

Devotional Questions – Job 16:1-17:16

N.B. No questions have been forwarded for Job 15. A summary has been included.

1. *In chapter 15 Eliphaz started the second round of questions, trying once again to cut Job down to size. What words does Job use to emphasise that not only his friends but also God has become his enemy (Job 16:7-14)?*
2. *In what sense could Job say his ‘prayer is pure’ (Job 16:17)?*
3. *What certainty is impressed on Job’s soul as he prays through his tears (Job 16:18-21)?*
4. *Job looks to God for a pledge of security* (Job 17:3).*

*The 1984, 2011 NIVs have arbitrarily inserted “O God” into Job 17:3 and have therefore violated Proverbs 30:6 **“Add thou not unto his words, lest he reprove thee, and thou be found a liar.”** The 1984 NIV does so 5 times in the Book of Job, Job 7:7, 13:20, 16:7, 17:3, 30:20 but the 2011 NIV only does so twice, Job 7:7, 17:3. Perhaps the 2011 NIV translators of the Book of Job reduced the number of insertions of “O God” **“being convicted by their own conscience”** John 8:9 over Proverbs 30:6. Job does not use the direct expression “O God” or any equivalent expression to address God because he awaits God’s mercy before he will do so according to Job 13:22 **“Then call thou, and I will answer: or let me speak, and answer thou me”** and context. Job thinks better of that declaration when God does answer him and he continues to refrain from using the direct expression “O God” or any equivalent expression. Job’s answer to God is therefore **“Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth”** Job 40:4. It should be noted that *The Interlinear Bible Hebrew English* edited by Jay P. Green bears witness to the 1611 Holy Bible in that it does not include “O God” in Job 7:7, 13:20, 16:7, 17:3, 30:20. Interlinear Hebrew versions do not *determine* but usually *reflect* the Biblical Text.

The correct expression is **“strike hands with” i.e. to **“put me in a surety with thee”** Job 17:3 and it is warned against as a snare. See Proverbs 6:1, 17:18, 22:26 with Proverbs 6:2. However, the expression **“strike hands with”** points prophetically to the Lord Jesus Christ post-Calvary Whose hands were struck in that **“they pierced my hands and my feet”** Psalm 22:16. It follows that by means of **“in his hands the print of the nails”** John 20:25 **“he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”** 2 Corinthians 5:21 **“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross”** Colossians 2:14 and **“By so much was Jesus made a surety of a better testament”** Hebrews 7:22. The NIVs, NKJV alterations **“put up security for”** and **“shake hands with”** respectively miss that revelation. The NKJV has **“surety”** in Hebrews 7:22 but cuts it out of Job 17:3 thereby breaking the cross-reference.

How is it possible that Job could appeal for help from God when it is God who is apparently attacking him?

5. *While discovering hope, Job must still exercise faith. Why is it important that the guarantees of our future should still require personal faith?*
6. *There are several images of God’s provision in this study: witness, advocate*, intercessor*, guarantor, redeemer-kinsman*. Which one especially gives you hope?*

*These terms are incorrect because the 1984, 2011 NIVs are badly wrong in Job 16:19-21. See the shaded portions in the following citations, noting the gender-neutral change from the 1984 NIV to the 2011 NIV. The red and blue shadings show the correct and incorrect readings respectively:

“Also now, behold, my witness is in heaven, and my record is on high. My friends scorn me: but mine eye poureth out tears unto God. O that one might plead for a man with God, as a man pleadeth for his neighbour!” Job 16:19-21 AV1611.

“Even now my witness is in heaven; my advocate is on high. My intercessor is my friend as my eyes pour out tears to God; on behalf of a man he pleads with God as a man pleads for his friend” Job 16:19-21 1984 NIV.

“Even now my witness is in heaven; my advocate is on high. My intercessor is my friend as my eyes pour out tears to God; on behalf of a man he pleads with God as one pleads for a friend” Job 16:19-21 2011 NIV.

The first “he” in Job 16:21 in the NIVs is necessitated by the wrong wording “My intercessor is my friend” in Job 16:20. The intercessor is then said to be the Lord Jesus Christ i.e. “he” by tacking Job 16:20-21 onto Romans 8:27, 34 and/or Hebrews 7:25. The change from “a man...his” Job 16:21 1984 NIV to “one...a” 2011 NIV then makes it easier for the Catholic Mary to become an intercessor. See *Secrets of Romanism* by Joseph Zachello Chapter VII *Is Mary Our Mediatrix?*. However, as the AV1611 shows, although Job is earnestly desiring an intercessor with God on his behalf in Job 16:20-21, Job 16:20-21 do *not* match Romans 8:34, Hebrews 7:25 directly because Calvary Luke 23:33 is still future. That is why Job says **“Neither is there any daysman betwixt us, that might lay his hand upon us both”** Job 9:33 i.e. to intercede or mediate between God and himself. The Lord Jesus Christ could only assume His intercessory ministry of mediation for the saints *after* His incarnation i.e. *after* **“the Word was made flesh”** John 1:14 and *after* Calvary whereby the Lord Jesus Christ became **“an advocate with the Father, Jesus Christ the righteous...the propitiation for our sins; and not for ours only, but also for the sins of the whole world”** 1 John 2:2 as Paul explains on the Lord’s *post-Calvary* ministry.

“For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time” 1 Timothy 2:5-6 *not* in Job’s time.

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” Hebrews 9:24 and context.

Job does refer to **“my redeemer”** Job 19:25 but that usage is in the sense of God as Deliverer. See Job 5:19, 20, 6:23 where to **“redeem”** is defined as to **“deliver.”** Job’s statement in Job 19:25 is no doubt prophetic but **“the redemption that is in Christ Jesus”** Romans 3:24 in the New Testament sense of **“redemption through his blood”** Ephesians 1:7, Colossians 1:14 whereby **“ye were not redeemed with corruptible things...But with the precious blood of Christ, as of a lamb without blemish and without spot”** 1 Peter 1:18-19 was far in the future in Job’s time so that he could not directly use the term **“my redeemer”** in the New Testament, *post-Calvary* Luke 23:33 sense. Likewise as shown above the Lord’s advocacy for the believer and His ministry of intercession were also far in the future i.e. *post-Calvary*. Job would therefore not have used such terms in his time and the NIVs wrest scripture 2 Peter 3:16 in falsely attributing them to Job. The term *redeemer-kinsman* therefore cannot be inferred of God in Job 16-17 in a New Testament sense as the NIVs try to do because that designation too only applies *post-Calvary* to the Lord Jesus Christ as Paul explains. **“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance”** Hebrews 9:15 i.e. received from the Lord **“in bringing many sons unto glory”** Hebrews 2:10.

As is often the case the NIVs are wrong because their editors repeatedly failed with respect to **“rightly dividing the word of truth”** 2 Timothy 2:15.

7. What differences will this make to the uncertainties you face?

Devotional Questions – Job 16:1-17:16, Answers to Questions

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See Dr Ruckman's commentary *The Book of Job* pp 191-228 and the *Ruckman Reference Bible* pp 743-745 for detailed comments.

Summary, Job 15

Eliphaz accuses Job of being “*a wicked man*” Psalm 109:6, Job 15:5-6, especially by his words, Job 15:2, 3, 5, 6, 13, who doesn't fear God, Job 15:4, 12, 13, 14,15, 16 although the scripture states that Job “*feared God*” Job 1:1, showing that “*God is greater than our heart, and knoweth all things*” 1 John 3:20. Therefore as Solomon exhorts “*Keep thy heart with all diligence; for out of it are the issues of life*” Proverbs 4:23 e.g. by holding fast “*all the words of this life*” Acts 5:20.

Eliphaz “*is that speaketh like the piercings of a sword*” Proverbs 12:18 to Job but Eliphaz's words are nevertheless a precise denunciation in principle of “*a wicked man*” Psalm 109:6 at any time or place and in prophecy especially Job 15:20-35 of “*The wicked man*” Job 15:20 in the End Times who is “*that Wicked...whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming*” 2 Thessalonians 2:8.

It is therefore encouraging to today's believer though not to Job at the time that as Eliphaz states concerning “*that Wicked*” and his followers every man of them “*a wicked man*” that “*He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away...the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery*” Job 15:30, 34.

Answers to Questions 1-7 follow.

1. In chapter 15 Eliphaz started the second round of questions, trying once again to cut Job down to size. What words does Job use to emphasise that not only his friends but also God has become his enemy (Job 16:7-14)?

These words include “*weariness...desolate*” Job 16:7 with Job 1:21, 7:13-14, “*leanness*” Job 16:8 with Job 19:20, “*teareth...hateth...gnasheth...sharpeneth...broken...shaken...cleaveth...poureth out...breaketh*” Job 16:9 with Job 10:8 such that Job in despair declares “*He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree*” Job 19:10 as in Psalm 29:5 “*The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.*”

Today's believer should therefore trust in God's promise through Isaiah and thank God for it because Isaiah's promise had not been set down in Job's time.

“*A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth*” Isaiah 42:3 whereby “*The lip of truth shall be established for ever...*” Proverbs 12:19.

2. In what sense could Job say his ‘prayer is pure’ (Job 16:17)?

Job could say that of his prayer because “*Job...was perfect and upright*” Job 1:1 and therefore his prayer was like that of “*righteous Abel*” Matthew 23:35 of whom God said to Cain “*the voice of thy brother's blood crieth unto me from the ground*” Genesis 4:10. See Job 16:18 “*O earth, cover not thou my blood, and let my cry have no place.*” Job has addressed the earth but shows in the next verse that he anticipates that God will honour his plea because “*my witness is in heaven, and my record is on high*” Job 16:19. God does so in the end in that “*the LORD also accepted Job*” Job 42:9.

Genesis 4:10, Job 1:1, 16:17-18, Matthew 23:35 therefore point to a principle of effective prayer for today's believer as James explains.

“*...The effectual fervent prayer of a righteous man availeth much*” James 5:16.

3. *What certainty is impressed on Job's soul as he prays through his tears (Job 16:18-21)?*

See *Question 2*. *Question 3* is answered by Job 16:19 **"Also now, behold, my witness is in heaven, and my record is on high."**

Today's believer has a similar witness and record, being compiled day by day.

"Thou knowest my downsitting and mine uprising, thou understandest my thought afar off... For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether" Psalm 139:2, 4 and context.

4. *Job looks to God* for a pledge of security** (Job 17:3).*

*The 1984, 2011 NIVs have arbitrarily inserted "O God" into Job 17:3 and have therefore violated Proverbs 30:6 **"Add thou not unto his words, lest he reprove thee, and thou be found a liar."** The 1984 NIV does so 5 times in the Book of Job, Job 7:7, 13:20, 16:7, 17:3, 30:20 but the 2011 NIV only does so twice, Job 7:7, 17:3. Perhaps the 2011 NIV translators of the Book of Job reduced the number of insertions of "O God" **"being convicted by their own conscience"** John 8:9 over Proverbs 30:6. Job does not use the direct expression "O God" or any equivalent expression to address God because he awaits God's mercy before he will do so according to Job 13:22 **"Then call thou, and I will answer: or let me speak, and answer thou me"** and context. Job thinks better of that declaration when God does answer him and he continues to refrain from using the direct expression "O God" or any equivalent expression. Job's answer to God is therefore **"Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth"** Job 40:4. It should be noted that *The Interlinear Bible Hebrew English* edited by Jay P. Green bears witness to the 1611 Holy Bible in that it does not include "O God" in Job 7:7, 13:20, 16:7, 17:3, 30:20. Interlinear Hebrew versions do not *determine* but usually *reflect* the Biblical Text.

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How is it possible that Job could appeal for help from God when it is God who is apparently attacking him?

It is actually Eliphaz who answers *Question 4*.

"For he maketh sore, and bindeth up: he woundeth, and his hands make whole" Job 5:18.

Today's believer can take comfort from Job 5:18.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" Hebrews 12:11.

5. *While discovering hope, Job must still exercise faith. Why is it important that the guarantees of our future should still require personal faith?*

Paul explains why by allusion to Enoch. Personal faith is germane to pleasing God, which is God's will for each and every one of today's believers.

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” Hebrews 11:5-6.

It is God's directive will that each and every one of today's believers should have the testimony of Enoch ***“for before his translation he had this testimony, that he pleased God”*** as Paul exhorts.

“For it is God which worketh in you both to will and to do of his good pleasure” Philippians 2:13.

Each and every one of today's believers should therefore junk Vatican fake bible versions and abide by ***“the scripture of truth”*** Daniel 10:21. Only one Book ***“the book of the LORD”*** fulfils that criterion. See:

See:

brandplucked.webs.com/fakebiblesdoctrine.htm

brandplucked.webs.com/realcatholicbibles.htm

brandplucked.webs.com/esvcatholicpart2.htm

www.timefortruth.co.uk/why-av-only/version-comparison.php *The Book of the LORD – Salient Points.*

6. *There are several images of God's provision in this study: witness, advocate*, intercessor*, guarantor, redeemer-kinsman*. Which one especially gives you hope?*

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For answer to *Question 6* see remarks under *Question 4* and the expression **“strike hands with”** Job 17:3. Note then the Lord’s admonition about **“in his hands the print of the nails”** John 20:25 to Thomas. **“Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed”** John 20:29.

7. *What differences will this make to the uncertainties you face?*

John 20:29 is a reminder that God has no uncertainties because **“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do”** Hebrews 4:13.

John 20:29 is therefore an admonition to fervour in service **“With all lowliness and meekness, with longsuffering, forbearing one another in love”** Ephesians 4:2 and steadfast prayer.

“Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer” Romans 12:10-12.