

# Job 22:7

Authorized King James Version (KJV)

Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

## Analysis

**Thou hast not given water to the weary to drink** (לֹא-מִים עִיר פְּשָׁקָה, lo-mayim ayef tashqeh)—Eliphaz now invents specific sins to justify his theology. Providing water to the thirsty was fundamental covenant obligation (Isaiah 58:7, Matthew 25:35). The word ayef (עִיר) means weary, exhausted, or faint. Denying water violated basic hospitality and compassion laws that even predated Mosaic legislation.

**Thou hast withholden bread from the hungry** (וְלֹכֶב תְּמִנָּע-לְקָם) (velar'eb timnalahem)—Ra'ev (רָעֵב) means hungry or famished. Mana (מן) means withhold or keep back. Feeding the hungry appears throughout Scripture as covenant righteousness marker (Deuteronomy 15:7-11, Proverbs 22:9, Isaiah 58:7). Eliphaz's accusations are completely baseless—Job had actually fed the hungry and aided the needy (29:12-17, 31:16-22). When theology trumps facts, false witness results.

## Historical Context

Ancient Near Eastern law codes emphasized obligations to the vulnerable—widows, orphans, the poor, and travelers. Hammurabi's Code, Hittite laws, and Mosaic legislation all mandated providing for the needy. Job's actual record (chapters 29, 31) shows exemplary fulfillment of these obligations. Eliphaz's false accusations demonstrate how rigid theological systems can lead to bearing false witness when reality doesn't cooperate with theory.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**Ephesians 2:8** — Salvation by grace through faith

**John 15:13** — Greatest form of love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. When have you been tempted to assume someone's suffering must result from hidden sin, even without evidence?
2. What does Eliphaz's false accusation teach about the danger of defending our theology at the expense of truth?
3. How does Job's actual record (chapters 29-31) challenge us to examine our own treatment of the poor and vulnerable?

## Interlinear Text

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לֹא	מִן	עִיר	תְּשַׁקֵּה	מִרְעָב
H3808	H4325	H5889	H8248	H7457
Thou hast not given	water	to the weary	to drink	from the hungry

תִּחְנַן	לְקַרְבָּן
and thou hast withholden	bread
H4513	H3899

## Additional Cross-References

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**Job 31:17** (Parallel theme): Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

**Isaiah 58:7** (Parallel theme): Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

**Matthew 25:42** (Parallel theme): For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

**Ezekiel 18:16** (Parallel theme): Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

**Ezekiel 18:7** (Parallel theme): And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

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