down the strongholds of human reasoning and to destroy false arguments. <sup>5</sup>We destroy every proud obstacle that keeps people from knowing God. We capture their rebellious thoughts and teach them to obey Christ. [NLT]*

Sometimes I may be surprised and confused — or even offended — when God does or allows the occurrence of something disconcerting and inexplicable, contrary to my common sense and to my grasp of what God may be expected to do.

Then one application of the experience of Job is not to seek and construct logical justifications or explanations for God's actions, rather to submit and accept His ultimate Sovereignty with the assurance of His Love.

Indeed, I have learned that His ways are not our ways,

**Isaiah 55:8-9** *For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. <sup>9</sup>For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. [NRSV]*

Yet there is more: by accepting His ways without question, we learn to know Him, as Moses professed, when God commanded him to leave Sinai for the daunting and fearsome journey to the Promised Land.

Moses sought to know Him, not by justifying and finding a rationale for His way, but by learning of His way — whatever that might be — so that he may know Him:

**Exodus 33:13a** *If I have truly pleased you, show me your way so that I may know you and continue to please you." [EXB]*