

Having A Basic Understanding of Some Old Testament Truths

Part 86 - Eliphaz Answers Job Through Job's Challenge For Continued Discussions (Job 22-24)

1. While the point of verse two does not apply to Job as Eliphaz thinks. Does man's righteousness profit God (hint: Luke 17:7-10)?

No, we cannot do anything "FOR" God. We are unprofitable servants: **Luke 17:7-10, Psalms 16:2-3, and I Corinthians 9:16-17**

2. According to Eliphaz, righteousness is not pleasing to God (Job 22:3). Is this true?

No, God is pleased when we do right (**Psalms 147:10-11, Psalms 149:4, II Timothy 2:3-4, and I John 3:22**), in this Eliphaz is wrong.

As we noted in question 1, Eliphaz is right in that our righteousness is not "gain" for God as he says again here in verse 3.

3. According to Eliphaz, what had Job done to cause snares and darkness to be around him?

*"(5) Is not thy wickedness great? and thine iniquities infinite? (6) For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. (7) Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. (8) But as for the mighty man, he had the earth; and the honourable man dwelt in it. (9) Thou hast sent widows away empty, and the arms of the fatherless have been broken. (10) **Therefore snares are round about thee**, and sudden fear troubleth thee; (11) Or darkness, that thou canst not see; and abundance of waters cover thee" (Job 22:5-11).*

We know these charges are not true (**Job 1:1; cf. Psalms 35:11**).

The basic charge is that Job could have done good for others and choose not to (cf. **Proverbs 3:27**).

4. Did Eliphaz credit Job with understanding that God is omniscient?

No, he charges Job as thinking that God cannot see through the clouds: *"(12) Is not God in the height of heaven? and behold the height of the stars, how high they are! (13) And thou sayest, How doth God know? can he judge through the dark cloud? (14) Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven" (Job 22:12-14).*

This is a false charge, for Job knows that God is able to see him (**Job 12:22; 28:23-24**).

We know that God is all-knowing: **I Chronicles 28:9, Psalms 44:21, Proverbs 5:21, Proverbs 15:3, and Hebrews 4:13**.

5. What did Eliphaz tell Job to learn from the old way?

"(15) Hast thou marked the old way which wicked men have trodden? (16) Which were cut down out of time, whose foundation was overflown with a flood: (17) Which said unto God, Depart from us: and what can the Almighty do for them? (18) Yet he filled their houses with good things: but the counsel of the wicked is far from me. (19) The righteous see it, and are glad: and the innocent laugh them to scorn. (20) Whereas our substance is not cut down, but the remnant of them the fire consumeth" (Job 22:15-20).

6. Did Eliphaz believe that Job has separated himself from God through sin?

Yes: “(21) Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. (22) Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. (23) **If thou return to the Almighty**, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles” (**Job 22:21-23**).

7. What did Eliphaz say would happen if Job repented?

Basically, Job would be blessed and God would hear his prayers then: “(24) *Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.* (25) *Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.* (26) *For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.* (27) *Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.* (28) *Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.* (29) *When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.* (30) *He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands*” (**Job 22:24-30**).

8. Did the words spoken by Eliphaz cause Job to stop complaining?

No: “(1) *Then Job answered and said,* (2) *Even to day is my complaint bitter: my stroke is heavier than my groaning*” (**Job 23:1-2**).

9. Did Job feel like God was listening to him and could be found by him?

No: “(3) *Oh that I knew where I might find him! that I might come even to his seat!* (4) *I would order my cause before him, and fill my mouth with arguments.* (5) *I would know the words which he would answer me, and understand what he would say unto me.* (6) *Will he plead against me with his great power? No; but he would put strength in me.* (7) *There the righteous might dispute with him; so should I be delivered for ever from my judge.* (8) *Behold, I go forward, but he is not there; and backward, but I cannot perceive him:* (9) *On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him*” (**Job 23:3-9**).

This is more complaining, for Job will concede next that God knows what he’s doing. We know that anyone truly searching can find the Lord (**Deuteronomy 4:29, Isaiah 55:6-7, and Matthew 7:7**).

10. Does Job concede to the charges of his friends that he has transgressed God’s will?

No: “(11) *My foot hath held his steps, his way have I kept, and not declined.* (12) *Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food*” (**Job 23:11-12**).

11. Does Job think that God can change His mind (remember, Job thinks he’s being punished by God)?

No, Job thinks God’s mind cannot be changed: “(13) *But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.* (14) *For he performeth the thing that is appointed for me: and many such things are with him*” (**Job 23:13-14**).

12. Why is Job afraid of God?

“(15) Therefore am I troubled at his presence: when I consider, I am afraid of him. (16) For God maketh my heart soft, and the Almighty troubleth me: (17) Because I was not cut off before the darkness, neither hath he covered the darkness from my face” (Job 23:15-17).

13. Job 24:1 is translated the following ways:

“Why, seeing times are not hidden from the Almighty, do they that know him not see his days” (KJV)?

“Since times are not hidden from the Almighty, Why do those who know Him see not His days” (NKJV)?

“Why are times not laid up by the Almighty? And why do not they that know him see his days” (ASV 1901)?

To the question: What is Job asking here?

Job is wondering, since God knows all the times, why He doesn't reveal them to man (i.e. times of judgment, famine, etc.) who is ignorant of this information (**Ecclesiastes 9:12**; cf. **Jeremiah 8:7**). In light of the context that follows, it seems that Job thinks man armed with this information would not do so many evils.

14. What does it mean if someone was taking landmarks?

See: **Deuteronomy 19:14; 27:17** and **Proverbs 22:28**.

15. Job lists some things the wicked are doing. Among those things, are the weak becoming prey?

Yes: *“(3) They drive away the ass of the fatherless, they take the widow's ox for a pledge. (4) They turn the needy out of the way: the poor of the earth hide themselves together. (5) Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children. (6) They reap every one his corn in the field: and they gather the vintage of the wicked. (7) They cause the naked to lodge without clothing, that they have no covering in the cold. (8) They are wet with the showers of the mountains, and embrace the rock for want of a shelter. (9) They pluck the fatherless from the breast, and take a pledge of the poor. (10) They cause him to go naked without clothing, and they take away the sheaf from the hungry; (11) Which make oil within their walls, and tread their winepresses, and suffer thirst” (Job 24:3-11).*

16. What does Job charge when he discussed those who groaned and cried out?

That God is doing nothing to the wicked oppressors: *“Men groan from out of the city, and the soul of the wounded crieth out: yet **God layeth not folly to them**” (Job 24:12).*

Job misses the point that God's judgment is not always or nearly never immediate (**Nahum 1:2**).

17. Do those who are evil enjoy the light (literally or figuratively)?

No, they do not want to be seen or exposed: *“They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof” (Job 24:13).*

18. What was the murderer doing during the day and then at night?

Murdering the poor and needy by day while being AS a thief by night: *“The murderer rising with the light killeth the poor and needy, and in the night is as a thief” (Job 24:14).*

19. Were the adulterers acting in the open for all to see?

No: *“The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face” (Job 24:15).*

It is not that man cares to be seen as sinners, that is not the issue (cf. **Jeremiah 6:15**). For adultery, it is that the consequences needed to be avoided (i.e. **Proverbs 6:25-35** or **Leviticus 20:10**).

20. What did the morning represent to those committing crimes under the cover of darkness?

“(16) In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light. (17) For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death” (Job 24:16-17).

21. According to Job, are these wicked individuals able to last for a long time?

No: *“(18) He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards. (19) Drought and heat consume the snow waters: so doth the grave those which have sinned. (20) The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree” (Job 24:18-20).*

22. Verse 21-22 can be puzzling, for we are unsure if there is a change in “He”. The context seems to show that God is now the “He”, so let’s do some examination before our question here. Notice the translations:

“He evil entreateth the barren that beareth not: and doeth not good to the widow. He draweth also the mighty with his power: he riseth up, and no man is sure of life” (KJV).

“For he preys on the barren who do not bear, And does no good for the widow. But God draws the mighty away with His power; He rises up, but no man is sure of life” (NKJV).

“He devoureth the barren that beareth not, And doeth not good to the widow. Yet God preserveth the mighty by his power: He riseth up that hath no assurance of life” (ASV 1901).

To our question: According to Job, (with God seeming to be the one addressed in these verses) does God favor the barren, widow, or the mighty?

According to Job, God treats the barren and widow with evil while He preserves the mighty. We know this is not accurate (**Deuteronomy 10:18**, **Psalms 113:9**, and **Leviticus 19:15**).

23. According to Job, though God blesses the mighty, does God overlook their ways?

No: *“Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways” (Job 24:23).*

24. According to Job, how long will the mighty be exalted?

“They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn” (Job 24:24).

25. Is Job ready to end the arguing with his friends?

No, he offers a challenge for someone to prove him wrong: *“And if it be not so now, who will make me a liar, and make my speech nothing worth”* (**Job 24:25**)?