

**Job 1: 1; “A Godly Man’s Heart & Acts”, Sermon # 1 in a series entitled –
“Remember To Magnify His Work”, Delivered by Pastor Paul Rendall
On November 28th, 2018, in the Afternoon Worship Service.**

I would like to begin preaching to you from this amazing book of Job today for a number of reasons. I believe that we as a congregation can benefit from this study because the book of Job is not simply a book which relates the trials of this godly man, and how he conducted himself in them, and the good outcome for Him. But, it is a book which relates a great deal of how God did His work of sanctification in this dear man’s life. Job was able to learn more about God through this most difficult time. Therefore the truths which are set forth in this book will benefit us greatly, because we will be learning together about how we should magnify His work.

I am entitling this series – “Remember to Magnify His Work”, from Elihu’s words to Job in Chapter 36: 24, where it says – “Remember to magnify His work of which men have sung.” “Everyone has seen it; man looks on it from afar.” “Behold, God is great, and we do not know Him...” That is, we do not know His ways, the ways that He does things in our lives. He does all that He does, so that He might bring us to the place where we will know Him better.

In this message, I want to introduce this man Job to you as the book itself does, by opening up for you what was the truth of the matter; that he was a godly man. He was a godly man because he personally knew the Lord and walked closely with the Lord. Even though he lived so long ago, he looked forward by faith and realized that Christ would come to die for him. (Job 19: 25 – “For I know that my Redeemer lives, and He shall stand at last on the earth; and after my skin is destroyed, this I know, that in my flesh I shall see God.”)

In these statements he is confessing Christ’s death and resurrection on his behalf. And further, he was a godly man because he consistently acted upon all of the revelation of truth which was given to him by God, and therefore since he was a doer of the word, God blessed him more and more. All of this sense of blessing left Job for a time, as we shall see, as we go through this book. When Job went through this great trial, which is recorded for our benefit, it would seem that God was not blessing him, but we shall see that, actually, He was teaching Job His ways in such a way that he would always and forever remember to magnify His work. I pray that it will be the same for us.

So, this afternoon, we want to look at the heart and the acts of true godliness as they were exemplified in the life of Job, and learn from them. We want to see 1st – That Job was a godly man because he acted in a blameless and upright way before God and men. 2nd – Job was a godly man in that he feared God. And 3rd – We want to see that Job was a man who would shun evil and turn away from it. In seeing Job’s godly character, it will set the stage for our seeing, why God chose to use him, to portray for us, how all Christian people can face the spiritual battle which is set before us, so that we can glorify God. For it will be best for us to learn how to triumph by God’s grace in all the various situations of difficulty and loss that will come to us in our lives.

1st of all – Job was a godly man because he acted in a blameless and upright way before God and men. (verse 1)

“There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil.” Where and when Job lived is fairly hard to determine but there are indications from other parts of the Bible that he lived in the late Patriarchal period of time; in the days of Jacob and Joseph; in the days before Israel was brought out of Egypt, and Israel was given the law. There is no mention in the book of Job of that great event of the exodus from Egypt; no mention of the nation of Israel at all, and thus we should conclude that Job lived slightly before that time.

The land of Uz could have been named for one of the sons of Nahor, who was a brother of Abraham, as we are told in Genesis 22: 21, but it is more likely that it was named after one of the children of Seir, in the land of Edom; since we read of the land of Uz along with Edom, or rather of

Edom as in the land Uz, or on the borders of it, in Lamentations 4: 21. “Rejoice and be glad, O daughter of Edom, You who dwell in the land of Uz! (So says John Gill) And this land of Uz was near to the Sabeans and the Chaldeans, and to the land of Edom, from whence Eliphaz the Temanite came from. Genesis 36: 15 says – “These were the chiefs of the sons of Esau.” The sons of Eliphaz, the firstborn son of Esau, were Chief Teman, Chief Omar, Chief Zepho, Chief Kenas, Chief Korah, Chief Gatam, and Chief Amalek.” “These were the Chiefs of Eliphaz in the land of Edom.

So, I believe that this Eliphaz the Temanite in this book is no doubt descended from this first forefather Eliphaz who is mentioned here; Eliphaz the father of Teman. Eliphaz the Temanite came several generations later and he was one of Job’s friends, and he often speaks in this book. Now what can we learn from this? I believe that we should conclude from this is that God is a God who has His people in every place, and He can call a man to himself just as surely in a situation where the head of the house is an unbeliever and a profane man, as Esau and many of his descendants were; as He can call a man to Himself in a household where the head of the household is godly.

John Gill says – “As this land of Uz was very probably a wicked and an idolatrous place, it was an instance of the distinguishing grace of God, to call Job by his grace in the land of Uz, as it was to call Abraham in Ur of the Chaldeans; and though it might be distressing and afflicting to the good man to live in such a country, as it was to Lot to live in Sodom, yet it was an honour to him, or rather it was to the glory of the grace of God that he was religious there, and continued to be so, and it gives an early proof of what the Apostle Peter observed, “that God is no respecter of persons, but, in every nation, he that feareth God, and worketh righteousness, is accepted with him”; that is, through Christ, Acts 10: 34.”

This leads us on to consider the statements concerning what kind of man of character Job was. He was blameless and upright, and one who feared God and shunned evil”, the New King James Bible says. The King James Bible says – “That Job was perfect and upright, and one that feared God and eschewed evil. (that is, he put away evil from himself) The word “perfect” can be misleading to our understanding of what Job was really like, and indeed it could be misleading to us as to how we should regard our sanctification in the sight of God as well. The word is “taum” or “tam veyashar” in the Hebrew, and it means “complete”. “Complete as to his mind and heart, and straight or correct as to his moral deportment.” (Adam Clarke)

It does not mean that Job was legally and strictly perfect, but it means that he always showed forth by his righteous words and his righteous behavior that that his first and primary loyalty was to God; that God was his all in all, and He was the One whom Job strove to please in everything. Being blameless did not mean that Job was sinlessly perfect. There is only one Man who has ever been sinlessly perfect and that is the Lord Jesus Christ. From this Old Testament vantage point we could say that Job was complete in the sight of God; complete in the Christ whose perfect work would justify Job.

The Lord through His word would have us to know, that even then, Christ’s grace was given to him based upon what God the Father knew would be applied to him, based upon what the Father knew that His only begotten Son would do to purchase redemption for him. I like what Joseph Caryl says in his great commentary on the book of Job – “For the clearing of the word “perfect”, we may consider there is twofold perfection ascribed to the Saints in this life.” “A perfection of Justification, a perfection of Sanctification.” “The first of these, in a strict sense, is a complete perfection: The saints are complete in Christ, they are perfectly justified, there not a sin left uncovered, not any guilt left unwashed in the blood of Christ, not the least spot but is taken away His garment is large enough to cover all our nakedness and deformities.” “In this respect they may be called perfect, they are perfectly justified.” “By one offering Christ has perfected forever those who are sanctified.” Hebrews 10: 14.

“Then”, says Caryl, there is a perfection of holiness or of sanctification; and that is called so, either in regard of the beginnings of *it*, or in regard of the desires after *it*, and *the Saint is always aiming* at perfection.” “The Saints even in this life have a perfect beginning of holiness because they are begun to be sanctified in every part; they are sanctified throughout, in soul and body and spirit, as the Apostle distinguishes in 1st Thessalonians 5: 23, though every part be not throughout sanctified, yet they are sanctified in every part throughout; and this is a perfection.” “Now may the God of peace Himself sanctify you completely; and may your whole spirit soul, and body be preserved blameless at the coming of our Lord Jesus Christ.”

Caryl goes on to say – “When the work of sanctification is begun in all parts, it is a perfect work beginning.” “They are likewise perfect in regard of their desires and intendments.” “Perfect holiness is the aim of the saints on earth, it is the reward of the saints in Heaven.” The thing that they drive at here is perfection, therefore they themselves are called perfect; as God will accept of the will for the deed, so He expresses the deed by the will; He interprets him to be a perfect man who would be perfect, and calls that person perfect, who desires to have all his imperfections cured.” (end of quote)

So this man Job was a blameless man, a perfect man, not in the sense that he was sinless, but in the sense that he was complete in Christ; complete in his having been justified, and complete in terms of his having the work of sanctification going on his heart and his mind in a perfect way, in every single part of his being. And we should believe that God who is faithful, would bring this work to completion in Job, and bring him to a good end. And so He will do with every single true Christian, because He has saved them and called them with a holy calling. He does the work of regeneration in their hearts. And so, because they have been born again they are known as “the upright”. Job was blameless, and he was upright.

Being upright means that Job was a person who went about to do the things that were right in the sight of God, because he was a righteous man. Psalm 11, verse 7 says – “For the Lord is righteous, He loves righteousness; His countenance beholds the upright.” That is, God is a God who evaluates our behavior to see whether it meets up to the standard of His holy law. God is fully aware that each of us is fallen in Adam; that we must be saved and given spiritual life in order to in any measure keep His commandments. But those who are living by faith in Him and by faith in the Son of God, attempting to do what is right are the upright.

In Luke 1, verse 6, it says that Zacharias and Elizabeth, the parents of John the Baptist, “were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” Even though they both had many things which God would have to teach them in regard to their sanctification, yet they were walking in the all the commandments and ordinances of the Lord blameless. This will be the goal of any person who would be godly.

2nd – Job was a godly man in that he feared God.

I have many times in the past told you that to fear God is to have regard for God. It is to have regard to Him in the ways of reverencing Him, loving Him, delighting in Him, and most of all, trusting in Him that He is good and holy, faithful and true in His being and in all that He says in the Bible and all that He does in His providence. Job feared God in this holy way which the Bible describes. Joseph Caryl says that the fear of God is taken in two ways. Either for that natural and inward worship of God: and so the fear of God is holy filial affection, which awes the whole man to obey the whole will of God” that is fear as it is an affection.” “Or the fear of God is put for the external or instituted worship of God.” “So that a man fearing God is as much as this: A man worshipping God according to God’s own will, or according to His mind and direction.”

Job had both of these things. Hebrews 12: 28 – “Let us have grace whereby we may serve God with reverence and godly fear; and Psalm 2 – “Serve the Lord with fear and rejoice before Him with trembling”. And so we should understand that Job’s fear was not a craven fear, and neither should our’s be either. True and godly fear is not a fear in which a person runs away from God because they see that God is a God of Justice and Judgment. They will rightly fear Him as such, but not in a

way that will run away from Him, but rather draw near Him in faith and prayer, that He might bless them with grace. We see this exemplified in 1st Samuel chapter 12, when the prophet Samuel spoke to the people after they had sinned against God by asking for a king for themselves, rather than seeing God as their king. He said to them, this, in verse 20 – “Do not fear.” “You have done all this wickedness; yet do not turn aside from following the Lord, but serve the Lord with all your heart.” “And do not turn aside; for then you would go after empty things which cannot profit or deliver, for they are nothing.” “For the Lord will not forsake His people, for His great name’s sake, because it has pleased the Lord to make you His people.” “Moreover, as for me, far be it from me that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way.” “Only fear the Lord, and serve Him in truth with all your heart; for consider what great things He has done for you.”

So, you can see here, that fearing the Lord is continuing to have regard for the Lord and for His word, even when you realized that you have sinned; that you will not turn aside from following the Lord but serve Him with all of your heart. That is, that you would repent of your sins where you need to, by not pursuing after vain and worldly things, and you would keep coming to church; keep worshipping the Lord and remember that He was pleased to make you one of His people. He will through the preaching of His word by His appointed minister and the prayers of the minister and your own prayers teach you the good and the right way. Only fear Him and serve Him in truth with all of your heart.

This we will see Job do, throughout this book, even though his own friends and his wife did not help him by praying for him. Still others, like Elihu, did. And Job prayed for himself and was fearing Him by seeking him during the whole time of his trial.

3rd – We want to see that Job was a godly man because he would shun evil and turn away from it.

In the King James Bible it says – “Job was a man who feared God, and eschewed evil.” The Webster’s Dictionary of 1828 says that this word was archaic and almost obsolete in that day almost 200 years ago. It certainly needs definition now. It means to shun evil and to turn away from evil. It means to avoid it, to shoo it away, or drive it away. It means that the one who eschews evil is a person who hates it. They will not entertain it or court it as something which is good. Such ought to be the holy attitude and actions of the believer in Christ. We cannot and we do not continue in sin that grace might abound. We who died to sin cannot any longer live in it with a clear conscience.

Therefore, we are continually turning away from it, if we are wise. If we entertain it in our thoughts we pray to be delivered from it. David prays in Psalm 19, verse 12 – “Who can understand his errors?” “Cleanse me from secret faults.” “Keep back Your servant also from presumptuous sins; let them not have dominion over me.” “Then I shall be blameless, and I shall be innocent of great transgression.” Well, Job was a man who excelled in shunning and turning away from evil. We shall see this as we go through this book. He was a man of integrity, and he defended his integrity before all who tried to say that he had sinned and that that was the reason that his trial came upon him. But we shall see that this was not the case, and we will hopefully come to understand ourselves, what the fear of the Lord will do for us.

Joseph Caryl says – “Holy fear keeps the heart and life clean.” “The fear of the Lord is clean,” says David in Psalm 19. “It is clean not only in itself, formally clean, but effective; it makes clean and keeps clean the heart and the life.” “Fear is an armed man at the gate, which examines all, and stops everyone from entering, that is unfit.” “It stands as a Watchman on the Tower, and it looks every way to see what’s coming to the soul; if evil come, fear will not admit it.” “And therefore in Scripture you shall have these two often put together, fearing God and eschewing evil.” “Nay, eschewing evil is not only put as an effect of the fear of God, but it is put into the very definition itself of the fear of God – “The fear of the Lord is to depart from evil.”

My brethren, this is the character of a godly man. Godly persons will not only keep themselves from sin, but they will hate sin. They will oppose not only some sins in their heart and actions, but all sins in their heart and actions. They will not only avoid all the acts of evil, but they will avoid all the situations which will lead them into evil. Each of us must ask ourselves how well we are doing spiritually speaking in relation to guarding our heart. Are we guarding our heart with all diligence? And positively, are we loving God with all of our heart for the way that he does and will protect us from all evil if we are sensitive to the leading of His Spirit? Do we thank Him and praise Him for all the ways that He teaches us and leads us in the path of righteousness. Let us pray to be those who are blameless and upright; fearing God and shunning evil.