

Day 64 - SUNDAY: January 1st

Job 22

Job 22:1-30 NKJV

Then Eliphaz the Temanite answered and said: "Can a man be profitable to God, Though he who is wise may be profitable to himself? Is it any pleasure to the Almighty that you are righteous? Or is it gain to Him that you make your ways blameless? "Is it because of your fear of Him that He corrects you, And enters into judgment with you? Is not your wickedness great, And your iniquity without end? For you have taken pledges from your brother for no reason, And stripped the naked of their clothing. You have not given the weary water to drink, And you have withheld bread from the hungry. But the mighty man possessed the land, And the honorable man dwelt in it. You have sent widows away empty, And the strength of the fatherless was crushed. Therefore snares are all around you, And sudden fear troubles you, Or darkness so that you cannot see; And an abundance of water covers you. "Is not God in the height of heaven? And see the highest stars, how lofty they are! And you say, 'What does God know? Can He judge through the deep darkness? Thick clouds cover Him, so that He cannot see, And He walks above the circle of heaven.' Will you keep to the old way Which wicked men have trod, Who were cut down before their time, Whose foundations were swept away by a flood? They said to God, 'Depart from us! What can the Almighty do to them?' Yet He filled their houses with good things; But the counsel of the wicked is far from me. "The righteous

see it and are glad, And the innocent laugh at them:
'Surely our adversaries are cut down, And the fire
consumes their remnant.' "Now acquaint yourself with
Him, and be at peace; Thereby good will come to you.
Receive, please, instruction from His mouth, And lay up
His words in your heart. If you return to the Almighty,
you will be built up; You will remove iniquity far from
your tents. Then you will lay your gold in the dust, And
the gold of Ophir among the stones of the brooks. Yes,
the Almighty will be your gold And your precious silver;
For then you will have your delight in the Almighty, And
lift up your face to God. You will make your prayer to
Him, He will hear you, And you will pay your vows. You
will also declare a thing, And it will be established for
you; So light will shine on your ways. When they cast
you down, and you say, 'Exaltation will come!' Then He
will save the humble person. He will even deliver one
who is not innocent; Yes, he will be delivered by the
purity of your hands."

Daily Deep Dive:

This chapter begins the 3rd and final cycle of the book of Job. In this final cycle, running from Job 22 through Job 27, we will only hear from Eliphaz & Bildad (not Zophar).

Here is the UCG reading plan for this chapter: "Eliphaz now responds for the third and last time, giving a renewed rebuke and a call to repentance. He opens by asking of what benefit or pleasure it is to God whether Job is innocent

(verses 1–3). The question itself seems absurd. It is true that God does not *need* righteous servants, but He does *desire* them. From other passages, we know that God delights in the righteous and that He experiences joy when people repent. Eliphaz's questions seem to imply that God doesn't really care one way or the other—and that Job is an arrogant fool for thinking otherwise.

Yet Eliphaz sees this as really a moot point—since he believes Job is *not* innocent. In verse 4, Eliphaz mocks Job: "Is it because of your *fear* of Him that He corrects you...?" Eliphaz sees no evidence of a right fear of God on Job's part. Instead, to him, all the evidence points to sinfulness. In fact, as Eliphaz sees it, since Job's suffering is great, his sin must be great too (see verse 5). Eliphaz then launches into a list of specific charges of particular sins. Where in the world did he come up with these? Probably from reasoning backwards. First of all, Job's ongoing insistence regarding his own righteousness before God probably made it look like he was actually convinced of his faithfulness to God, which to Eliphaz means Job must have made a pretense of religion while neglecting important areas. *The Expositor's Bible Commentary* suggests: "Eliphaz felt Job had deceived himself by trusting in his ritual piety (what he had done for

God) while his real sin was what he failed to do for his fellow man" (note on verses 4–11). And since Job's sufferings were the worst ever seen, his sins must have been particularly severe—social oppression and neglect being perceived as very serious in a society that viewed hospitality as one of the chief human responsibilities. It appears that Eliphaz fabricated these particular charges to fit the facts as he saw them.

There was one big problem though—these were not facts at all. They were baseless, made-up lies. Job was not like this at all, as we know from the testimony of God himself at the beginning of the book.

Moreover, Eliphaz accuses Job of thinking that God is so far off as to not be able to see what Job is doing (verses 12–14). Yet while it is true that Job has lamented God's apparent indifference to the wicked, he has also directly complained of God's overbearing watchfulness over him to pursue him with calamity. Job certainly did not think he could hide anything from God.

Notice verses 17–18. Eliphaz denounces hypocritical wicked people for rejecting God even though God has "filled their houses with good things." Did you catch that? Eliphaz, Bildad and Zophar have been contending that God

only *curses* the wicked—but here we see Eliphaz saying that God has *blessed* them with their possessions. Which is it? Eliphaz could not see the contradiction in his own beliefs. In verses 21–30, Eliphaz gives a wonderful call to repentance—for a person "to submit; to be at peace with God (v. 21); to hear God's word and hide it in his heart (v. 22); to return to the Almighty and forsake wickedness (v. 23); to find delight in God rather than in gold (vv. 24–26); and to pray, obey (v. 27), and become concerned about sinners (vv. 29–30)" (*Expositor's*, note on verses 21–30). The big problem with this statement is that Eliphaz is making it to the wrong person. Job is innocent of the charges leveled against him. He is in no way the uncaring, wealth-obsessed miser Eliphaz has painted him as. Indeed, this man whom God called upright was just the opposite. Job will in fact repent at the end of the story, but not for any of the false accusations of Job's friends.

In its note on verse 30, *The Nelson Study Bible* states: "Eliphaz's prediction that God would deliver one who is not innocent through the purity of Job's hands would be fulfilled ironically through Job's prayer for the three friends [at the end of the book] (Job 42:8–10)." [END]

Verse 24 – This verse mentions the “gold of Ophir”.
According to John Gill’s commentary this gold: “was
reckoned the best, probably in Arabia.”