

**“There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.” Job 1:1. “But Noah found grace in the eyes of the Lord. These are the generations of Noah; Noah was a just man and perfect in his generations, and Noah walked with God.” Gen. 6:8,9. “There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. YE SENT UNTO JOHN, AND HE BARE WITNESS UNTO THE TRUTH... these things I say, that ye might be saved. He (i.e., John the Baptist) was a burning and a shining light (i.e., an “Ish”); and ye were willing for a season to rejoice in his light.” John 5:32-35. “For all the prophets and the law prophesied until John (i.e., the Baptist). And IF YE WILL RECEIVE IT, this is Elijah, which was for to come.” Mat. 11:13,14. “Then said the Lord unto me, Though Moses and Samuel stood before me, (i.e., to intercede for the evil people of Jeremiah’s time), yet my mind could not be toward this people; cast them out of my sight, and let them go forth.” Jer. 15:1. “Or if I send a pestilence unto that land, and pour out my fury upon it in blood, to cut off from it man and beast; Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.” Ezek. 14:19,20. “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.” Jas. 5:10,11.**

You will notice that this sampling of the heroes of the faith begins and ends with Job. Indeed, I propose to use Job in this sermon quite often as an example of a true man of God – beginning with a Bible definition of “*man*” as used in the 4-word opening of the Book of Job; to wit: “**THERE WAS A MAN.**” Kind of like us kids used to speak of some movie cowboy worthy like John Wayne, riding off into the sunset, “NOW THERE GOES A REAL MAN (!)” There are three words which are translated “*man*” – indiscriminately – in the English Bible; to wit:

1. “*Man*” is called Adam, because that was the proper name of the first man, freshly created by the Lord, and it became the proper name for all men ever since. The original word evidently means “*dust*”, so called from the name of the material or matter from which he was evidently made; and that was assigned as the reason given: Gen. 2:7, “*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*” Gen. 2:7.

2. “*Man*” is sometimes translated from and so called from “Enosh” – in consideration of the infirmities, weaknesses and resultant sorrows that attend his earthly condition in this fleshly body. The fall of Adam in the Garden of Eden through sin and shame – which made the earth red from the blood of violence and moistened with human tears. “*Man*” is a good translation of such misery that permeates the whole human race.

3. “*Man*” is called “ISH,” think, EXCELLENCE. Experts in that ancient language say that “ISH” comes from and has alliance with two words; One signifying, Being or Existence, and the other signifying Heat or Fire. So that the excellency of a man’s being, the heat, courage and spirit

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that flames in him, is set forth in that one small word (think, John the Baptist, and what the Savior said of him; to wit: *“He was a burning and a shining light; and ye were willing for a season to rejoice in his light.”* ISH (!) Jn. 5:35). And that’s the word here, in the text, *“There was a man,”* it is *Ish*, an excellent, a worthy man, a man of excellent spirit, a man of men, a man fitted to honor, guide, and govern men; to wit:

***“His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.”*** (Mat. 25:21)

***“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star.”*** (Rev. 2:26-28)

***“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”***  
(Mat. 19:28)

***“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.”*** (Rev. 3:21,22)

Beloved, let us aspire – one and all – to be Ishmen, Ish-men – on fire for the Lord – bright, shining, holy Tachmonites in the service of King David’s greater Son – determined to be one of the *“names of the mighty men whom David had; even the Tachmonite that sat in the throne, chief among the captains.”* 2 Sam. 23:8.

Beloved, have you ever thought about the great throngs of people who went into the wilderness day after day to bask and rejoice in the light of John the Baptist’s powerful preaching, laying the ax to the root of the tree? The voice of one crying in the wilderness, Repent ye, for the kingdom of heaven is at hand, Prepare ye the way of the Lord, make his paths straight. What a picture, dressed in uncomfortable, scratchy, itchy camel’s hair, eating locusts and wild honey. What a picture and what a message: Calling the religious leaders who couldn’t resist attending his preaching; I say, calling them hypocrites and vipers, and calling their condition irreversible; to wit:

***“But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.”*** (Mat. 3:7,8)

Beloved, who preaches like that today, except WBC? Again, John said, *“And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”* Mat. 3:10. John was indeed a burning and a shining light – an “Ish,” like Job, and every other Elect member of *“the household of God;”* to wit:

***“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit.”***(Eph. 2:19-22)

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It is significant to me that John the Baptist was introduced with much the same language as that of Job. Notice, **Job 1:1** – *“THERE WAS A MAN in the land of Uz, whose name was Job.”* Now notice how John the Baptist was introduced; to wit: *“THERE WAS A MAN sent from God, whose name was John.”* **Jn. 1:6.**

Each was an “Ish;” and I have no doubt that in God’s holy record of our wanderings (i.e., our flittings about on earth from the cradle to the grave), similar language is found; to wit: *“THERE WAS A MAN, (an “Ish”), sent from God,”* in the land of OZ (Kansas), whose name was\_\_\_\_\_. (Here, Beloved of God, fill in your own name, pursuant to God’s gracious invitation; to wit: *“Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book? When I cry unto thee, then shall mine enemies turn back; this I know; for God is for me.”* **Psa. 56:8,9.**)

Have you given thought to the meaning of those words of praise which Christ used when speaking to the fickle crowd about His faithful servant John the Baptist? To wit: *“He was a burning and a shining light; and ye were willing for a season to rejoice in his light.”* **Jn. 5:35.** First, as to the meaning of the declaration that John was a burning and a shining light, an experience of John’s fellow prophet Jeremiah – involving the tyrant Chief Governor Blackmouth Pashur – may inform our understanding. Jeremiah had been on an open-air preaching trip in the Valley of the Son of Hinnom; to wit:

***“Thus saith the Lord, Go and get a potter’s earthen bottle, and take of the ancients of the people, and of the ancients of the priests, And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents.”*** (Beloved, nobody can perform that kind of preaching unless he is filled with a red-hot, burning zeal for the Lord his God – to wit: *‘He was a burning and a shining light,’* **Jn. 5:35.**) ***“They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The Valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. AND I WILL CAUSE THEM TO EAT THE FLESH OF THEIR SONS and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, And shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city as one breaketh a potter’s vessel, that cannot be made whole again; and they shall bury them in Tophet, till there be no place to bury. Thus will I do unto this place, saith the Lord, and to the***

***inhabitants thereof, and even make this city as Tophet.”*** (Tophet – Topeka – means Hell. This is Hell-fire and brimstone preaching. No one who is not “*a burning and a shining light*” can preach like that; and, conversely, every one who is “*a burning and a shining light*” will preach like that, and will be branded by society as a crazy, a weirdo, and a lunatic.) ***“And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord’s house; and said to all the people, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.”*** (Jer. 19:1-15)

Whereupon, having faithfully discharged his duty to preach these horrendous words of warning from an angry God, Jeremiah was arrested, beaten and jailed overnight by Gov. Blackmouth Pashur; for no reason other than his preaching. In righteous retaliation, Jeremiah prophetically re-named Pashur, Magormissabib, a fitting title for his sermon; to wit: “Overwhelmed by terror on every side.” Meanwhile, it appears that the evil population of Jerusalem and Judah turned en masse on Jeremiah; to wit: “*I am in derision daily, every one mocketh me. For since I spake,*” (i.e., the sermon in Tophet), “*I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily.*” Jer. 20:7,8.

Then there is made known unto us a dramatic episode in Jeremiah’s life that is likely to attend all those Ish-men who aspire to be “*a burning and a shining light*” for the Lord; to wit: “*Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart AS A BURNING FIRE SHUT UP IN MY BONES, and I was weary with forbearing* (i.e., to speak any more in His Name), *and I could not stay* (i.e., stay quiet from preaching in His Name).” Jer. 20:9. And why was it that Jeremiah could not remain silent?

Here is his explanation, as it is faithfully and accurately recorded for time and eternity by God the Holy Ghost; to wit: “*But his word was in mine heart as a BURNING FIRE shut up in my bones, and I was weary with forbearing,*” – (i.e., keeping quiet from publishing the message that God had given him), – “*and I COULD NOT STAY.*” (i.e., I could no longer refrain from publishing the horrendous message – the straight, plain, no-nonsense message of God’s imminent doom upon disobedient Judah – that God had given me) Jer. 20:9.

Right here is where Paul gives voice to all of God’s “Ish-men;” to wit: “*For though I preach the gospel, I have nothing to glory of; FOR NECESSITY IS LAID UPON ME; YEA, WOE IS ME, IF I PREACH NOT THE GOSPEL.*” 1 Cor. 9:16. But for raw, blood-and-guts waging of hand-to-hand spiritual warfare with Satan and his minions, none can beat Jeremiah; to wit:

***“All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. But the Lord is with me as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed; for they shall not prosper; their everlasting confusion shall never be forgotten. But, O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them; for unto thee have I opened my cause. Sing unto the Lord, praise ye the Lord; for he hath delivered the soul of the poor from the hand of evildoers.”*** (Jer. 20:10-13)

I love you. Amen.