

Job 21-24

1. Righteous arguments allow all parties involved to respond/be heard (21:1-3 = Allow for my response, then you can continue with your mocking of me; Consider this applies even to God - 38:1-2, 40:1-2, 6-8).
2. It is “empty nothings” (“delusion” = A belief that contradicts reality; Jer 10:3 [NAS]) or “falsehood” to counsel or “comfort” (21:34) those who follow God (most especially those who are suffering – 21:5-6) with the idea that “the wicked” or “evil man”(21:7, 16-17, 28, 30; i.e. those who “say to God” [21:14-15]) : 1) never experiences health, happiness, safety and prosperity (21:7, 9-10, 12-13, 17-18, 20-21 = When they do suffer, they don’t seem to mind or be bothered by it; 21:16, 22 “the counsel of the wicked is far from me...Will any teach God knowledge seeing that He judges those who are on high?” = I do not understand God’s knowledge/wisdom it is beyond me -especially as it relates to the wicked), 2) never produces offspring or descendants who are healthy, happy, safe and prospering (21:8, 11, 19), 3) can be readily identified simply by the state or end of their earthly life (21:23-26 w/27-34, 24:18-25 = Their lives end the same as everybody else) (See also [Pro 10:2-3, 7, 9, 24-25, 27-31; Psa 37:1-38; Ecc 8:12-14, 9:2-3; Psa 73:1-15] w/Psa 73:16-26 and Ecc 12:13-14 = The perennial distinction between the righteous and the wicked is in regard to their eternal futures).
3. God doesn’t need us to be righteous, we need us to be righteous (22:1-3 = God does not profit or “gain” anything from us, even when we are “wise” or “make [our] ways blameless”; “pleasure” = Even in this respect, there is no gain/profit to God. He was perfectly happy before He created us. To believe otherwise, is to believe that God was/is imperfect, incomplete - or needs us [or our good] for His own good; Psa 8:4).
4. God brings temporal judgments on people as a means of promoting fear (of Him) and wisdom/righteousness (in us) (22:1-4; Isa 26:9; Pro 1:7).
5. Evil, reckless slander (22:6-9, 15-20; 22:18 “the counsel of the wicked is far from me” = Eliphaz is accusing Job of denying that he has been receiving/believing wicked counsel even though God had “filled his house with good things”) is the result of the Evangelical/Calvinist (Eliphaz is the insufferable Evangelical-Calvinist - 4:17-21, 15:14-016) assumption that: 1) we are totally depraved and therefore incapable of even faithfulness (we instead sin/commit idolatry a million times a day [e.g. John Calvin] (22:5), 2) our refusal to acknowledge our total depravity or God’s knowledge of our uncontrollable idolatry/sinful is the reason so many “snares”, “terror” and “darkness” surround us (22:10-14), 3) humbling ourselves to and agreeing that we are totally depraved/possessing no righteousness in ourselves is the key to God blessing us, answering our prayers or delivering us (22:21-30; 22:23-24 “if you remove injustice far from your tents, if you lay gold in the dust, and gold of Ophir among the stones of the torrent-bed, then the Almighty will be your gold and your precious silver...For when they are humbled you say, ‘It is because of pride; but He saves the lowly. He delivers even the one who is not innocent’” = Thinking you are “innocent” or you possess any moral value [“gold”] is the problem. God delivers/saves those who condemn themselves [who are “humbled”] as no better than anybody else and view Him as their only moral value [“gold”]).
6. When the righteous experience extreme suffering their righteous complaints can: 1) become impatient - even defiant (21:4 “Is my complaint against man? [IOW: Am I complaining as a guilty man? No], Why should I not [then] be impatient?” = I am desperately seeking for God to give me an answer as to why I am suffering so much though I am righteous; See notes/discussion on chapter 9; Also see Psa 55:17, 64:1, 23:1-3, 16-17), 2) seem overly confident or arrogant (23:4-10), 3) communicate that they are starting to lose hope that being righteous changes anything in relation to what God does (21:5-6 “I am dismayed”, 23:11-15, 24:1 = Why are the wicked not immediately judged [“Why are not times of judgment kept by the Almighty?”] and the righteous not immediately delivered [“Why do those who know Him never see His days?”] w/24:2-17 [“poor” = The righteous]).