

Devotional Questions – Job 9:1-10:22

1. *What is the question Job asks (Job 9:2)?*
2. *What sort of picture does Job have of God (Job 9:21-23)?*
3. *How would we answer Job's question (Job 9:24)?*
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5. *What does Job ask God to do -*
 - a) *Job 10:2?*
 - b) *Job 10:20?*
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Devotional Questions – Job 9:1-10:22, Answers to Questions

See Dr Ruckman's commentary *The Book of Job* pp 112-132, 533-535 and the *Ruckman Reference Bible* pp 737-739, 766, 1203-1204, 1332 for detailed comments.

1. What is the question Job asks (Job 9:2)?

Job asks "how should a man be just with God?" Eliphaz had mentioned similar questions in Job 4:17 "Shall mortal man be more just than God? shall a man be more pure than his maker?" but Job is concerned about simply being "just with God" not "more just than God" and in particular *how*.

The answer for an Old Testament saint is Habakkuk 2:4 "the just shall live by his faith" by obedience to God in works and trusting God for a blessed outcome as Noah did. Note how perfection, Genesis 6:9, is defined in Genesis 6:9, 22 i.e. "Noah walked with God" and "according to all that God commanded him, so did he."

"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...Thus did Noah; according to all that God commanded him, so did he" Genesis 6:8-9, 22.

Job had to endure and he did until he "found grace in the eyes of the LORD" when "the LORD also accepted Job. And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before" Job 42:9-10.

That is why James 5:11 refers to "the patience of Job" and today's believers though "redeemed with...the precious blood of Christ" 1 Peter 1:18-19 still "have need of patience, that, after ye have done the will of God, ye might receive the promise" Hebrews 10:36.

2. What sort of picture does Job have of God (Job 9:21-23)?

Job 9:22-24 appears to be the precise passage. Job perceives that God:

- Destroys right-living and evil-doing individuals indiscriminately Job 9:22. This is not altogether true because "God...spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrhah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked" 2 Peter 2:5-7.

However, Solomon observes in agreement with Job on age, infirmity and death that "All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath" Ecclesiastes 9:2 but Solomon also observes that "The wicked is driven away in his wickedness: but the righteous hath hope in his death" Proverb14:32.

Peter's exhortation, though it would have been cold comfort for Job at the time, is probably the best practical answer to Job's despair, also for today's believer i.e. don't ever give way to evil. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" 1 Peter 4:19.

See **Appendix - Lieutenant Terry Waters GC and Mark 15:31** with respect to 1 Peter 4:19 and Job's statement "He destroyeth the perfect and the wicked" Job 9:22.

- Mocks the innocent person suddenly overtaken by calamity Job 9:23. Again, this is partly true if an individual, even though not "a wicked person" Psalm 101:4 but merely among "ye simple ones" that "love simplicity...and...hate knowledge" Proverbs 1:22 i.e. "the knowledge of the holy" Proverbs 9:10, 30:3. Note that the Speaker in what follows is "Christ Jesus, who of God is made unto us wisdom..." 1 Corinthians 1:30.

“Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh” Proverbs 1:24-26.

It is well, therefore, for today’s believer to keep in mind Solomon’s exhortation to his son.

“My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth” Proverbs 3:11-12 with Hebrews 12:5-6.

- **“...maketh judges fools”** Job 12:17 with Job 9:24. God does exactly that **“For the transgression of a land...”** Proverbs 28:2. **“Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers’ idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live”** Ezekiel 20:24-25.

That is exactly Britain’s position today.

See:

www.christianconcern.com/our-concerns.

It is rebounding on today’s believers as CCFON’s article show e.g. *Christian nursery nurse sacked for saying marriage is between a man and a woman* www.christianconcern.com/our-concerns/religious-freedom/christian-nursery-nurse-sacked-for-saying-marriage-is-between-a-man-a



www.christianconcern.com/our-concerns/religious-freedom/christian-nursery-nurse-sacked-for-saying-marriage-is-between-a-man-a April 22nd 2014. The article states Sarah Mbuyi [see photo insert]...*A Christian nursery nurse has been sacked for gross misconduct from her job in a London children’s nursery after explaining the Bible’s teaching on homosexuality in response to a question from her colleague...*

Today’s believer should therefore draw encouragement from the certainty of the Second Advent. Isaiah saw it all. Note the reference to **“the islands.”**

“Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment...According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence” Isaiah 59:15, 18.

3. How would we answer Job’s question (Job 9:24)?

See *Question 2* and final bullet point. **“he”** is God, even if the Lord works via the devil, 2 Samuel 24:1, 1 Chronicles 21:1, Job 2:3, 7, 10 and the devil can afflict by means of **“the fire of God”** Job 1:16 even though he has his own fire, Job 41:19, 20, 21. Note also that **“The earth is given into the hand of the wicked”** Job 9:24 with respect to its governance in that the Lord Jesus Christ did not deny the devil’s statement to that effect.

“And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it” Luke 4:5-6.

Though **“...the earth is the Lord’s, and the fullness thereof”** 1 Corinthians 10:26, 28 **“The earth is given into the hand of the wicked”** in the End Times according to Revelation 12:12 **“Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”**

The lesson is, don't be here when it happens, as the Lord reassures true believers.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” Revelation 3:10.

4. What does Job want (Job 9:33)? Why does he want it?

Job wants for God and himself that **“we should come together in judgment”** Job 9:32 in the belief that he would be exonerated from any wrong-doing and get relief from God's apparent punishment according to Job 23:3, 7 **“Oh that I knew where I might find him! that I might come even to his seat!...There the righteous might dispute with him; so should I be delivered for ever from my judge.”**

Job therefore wants a **“daysman betwixt us, that might lay his hand upon us both”** Job 9:33 i.e. put his hand on both parties in the form of **“a covenant”** between God and Job which is what the word **“betwixt”** denotes so that Job would get relief from suffering, after the expression of the covenant between Isaac and Abimelech, Ahuzzath and Phicol.

“And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD” Genesis 26:28-29.

Isaac was **“the blessed of the LORD”** via this covenant the very next day.

“And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water” Genesis 26:32.

Job hopes for a similar outcome of agreement, between God and himself via **“any daysman betwixt us, that might lay his hand upon us both”** Job 9:33 inasmuch as a daysman ministers agreement, indeed reconciliation, between two parties i.e. a covenant, as between Isaac and Abimelech. Job himself describes the daysman's ministry that he desires to benefit from. **“O that one might plead for a man with God, as a man pleadeth for his neighbour!”** Job 16:21.

A daysman is a mediator as the Lord becomes in the ministry **“of the new testament”** 2 Corinthians 3:6.. See Job 23:3, 7. Today's believer has his **“daysman”** as Paul and John explain.

“For there is one God, and one mediator between God and men, the man Christ Jesus” 1 Timothy 2:5. Note that it is now a *special* covenant **“the new testament”** that is **“betwixt us”** i.e. God and the individual for reconciliation, 2 Corinthians 5:19-21, in that **“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ”** Ephesians 2:13.

“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.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” 1 John 2:1-2.

It should be noted that **“daysman”** not **“mediator”** as in the NKJV is nevertheless the correct term in Job 9:33. It points directly to the term **“dayspring”** that is found only twice in scripture, once in the Book of Job, and is a reference to the Lord Jesus Christ at the Second Advent. The Book of Job, though addressing suffering, in particular the suffering of the righteous, is *doctrinally* aimed *prophetically* at the nation of Israel under persecution in the End Times before the Second Advent when Israel *as a nation* will be reconciled to God by His Son *as Job sought to be brought in agreement with God by “any daysman.”*

Note that “to arbitrate” 1984 NIV in Job 9:33 is wrong in that *arbitration* is not *mediation*. The 2011 NIV has “to mediate” which is an improvement though still not the correct term. See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *Job 1 - Summary Thoughts*. The “dayspring” verses are as follows. Both passages are in the context of the Second Advent.

“Hast thou commanded the morning since thy days; and caused the dayspring to know his place; That it might take hold of the ends of the earth, that the wicked might be shaken out of it?” Job 38:12-13.

“That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life...Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace” Luke 1:74-75, 78-79.

“The dayspring” is of course “the Sun of righteousness” Malachi 4:2, the Lord Jesus Christ at the Second Advent. “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts” Malachi 4:1 subduing “the proud helpers” Job 9:13 “the devil and his angels” Matthew 25:41 “all the children of pride” Job 41 and their king matching Job 38:13, Luke 1:74, 2 Thessalonians 1:7-9 on “the day of vengeance of our God” Isaiah 61:2.

Further New Testament passages associate the “daysman” with the Lord Jesus Christ showing that “daysman” is the precise term in Job 9:33. Note the word association.

“And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it...And as it was in the days of Noe, so shall it be also in the days of the Son of man” Luke 17:22, 26. Those are clearly Second Advent passages as is the reconciliation between God and Israel by the Lord Jesus Christ.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” Zechariah 12:10.

Today’s believer has the responsibility of urging others to come to his “daysman.”

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” 2 Corinthians 5:20.

5. What does Job ask God to do –

a) Job 10:2?

Job 10:2 states **“I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.”**

Job is asking God not to cast him “into hell” with “the wicked” Psalm 9:17 and to explain why God has afflicted him. Job does not get a full answer to his requests until Elihu writes Job 1-42. Today’s believer has these promises about condemnation and afflictions.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” John 5:24.

“And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong” 2 Corinthians 12:9-10.

b) Job 10:20?

Job 10:20 states ***“Are not my days few? cease then, and let me alone, that I may take comfort a little.”*** Job asks God for some brief respite from his afflictions before, in apparent contradiction with Job 10:2, ***“Before I go whence I shall not return, even to the land of darkness and the shadow of death”*** Job 10:21 with Job 16:21.

Today’s believer can experience the same despair but as Paul explains the aim is ***“to give...an expected end”*** Jeremiah 29:11.

“For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us” 2 Corinthians 1:8-10.

See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php Job 2 p 4, Job 3 p 4, Job 6, 7 p 3.

6. What puzzles Job about God’s actions (Job 10:8-12)?

God evidently went to such great efforts to create Job, so why does God now ***“despise the work of thine hands”*** Job 10:3 in apparently seeking to destroy Job?

The answer is that God uses Job’s ordeal to typify the lost man in hell, Job 30:17-31. Paul states ***“Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory”*** Romans 9:21-23. Job typifies ***“the vessels of wrath fitted to destruction”*** Romans 9:22 though he is restored as ***“one vessel unto honour”*** Romans 9:21 with Job 42:9-17 when ***“the LORD turned the captivity of Job”*** Job 42:10. Today’s believer should therefore keep in mind that ***“It is of the LORD’s mercies that we are not consumed, because his compassions fail not”*** Lamentations 3:22 and aim that ***“he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work”*** 2 Timothy 2:21.

7. What pictures of Jesus can we see in these chapters?

- In creation, Job 9:5-10. ***“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God”*** Revelation 3:14.
- In incarnation, Job 10:4-5. ***“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”*** 1 Timothy 3:16.
- In reconciliation, Job 9:33. ***“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation”*** 2 Corinthians 5:19.

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” John 5:39.

8. How much better is our understanding than Job’s?

Job being now with the Lord, Ephesians 4:8-9, Hebrews 12:22-23, 1 Peter 4:6, would have a better understanding of these matters than today’s believers on earth. However, all will be made clear at the Lord’s Return, as Paul explains.

“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known” 1 Corinthians 13:12.

Appendix - Lieutenant Terry Waters GC and Mark 15:31

Introduction

April 2011 marked the 60th Anniversary of the battle of the Imjin River¹ fought during the Korean War, a war that has never officially ended². Only an armistice was declared in 1953. Nevertheless, despite the great cost of the war, Allied efforts achieved one lasting success. At least 11 Bible Baptist churches exist in South Korea³. None exist, or can exist at present in North Korea, where Christians are systematically persecuted⁴.

One individual contribution to the Allied success occurred after the battle of the Imjin River that is notable in that it illustrates Mark 15:31. ***“Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.”***

The late General Sir Anthony Farrar-Hockley, former Commander-in-Chief of Allied Forces Northern Europe in NATO, described what happened⁵.

“The Caves”

As Captain Farrar-Hockley, General Sir Anthony was adjutant of the 1st Battalion, the Gloucestershire Regiment and went into Communist captivity with the survivors of his battalion when they were forced to surrender after four days of heavy fighting at the battle of the Imjin River, April 22nd-25th 1951. General Sir Anthony wrote:

“Part of the unworked coal-mining settlement of Kang-dong [was] known formerly by prisoners as “The Caves.” In 1950 and until the summer of 1951, many United Nations prisoners had been crowded into old tunnels in the hillsides round about, often drenched by the water that ran in from underground streams. The numbers of men who died in these black holes in the ground will never be known exactly. In cross-checking to find our friends, we accounted for over two hundred and fifty deaths; but this is not the total figure.

“Of all the many stories of gallantry and selflessness on the part of prisoners in these caves, I will recount only one here: a story that was told to us later by men who had formed part of it; a story which provided us with inspiration to continue resistance to our captors during the most difficult moments. Terry - the last remaining platoon commander of “A” Company - was taken to “The Caves” in the summer of 1951. He had been a member of a column of seriously wounded captives which had marched slowly north from the Imjin River some little time after the two main columns had set off. Though he was in great pain from a wound in his leg and a terrible head injury, Terry set a splendid example on the march, caring, as best he could, for other serious casualties with him. By the time they reached “The Caves,” the condition of many prisoners had deteriorated dangerously; for they had had no medical attention of any sort en route and many still wore the dressings, by now ragged and filthy, placed on their wounds by our own medical staffs before capture.

“Terry, and Sergeant Hoper of the Machine-gun Platoon, were placed with a number of others from the column in a cave already crowded with Koreans - themselves dying of starvation and disease. Except when their two daily meals of boiled maize were handed through the opening, they sat in almost total darkness. A subterranean stream ran through the cave to add to their discomfort, and, in these conditions, it was often difficult to distinguish the dead from the dying.

“One day, a North Korean colonel visited them to put forward a proposition.

““We realize,” he said, “that your conditions here are uncomfortable. We sympathize. I, myself, am powerless to help you - unless you are prepared to help us. If you care to join the Peace Movement to fight American Aggression in Korea, we can take you to a proper camp where, in addition to better rations and improved accommodation, your wounds will be cared for by a surgeon.”

“Our men refused this offer, individually. But Terry, seeing their condition, their numbers dwindling, came to a decision on which he acted the next morning. He drew Sergeant Hoper to one side and said:

““I have thought this business over and have decided that you must go over to the ‘Peace-Fighters’ Camp. Most of you will die if you stay here. Go over, do as little as you can; and remember always that you are British soldiers.”

““What about you, sir?” asked Hoper.

““It is different for me,” said Terry. “I am an officer; I cannot go. But I order you to go and take our men with you.”

“Terry remained firm in his decision; and when the North Korean colonel returned, as they had guessed he would, Sergeant Hoper and his party left “The Caves” with a group of American soldiers. The colonel pressed Terry to accompany them, advising him that he would not accept a final refusal just then but would return later.

“He returned four times. Armed with promises of an operation on Terry’s wounds by a surgeon, and a special diet of eggs, milk and meat in place of the boiled maize, he failed each time.

“Terry was a young subaltern, not long out of the Royal Military Academy, Sandhurst. Yet, irrespective of his service and youth, he saw clearly, an officer representing the British Commonwealth in enemy country: by his actions, the Commonwealth’s reputation would be judged. Quite simply, he was given a choice: life, and agreement to reject, at least outwardly, the principles for which he was fighting in Korea; or a steadfast adherence to those principles - and death. Coolly, loyally, like the gallant officer he was, Terry chose death. And so he died.”

Posthumous Award

Lieutenant Waters was posthumously awarded the George Cross, GC⁶. He died aged about 22. The enclosed photo and its caption⁷ are most revealing, this writer’s emphases:

Gloster lieutenants Phil Curtis (right) Terry Waters (left) after a church service in an abandoned temple behind the forward Gloster company position (A Co, “Castle Site”) at around midday on April 22nd 1951. Phil Curtis won the VC; Terry Waters, the GC.

Call to Follow

Lieutenant Waters GC took upon himself full responsibility for his men and maintained the honour of his king and realm. He was, in effect, also mocked by his captors but never yielded to them.

He therefore exemplifies both the experience of the Saviour in Mark 15:31 and the kind of man whom the Lord yet calls to follow Him.

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” Luke 9:23.



References

¹ www.britains-smallwars.com/korea/lmjijin.html

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³ www.biblebelievers.com/churches/churches_international.html

⁴ www.northkoreanchristians.com/index.html

⁵ *The Edge of the Sword*, Star, 1981, pp 199-201, en.wikipedia.org/wiki/Anthony_Farrar-Hockley

⁶ en.wikipedia.org/wiki/Terence_Edward_Waters

⁷ rgbw-association.org.uk/news2.htm