

Acquaint Yourself - Now

Job 22:21

*“Now acquaint now thyself with Him,
and be at peace; Thereby good will come to you.*

Job 22:21

This is what, by looking at the Book’s text as a whole – is Eliphaz’s third speech. Eliphaz is referred to as from “Teman”, apparently to the SW of a town known as Sela in Edom at a place called “Taliwan”. Of course, if you are me, you need to scout up a map of the land to see just where that is. He had concluded and spoken out at what one of the common themes put forth as a reason for Job’s suffering – that is that Job was, obviously, a great sinner (ch. 1-5) and he charged Job with greed and cruelty (ch. 6-11), and in some (not so little bit) of hypocrisy dwelt throughout his speeches dwelt on God’s omniscience and man’s wickedness (ch. 12-20), and summarizing his speeches urged Job to get right with God (ch. 21-30) because God just doesn’t do that kind of thing to man without right cause.

Our verse in question (22:21) is a part of that last referred to section and theme. In these verses(17-18), Eliphaz essentially quotes some of Job’s words from 21:14-16:

*Yet they say to God, ‘Depart from us,
For we do not desire the knowledge of Your ways.*

*Who is the Almighty, that we should serve Him?
And what profit do we have if we pray to Him?’*

*Indeed their prosperity is not in their hand;
The counsel of the wicked is far from me.*

Interestingly, were Job was arguing that the wicked prosper **in spite of open rebellion**, Eliphaz asserts (in 22:16) that their prosperity and rebellion are momentary and that the wicked are “snatched away before their time” (22:16) in order to distance himself the rebellion and practices of which his “friends” accuse him. Eliphaz uses pretty much the exact same words to cast Job’s position on these matters as being itself “the counsel of the wicked (22:18).

By observation and consideration here in verse 21 it becomes clear that implicit in Eliphaz’s plea to “**Agree with God**” is his presumption that his (Eliphaz’s) interpretation of Job’s circumstances is equivalent to God’s. Startlingly, it seems particularly true that that his opinion and argument made (in v17-18) ought to be compelling enough reasons or Job to relent and finally agree that the suffering and horrible loss he has suffered and undergone is truly and rightly rooted in his wickedness.

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His claim here is that if Job would only get himself right with God, things would work themselves out and he would realize God’s peace and ultimately God’s blessing. We can see the little picture that Eliphaz is painting here for Job to consider. There is a life of peace and of enjoyment of the presence and blessing of God awaiting Job if he will simply acknowledge and repent of what was the obvious foundational reason for all that he was suffering and also, what can be seen to be (in Eliphaz’s opinion) that which is preventing him from enjoying the peace and blessing of his God. It is clear that Eliphaz was building on what Job had argued earlier (v 18a) that the wicked regularly died prematurely combined with the fact that God had prospered he and his family. That clearly was testimony that Eliphaz rejected, and did so forcefully (18b-20). He clearly says that he did not believe Job’s claim, pretty much thus far in the Book, that he was innocent and that his sufferings were not the direct result of any sin on his part.

He (Eliphaz) goes on in a couple verses and describes a picture of the life of blessing in store for Job if only he will repent of his sin (v23), and, ultimately (v30) proclaims that he did not believe that Job was innocent. It is almost as if he was being sarcastic: “...stop all of the speeches and complaints, repent and everything will be fine” he said.

Note, in verse 24, that he mentions gold and Ophir, a land that was thought (or perhaps actually was!) known for its wealth, and particularly as a source of gold. Ophir was actually the 11th son of Joktan and, as we have said, was a gold region in the south of Arabia and was a stop on Solomon’s trade route where the gold was evidently traded for goods. It seems likely that Joktan and his progeny moved to that area as their life progressed, and thus Ophir, made his home there. The gold of Ophir was known to be of particularly good quality and thus became a standard for “fine” gold.

So we can see that Eliphaz was intimating that it was not just that Job would be forgiven and that God would give him his life back; but that God would give him a life of the quality of “fine gold”. It is evident that the argument is that God will give or providing the abundance of good things, if ONLY he will confess the fact of his sin and repent before God and man.

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It is clear that one of things that Eliphaz is saying here is that it is clear (at least to him) that Job, one who was very faithful to God and was a testimony to God’s great blessing, up until the time of his misfortune in the beginning of the Book, was NOT enjoying His presence at the point in which this part of their

conversation is taking place. And so, coming from a right or a wrong perspective, he urges Job to realize and so to grasp the truth that if he follows his (Eliphaz's) counsel as truth, he will realize the fellowship with God that was his before he began to suffer so very terribly. Thus, he says, profoundly, with both a right and a wrong aspect, if he will "acquit" himself with "Him" he will enjoy the peace of God.

"Acquaint" is a common OT word that speaks of acquainting or coming to know someone or to be reconciled to one with whom you have some degree of separation (either legitimate or not). It can also speak of yielding and thus putting ourselves in a condition or position of being useful to the object or person in view. It is also interesting that the verbs here is in the imperative, this is not just Eliphaz urging or suggesting, it is he "telling" Job to do what he is saying. Job MUST reconcile himself to God, thus putting himself back in the position of being in His fellowship. "Peace" speaks of being healthy, completed, or to be ready and prepared. It used in a variety of other senses: to finish, carry out, to be delivered or be derived up. And so we can conclude that Eliphaz is saying that there is something "going on" in Job's life that will be concluded if only he will be reconciled with God. He will be restored to "health" spiritually and return to his former state with God.

To finish this first phrase, we'll note the use of the pronoun "Thereby" or that which provides the means by which what he has already said will come to be fact. It is "by the things just said" that "good" will come into Job's life once again. Good speaks of pretty much all of concepts associated with our idea of what is good. Good, better, beautiful, fairer, and that which is good compared to something else, etc. "Will come" is a simple word that refers to pretty much any of the ideas that can be associated with movement from a thing away to the state of being more closely related of specially positioned.

One writer said that "Basically, we can see instruction here that if we would rightly "acquaint ourselves with God, and be at peace," then we must know him as he has revealed himself, not only in *the unity of his essence and subsistence*, but also in *the plurality of his persons*. God said, "*Let us make man in our own image*" - let not man be content until he knows something of the "us" from whom his being was derived.

There are any number of applications found from various authors concerning the truth put forth here:

- We should endeavor to know the Father; to bury our heads in his bosom in deep repentance, and confess that we are not worthy to be called his son;
- We should see to it that are ready and willing to receive the kiss of his love;
- We must let the ring which is the token of his eternal faithfulness be on our finger;

- We should strive and be sure that we sit at his table and let our heart make merry in the grace and fellowship that belongs to His children.
- We then must press forward and seek to know much of *the Son* of God who is the brightness of his Father's glory, and yet in unspeakable condescension of grace became man for our sakes.
- We must seek to know Him in the singular complexity of his nature: eternal God, and yet suffering, finite man; follow him as he walks the waters with the tread of deity, and as he sits upon the well in the weariness of humanity.
- We must be careful to be not satisfied unless we know much of Jesus Christ as our Friend, our Brother, our Husband (in right circumstances, of course), and our all.
- We must be careful, as the Word says to "Forget not *the Holy Spirit*"; and to endeavor to obtain a clear view of his nature and character, his attributes, and his works.
- It should be the work of as much of our spiritual lives as we can to "Behold that Spirit of the Lord, who first of all moved upon chaos, and brought forth order; who now visits the chaos of our soul, and creates the order of holiness".
- It should be our fondest desire to Behold him as the Lord and giver of spiritual life, the Illuminator, the Instructor, the Comforter, and the Sanctifier. We must be sure to Behold him as, like holy unction, he descends upon the head of Jesus, and then afterwards rests upon *you* who are as the skirts of his garments.
- Such an intelligent, scriptural, and experimental belief in the Trinity, in Unity is ours if you truly know God; and such knowledge *brings peace indeed*.