

Devotional Questions – Job 22:1-30

1. *What claims of Job did Eliphaz challenge (Job 22:2-4)?*
2. *How would we respond to the questions raised in Job 22:3?*
3. *What direct accusation did Eliphaz make against Job (Job 22:5)?*
4. *List the sins Eliphaz accused Job of (Job 22:6-9)?
What proof did he offer for these accusations?*
5. *What consequences did Eliphaz say would come as a result (Job 22:10-11)?*
6. *What did Eliphaz accuse Job of saying (Job 22:12-14)?
Had Job said this?*
7. *What does Eliphaz want Job to consider (Job 22:16-17)?*
8. *Is Eliphaz right about the righteous rejoicing in the judgement of the wicked (Job 22:19)?*
 - a. *Is it ever right?*
 - b. *Is there a time when it is wrong?*
9. *What do wicked men say, why should they not say it (Job 22:17)?*
10. *What did Eliphaz claim Job should do to solve his problems (Job 22:21-23)?*
11. *What blessings would Job then receive (Job 22:24-27)?*
12. *What is the point of Job 22:28-30?*
13. *What is right and wrong with the argument of Eliphaz?*

Devotional Questions – Job 22:1-30, Answers to Questions

See Dr Ruckman's commentary *The Book of Job* pp 291-301 and the *Ruckman Reference Bible* pp 750, 774, 1491, 1662-1663 for detailed comment.

1. *What claims of Job did Eliphaz challenge (Job 22:2-4)?*

Eliphaz's challenge to Job is ***"Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?"*** Job 22:3. A double *No* answer is inferred.

However, David says that God is pleased with right living in that ***"The LORD taketh pleasure in them that fear him, in those that hope in his mercy"*** Psalm 147:11. God had pleasure in Job's righteous living in that He drew Satan's attention to it. ***"And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"*** Job 1:8.

Moreover, God gains by getting glory from him who pledges himself as David did ***"I will behave myself wisely in a perfect way..."*** Psalm 101:2 in that God says ***"Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God"*** Psalm 50:23.

Paul therefore states for today's believer ***"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"*** 1 Corinthians 10:31.

2. *How would we respond to the questions raised in Job 22:3?*

See *Question 1*.

3. *What direct accusation did Eliphaz make against Job (Job 22:5)?*

Eliphaz accuses Job of being mired ***"in all evil in the midst of the congregation and assembly"*** Proverbs 5:14. That is not true. See *Question 1* and Job 1:8.

Paul therefore exhorts today's believer with respect to ***"In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you"*** Titus 2:7-8.

4. *List the sins Eliphaz accused Job of (Job 22:6-9)?*

- *Receiving payment for goods and/or services not rendered and robbery with violence* Job 22:6 in violation of Proverbs 3:28 ***"Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee"*** and Jeremiah 22:3 ***"Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place."***
- *Withholding good* Job 22:7 in violation of Proverbs 3:27 ***"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it"***
- *Oppressing widows and their children* in violation of Exodus 22:22 ***"Ye shall not afflict any widow, or fatherless child."***

What proof did he offer for these accusations?

None. The reverse was true. See Job 29:11-13, 15-17 ***"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy...I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth"*** with Job 31:16-22.

Eliphaz's accusations do match and typify those of James against "*ye rich men*" James 5:1-5 in the End Times and show that Job typifies the Lord Jesus Christ in His humiliation. "*For 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. Today's believer should follow Peter's exhortation.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ" 1 Peter 3:15-16.

5. What consequences did Eliphaz say would come as a result (Job 22:10-11)?

Eliphaz describes the fate of "*wicked men*" Job 22:15 but thereby prophesies God's judgements of the End Times of which God says "*Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible*" Isaiah 13:9-11.

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake" Isaiah 24:17-18.

Those judgements do not apply to Job of whom God has in effect *said "Mark the perfect man, and behold the upright: for the end of that man is peace"* Psalm 37:37 with Job 1:8, 2:3. It should be understood that neither do they apply to today's *believers* "*who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise*" Ephesians 1:12-13 nor will they apply to the faithful believer in the End Times whom Job typifies "*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 because "*...he that shall endure unto the end, the same shall be saved*" Matthew 24:13.

6. What did Eliphaz accuse Job of saying (Job 22:12-14)?

Note **Appendix - Geocentric Circuit of Heaven** for additional study on Job 22:14.

Job 22:13 (!) expresses Eliphaz's accusation against Job "*And thou sayest, How doth God know? can he judge through the dark cloud?"*

Had Job said this?

No. Again, the opposite was true as Job himself would soon declare. "*But he knoweth the way that I take: when he hath tried me, I shall come forth as gold*" Job 23:10.

Eliphaz here takes on the role of "*the accuser of our brethren...which accused them before our God day and night*" Revelation 12:10. Noting *Question 4* and 1 Peter 3:15-16 above, today's believer is exhorted yet again to abide by Peter's further exhortation.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen" 1 Peter 5:8-11.

7. What does Eliphaz want Job to consider (Job 22:16-17)?

Eliphaz repeats in sum what Zophar expressed as ***“the portion of a wicked man from God”*** Job 20:29 and the context of Job 20, which Job himself had also expressed, Job 21:1-21 and would reiterate, Job 27:7-23. Eliphaz alludes to ***“the flood upon the world of the ungodly”*** 2 Peter 2:5 ***“when once the longsuffering of God waited in the days of Noah”*** 1 Peter 3:20. A more terrible flood awaits the ungodly of the End Times of whom David states of ***“the portion of a wicked man from God”*** Job 20:29 ***“Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup”*** Psalm 11:6.

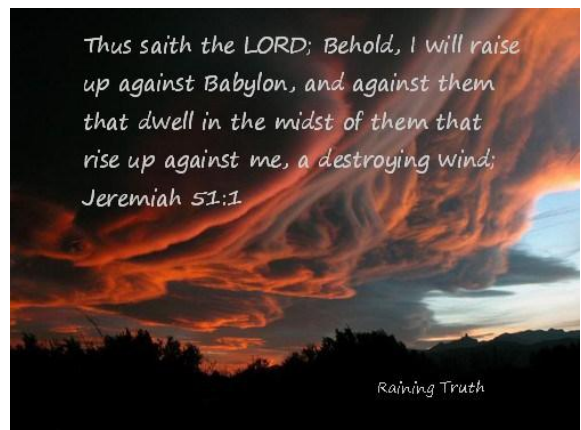
Though today’s believer will not suffer ***“the portion of a wicked man from God”*** Job 20:29, Peter’s exhortation should be followed. ***“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen”*** 2 Peter 3:17-18.

8. Is Eliphaz right about the righteous rejoicing in the judgement of the wicked (Job 22:19)?

Eliphaz is right about God’s rejoicing in the End Times when ***“The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us”*** Psalm 2:2-3 and ***“He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure”*** Psalm 2:4-5.

a. Is it ever right?

Yes, according to God’s judgement on the Catholic Church ***“MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH”*** Revelation 17:5 ***“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever”*** Revelation 19:1-3.



Babylon...Destroyed rainingtruthsmall-rain.wordpress.com/category/victory/page/3/

b. Is there a time when it is wrong?

Yes. Remembering that instead of rejoicing ***“when we were yet without strength, in due time Christ died for the ungodly...when we were enemies, we were reconciled to God by the death of his Son...”*** Romans 5:6, 10. Therefore, as a principle of ministering today, Paul’s exhortation should be applied ***“Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good”*** Romans 12:20-21.

9. What do wicked men say, why should they not say it (Job 22:17)?

Job 21:14-15 describes what they say. ***“Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?”*** Job 21:16-21 shows why they should not say it as does 1 Thessalonians 5:3 ***“For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”***

Today's believers should therefore remember 1 Thessalonians 5:8-11 **"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do."**

10. What did Eliphaz claim Job should do to solve his problems (Job 22:21-23)?

Eliphaz says the same as he said in Job 5:8 **"I would seek unto God, and unto God would I commit my cause"** except in more detail. The essence of Eliphaz's claim is Job 22:22 **"Receive, I pray thee, the law from his mouth, and lay up his words in thine heart"** which should be memorised. Job had, however, already done that according to Job 23:12 **"Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food"** which should also be memorised. Yet his problems persisted.

Job's only way forward was as David expressed it a matter of waiting on God and not forsaking Him, often the hardest way. **"Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD"** Psalm 27:14.

Today's believer has this further encouragement from Paul.

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ"
2 Thessalonians 3:5.

11. What blessings would Job then receive (Job 22:24-27)?

Though expressed differently, the blessings that Eliphaz refers to are similar to those that he referred to in Job 5:23-27; peace Job 5:23, 24 with Job 22:25, 26, 27, prosperity Job 5:23, 26, 27 with Job 22:24, 25, progeny Job 5:25 with Job 22:23. Proverbs 10:22 is reassuring.

"The blessing of the LORD, it maketh rich, and he addeth no sorrow with it."

12. What is the point of Job 22:28-30?

The point of Job 22:28-30 is Eliphaz's insistence on God's restoration of Job as he was **"as in months past, as in the days when God preserved me; When his candle shined upon my head, and when by his light I walked through darkness...and sat chief, and dwelt as a king in the army, as one that comforteth the mourners"** Job 29:2-3, 25 and context.

God does restore Job, Job 42:10-17 as Eliphaz has indicated in Job 5:23-27, 22:23-30. However, when God intervenes in Job's situation, He does so in a manner that neither Job nor his three friends anticipated, Job 38-41, 42:7-8. Today's believer should remember that outcome when like Job Job 42:5 **"we shall see him as he is"** 1 John 3:2 and according to Romans 14:12 **"So then every one of us shall give account of himself to God."**

13. What is right and wrong with the argument of Eliphaz?

See Questions 4, 6, 10, 11, 12. Eliphaz was right about Job's future but wrong about his past and present.

Today's believer should therefore always remember the exhortation of the Lord Jesus Christ and pray for its fulfilment as James exhorts **"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him"** James 1:5.

"Judge not according to the appearance, but judge righteous judgment" John 7:24.

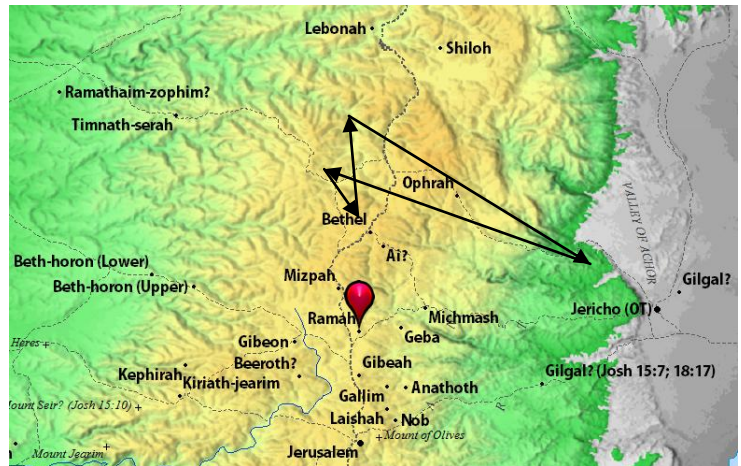
Appendix - Geocentric Circuit of Heaven

Note these references:

“And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house...” 1 Samuel 7:16-17.

“Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven” Job 22:14.

“His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof” Psalm 19:6.



Samuel's "year to year...circuit"

bibleatlas.org/full/ramah.htm

The dictionary meaning of the word “**circuit**” is both a line around an area and a roundabout journey. A roundabout journey is the definition in scripture. Samuel’s “**circuit**” was a roundabout journey of Ramah-Bethel-Gilgal-Mizpeh-Ramah, on which “**he went year to year,**” that expression effectively defining an annual circuit. See figure. 1 Samuel 7:16 is important because it is the first mention of the word “**circuit**” that clearly indicates a roundabout journey of the sun in Psalm 19:6. Based on 1 Samuel 7:16, Psalm 19:6, Job 22:14 describes the annual journey of heaven i.e. “**the firmament**” Genesis 1:7 around the earth, with the north-south motion of heaven (or at least the sun) giving the seasons, *Geocentricity* pp 328, 335-336.

Samuel’s “**year to year**” circuit could describe the annual journey of heaven roundabout the earth with even a built-in north-south motion for the seasons i.e. Ramah-Bethel and Mizpeh-Ramah and Samuel could picture God Himself walking “**in the circuit of heaven**” especially in that Samuel was a judge and God is “**the Judge of all the earth**” Genesis 18:25. If so, it would show that Samuel’s concern for Israel pictures God’s concern for His creation, to which the creation itself responds with praise and worship for its Creator. That is what “**the Levites**” Nehemiah 9:4-5 declared in leading the national worship of Nehemiah’s time. Note also the Biblical statement of the First Law of Thermodynamics in the passage that follows that in itself encapsulates God’s care for His creation.

“Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee” Nehemiah 9:6.