

Man that is Born of a Woman

By Henry Mahan

Bible Text: Job 14:1-4

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I am going to bring you a message today from the 14th chapter of Job. If you will take your Bible and turn to the 14th chapter of Job this is a very interesting chapter. The title of the message is: "Man that is Born of a Woman...Man that is Born of a Woman."

Now look at the first two verses of Job 14, the first two verses of Job 14. Job begins this way. "Man that is born of a woman..." What does this imply? Well, it implies that all who are born of woman are born in sin. That is what the Scripture teaches, born in sin.

David explains it this way in Psalm 51. He says, "Behold, I was shapen in iniquity. In sin my mother conceived me." And in chapter 58 of the Psalms verse three he said, "The wicked are estranged from the womb. They go astray as soon as they are born speaking lies." We are born in sin being the sin that is of Adam. We are born in sin. For the Scripture says, "By one man sin entered the world and death by sin. So death passed upon all men." And the way death passed upon all men is by imputation in Adam and by impartation through our parents. We are born in sin.

Paul describes that sinful nature this way in Romans seven. Now Romans seven is Paul, a believer writing. And he talks about these two natures, the nature he received from his parents which is a sinful nature and the nature he received from the Holy Spirit in regeneration which is a spiritual nature. And he says in Romans seven verse 21, "I find, then, a law that when I would do good evil is present with me. When I would do good evil is present with me."

He says in Galatians chapter five, "There are two natures. There is a spiritual nature and a fleshly nature and these war one against another. So when Job begins this chapter and says, "Man that is born of a woman..." he is saying that we are born in sin because that which is born of the flesh is flesh. That is what our Lord said. If we are born of God we are born of the Spirit. But when we are born of our parents we are born of the flesh and to be born of a woman is to be born in sin.

Notice the second thing he says. "Man that is born of a woman is of few days." Our life here on earth the Scripture says is like a vapor. What is your life? It is a vapor. It is just a mist. And then in Psalm 90 verse 10 David said, "The days of our years, the days of our years are three score and 10 and if by reason of strength they are four score, yet is there strength, labor and sorrow for it is soon cut off and we fly away."

Man born of a woman is born in sin and he is of few days, few days.

Job eight says this. "We are but of yesterday and know nothing. Because our days on earth are a shadow and our days are swifter than the post." The post refers to the way they used to carry the mail. They would ride an animal and go to a certain designated spot. They would have a fresh animal waiting and they would do that all the way until they got the post delivered. And that is the way our lives are, one year to the next, one year to the next, swifter than a post they flee away.

I often quote that old hymn. I love it. "Swift to its close ebbs out life's little day, earth's joys grow dim its pleasures fade away. Change and decay in all around me I see. Oh, thou that changest not, abide with me."

Job says, "Man that is born of a woman is of few days." And he says, "And he is full of trouble, full of trouble."

You see, if we are born in sin we are full of trouble because sin and trouble go together. Sin and trouble always go together. When man sinned death entered the world. Death entered the world, sin entered the world, trouble entered the world, sorrow entered the world, all these things came when we...when we sinned. And sin and trouble go together. Man born of a woman is a few days and full of trouble.

It started in the garden. When God said to Adam he said...God said to Adam, "Because you have eaten of the tree of which I commanded thee not to eat, cursed is the ground for your sake. Cursed is the ground because of you. And in sorrow you will eat of it all the days of your life."

Man born of a woman, born in sin, a few days and full of trouble.

"And you will eat of it in sorrow," God said, "in sorrow all the days of your life in the sweat of your brow you will eat bread until you return to the ground. For out of it you were taken and to dust you shall return."

So this is the mark of our lives. It is sin, it is a few days and it is full of trouble. Troubles like what? Sorrow. God said in sorrow you will eat. The sweat of your brow you will earn your bread, sorrow, pain, tears, crying and then death. That is man's existence on this earth.

But, see, in heaven he said, "I'll be their God. They will be my people and I wipe all the tears away and there will be no more sorrow, tears, crying death for the former things are passed away."

So man born of a woman, a few days, full of trouble.

And then he says in verse two, watch this. If you have your Bibles look at verse two. "We come forth like a flower. We are cut down."

Several times in the Word of God man's life on earth is compared to a flower. Often over in Isaiah 40 he talks about our lives are got...like here on earth are like grass, the flower of the field. The grass withereth, the flower fadeth because the Spirit of God blows on it. But here he says, Job says, "We come forth like a flower."

How does a flower come forth? Why would he compare my life to a flower? Well, I'll tell you. A flower came from the earth and that is where we came from. Dust thou art and to dust thou shalt return.

God made Adam our Father from the dust. And we are going back to the dust. So a flower comes from the earth and our life is like a flower.

Secondly, a flower comes from the seed of another flower just like it. Now if you read Genesis one there is a real key here. It does away with evolution completely. Everything brings forth after his kind. If you will read Genesis one and two. Over and over again it says, "After his kind, after his kind." The birds, after his kind, the beasts, after his kind, the flowers, after his kind. And so every flower brings forth from a seed. And the seed, it says here, is in itself. Everything that reproduces has the seed in itself. And it reproduces an identical one. So when Adam had his first son he was born in sin, born of a woman, born in sin.

And like a flower has the seed in itself and produces a flower just like the one that did the producing. And so that is...that is how we are like a flower. First we are from the ground, secondly, we are from another flower, a seed, and thirdly our lives are like flowers in that that they are beautiful at first; nothing prettier, sweeter, tenderer than a baby, a beautiful little fellow, that little girl. They are just so like a bud and then a bloom, a flower. But you wait a while. It begins to wither and wrinkle and fade and wilt and it is dead. And that's us. We come forth like a flower. He says we shall soon be cut down like the flowers, like the grass and wither like a green herb.

Man born of a woman, a few days, full of trouble, comes forth like a flower, beautiful, tender. After a while he is wilted, withered and dead.

And then he said, "Man fleeth as a shadow and continueth not."

Well, how is life on this earth, our human life like a shadow, like the evening shadows? Well, you know. You can answer that question yourself. A shadow is an empty thing. It has no real substance. There is no substance in a shadow. And actually this human life really has no substance. It is just a thing that...it is only seen and then it is gone. And then not only does it have no substance, but a shadow doesn't last very long. When night falls the shadow disappears. It doesn't last long and when night falls we will disappear.

And then another thing about a shadow, it not only has no substance and it doesn't last long, but a shadow leaves no mark when it is gone. You can walk on the ground and leave a foot print, but a shadow does not leave a mark. The place thereof shall no it no more.

So man born of a woman, born in sin, is a few days, full of trouble, comes forth like a flower and flees as a shadow. And in the light of these facts about all of us, it is true of you and me, frail creatures of the flesh Job asked several questions. And this is the heart of my message now. In the light of what we are, how we come here and how we live, Job asked several questions.

Now here is the first one. Look at it in verse three. He says, "Lord." He addresses the Lord God of heaven. "Lord, do you open your eyes upon such a one, such a worthless, temporary, frail, sinful, vile creature? Do you open your eyes upon such a one?"

He is not asking, "Lord, do you see us."

God sees us. He sees everything. They eye of the Lord is in every place beholding the evil and the good. But what Job is asking here is this. "Lord, do you have any interest in us? Do you have any interest? Do you open your eyes with interest upon us? Do you regard us, these sinful creatures? Are you mindful of these people?"

Well, David said he is. David said he is in Psalm eight. He said, "Lord, when I consider your heavens, the work of your fingers, the moon, the stars, the sun, the things which thou hast ordained, what is man that thou art mindful of him?"

God is mindful of us. That's what David said.

What does the word mindful mean? If you study the Bible it will help you to get a concordance and be able to look up these words in the Hebrew and the Greek and find out what they mean.

The word mindful...when David said, "What is man that thou art mindful of him?" here is what he...what mindful is. To be mindful of one is to think upon that person so as to remember them. To be mindful of a person is to mark him, mark it with your attention so as to remember him. This is what the thief on the cross asked of Christ. He said, "Lord, I am getting what I deserve. You...you have done nothing amiss. You are not going to stay dead. You are coming into a kingdom. Would you remember me?"

What is mindful? To mark so as to remember, to think upon so as to remember. Would you remember me? That is what he is asking him, to be mindful of him.

Does God have any interest in these shadows, flowers, frail creatures, sons of Adam? Does God regard us? Is he mindful of us?

Let me ask...answer from the Scriptures. Listen to this psalm, Psalm 111. "God hath made his wonderful works to be remembered. The Lord is merciful and gracious and full of compassion." Listen. "He will ever be mindful of his covenant. He will ever be mindful of his covenant."

That is what David said in his last words. He said, "The Lord hath mad with me a covenant, an everlasting covenant."

And God will be mindful of his covenant and he will show his people the power of his works. Is he mindful of us? Does God regard us, have any interest in us?

Listen to this Scripture. You might want to turn to this, Psalm 115. Deliberately, plainly David said, "The Lord is mindful of us." There it is, right there, Psalm 115, "The Lord is mindful of us. He will bless us. He will bless the house of Israel. He will bless the house of Aaron. He will bless all them that fear the Lord both great and small.

Job's question, "Lord, dost thou open thine eyes upon such a one? Do you have any interest in men and women? Do you regard them, those that are born of a woman?"

Yes. The answer is yes. And here is the strongest argument. Listen. Galatians four, verses four and five. Here is the strongest argument that God almighty who reigns in heaven, the heavens can't even contain him. The earth is his foot stool, the holy God. He is mindful of us. He says in Galatians four verse four, "But when the fulness of time was come God sent forth his Son, made of a woman." Not born of a woman, not born of a man and a woman. If that were true he would be born in sin. But he is made. The Son of God came down here and God almighty made him a body in the womb of that woman, made of a woman. He was made of the seed of David. He is declared to be the Son of God. But he is made of a woman and mad under the law.

For what purpose? To redeem them that were under the law that we might receive the adoption of sons.

Is God mindful of us? When the fullness of time was come God sent forth his Son, made of a woman, made under the law to redeem us that we might be sons of God.

Listen to 1 John 4:10. "Herein is love, not that we love God. He loved us. We love him because he first loved us." But he loved us and sent his Son. This is proof of it that God is mindful of us, that God regards us, that God is interested, that God has chosen a people. He sent forth his Son to be a propitiation for our sins. That's proof of it, isn't it?

How about John 3:14 through 16. Everybody listening to my voice can quote John 3:16. let's start with John 3:14. Here is the remedy. Here is the remedy. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, crucified."

Christ said, "If I be lifted up I will draw all men to me. That is the remedy.

“As Moses lifted up the serpent, even so must the Son of man be lifted up.”

Here is the results. “That whosoever believeth on him should not perish, but have everlasting life.”

Now here is the reason. “For God so loved the world he gave his Son to be crucified.”

So this is a faithful saying, “Christ Jesus came into the world to save sinners of whom I am the chief.”

Here is a second question that Job asked. He says, “Will you bring men to judgment with you?”

Does God open his eyes upon such a one and when he brings such a one into judgment with him, here is what he said. “Lord, are you going to bring men to judgment, me, a frail sinful, weak, creature? Are you going to require that this frail creature stand before you in judgment and give an account of everything that I have done?”

“Lord,” David said, “if you mark iniquity who can stand?”

“Dost thou bring men to judgment with thee?”

You know, I hear preaching today and...and folks talking about various judgments for everybody. They talk about the general judgment and the judgment of nations and the judgment of Israel and the judgment of the church and the judgment for rewards and men all standing before God, Christians, unbelievers, wicked, believers...wicked and also saved people standing before God at the judgment.

Let me tell you something. None of you either in the world right now, either in the Church or out of it, either in religion or out of it, none of you want to face God in the judgment, in any kind of judgment. You don't want to face God in judgment concerning anything you have said, done or thought.

David said this. “I want nothing to do with judgment.” I want nothing to do with judgment and nether do you. David, the man after God's own heart wrote this. “Hear my prayer, oh Lord,” Psalm 143:1-2. “Hear my prayer, oh Lord. And enter not into judgment with me. I don't want any part of standing before you to give any kind of account. For in your sight shall no man be justified.”

Now let me read that again. David, the man of God's own heart. “Hear my prayer, oh Lord and enter not into judgment with thee. I won't look part in any kind of judgment for in thy sight no man can be justified.”

You do not want the almighty God to judge you either your good deeds or bad deeds, either your sin or your righteousness, either your good thoughts or bad thoughts. For all

have sinned and come short of his glory and short of his judgment and short of his requirements and short of his law.

We have got...we have got not a leg to stand on. Now I know there is going to be a judgment. Listen to me. Don't go away. Listen.

“Brother Mahan says there is not going to be any judgment.”

I did not. I said believers are not going to be judged. There is going to be a judgment. The small and great will stand before God. And the books will be open and every man, woman, will give an account. He must...God must punish sin. God must judge sin.

But there is a way out. There is a mediator. If a man sin against another man the judge will judge him. But if a man sin against God who is going to judge him? Who is going to stand for him?

Well, here is one, listen. We have a hope. If any man sin we have an advocate, Jesus Christ the righteous. We have a high priest before God making an atonement for our sins, interceding for us. There is one God and one mediator between God and man. And the Lord Jesus has taken our sins and faced the judgment and paid the penalty and set us free.

And there is therefore now no judgment, no condemnation to them who are in Christ Jesus.

Now, men out of Christ, they will be at the judgment. We may be there, but we are going to be there as spectators, not participators. There is therefore now no judgment to them who are in Christ Jesus.

Paul said, “Who will lay anything to the charge of God's elect? It is God that justifieth.”

Actually, our sins are forgiven. They are put away. They are cleansed. They are paid for. And we don't have any sins for which to be judged.

Who can lay anything to the charge of God's elect? He challenges heaven, earth and hell. Who can lay anything to the charge of God's elect? It is God that justified us in Christ.

So there is no judgment. There is there now no condemnation to them who are in Christ Jesus. And Romans 8:34 says this. “Who is he that condemneth? It is Christ that died. Yea, rather, is risen again who is ascended to heaven, who is seated at the right hand of God, who makes intercession for us.”

God's throne is three fold. There is a throne of God's majesty and you couldn't look upon it. The seraphims around his throne covered their faces, covered their feet and flew around crying, “Holy, holy, holy.” They couldn't look, the throne of God's majesty.

There is a throne of God's judgment against sin. And you don't want to be there because no man is going to stand.

If God should mark iniquity, no man could stand, no man could survive that judgment.

And the third part of is throne is a throne of grace. So let's...having a high priest over the house of God let us come boldly before the throne of grace that we may find mercy and grace to help in time of need.

Well, here is the third question, verse four. Who can bring a clean thing out of an unclean? Man born of woman, full of sin, born in sin, has no righteousness of his own. But who can do anything about it?

Job 25 says, "How can man be justified with God? How can he be clean that is born of a woman?"

In Job 15, "What is man that he should be clean, he that is born of a woman that he should be righteous? Well, the heavens are not clean in God's sight. How much less man that is a worm? How can a sinner be clean?"

David answers, listen, Psalm 51. You need to read this. David answers and says, "Behold, I was shapen in iniquity, born of a woman, came forth speaking lies. In sin my mother conceived me. Behold God, you desire truth in the inward parts, in the hidden parts. You require wisdom. So purge me with hyssop and I will be clean. Purge me with hyssop and I will be clean. Wash me and be whiter than the snow."

The word hyssop, the first time it is mentioned in the Bible is Exodus 12. And that is when the Passover Lamb was slain. And they took that little branch of hyssop and dipped it in the blood and sprinkled it on the door. And God said, "When I see the blood I will pass over you."

And the high priest came into the holy of holies with the blood atonement on the Day of Atonement. He sprinkled, he put that hyssop in the blood of the Lamb and sprinkled it on the mercy seat and atoned for sin. And that is how we are cleansed. We are cleansed by the blood of the Lord Jesus Christ.

And in 1 Corinthians six Paul says, "Know ye not that the unrighteousness shall not inherit the kingdom of God, neither fornicators, nor adulterers, nor idolaters, nor thieves nor drunkards? And such were some of you. But you are washed. You are washed. You are sanctified. You are justified in the name of, through the blood of the Lord Jesus Christ."

Who can bring a clean thing out of an unclean? Job says, "Not one." Oh, yes, there is one, the blood of Jesus Christ, God's Son, cleanseth us from all sin. That's right.

Peter said, “We are not redeemed with corruptible things such as silver and gold from our vain conversation received by tradition from our fathers, but with the precious blood of our Lord Jesus Christ as a Lamb without spot and without blemish.”

Yes, that unclean thing can be made clean by the blood of the Son of God.

Now, if you want this tape you write for it. It is called, “Man that is born of woman, a few days full of trouble, cometh forth like a flower, is cut down, flees as a shadow and continues not.”

And Job asked these three important questions. Dost thou look upon such a one? Don't bring me into judgment. But how can I escape? Through a mediator, Christ Jesus.

Man born of woman....

Until next week, may God bless you every one.