

# JOB

## Chapter-By-Chapter Through The Greatest Poem in Literature

Session 18 | Job 22

### Eliphaz's Closing Arguments | Job 22:1-30

- Verses 22:2-11 - Job, the wicked one. A direct accusation.
  - Job 22:2-5 - Eliphaz begins (as has been the practice of all three) with asking rhetorical questions, each filled with indictment toward Job or implication of their worldview.
    - In vv. 2-3 Eliphaz attacks Job's perception that **thou art righteous** (though we know that Job was correct, and that **the Almighty** indeed did take **pleasure** in Job's righteousness. Eliphaz says that it is no **gain** to God if Job is righteous.
    - In v. 4 Eliphaz continues the argument, saying that God will not **reprove** (or *reason/discuss*) out of **fear** (or *reverence*) of Job.
    - In v. 5 Eliphaz is blunt, accusing Job of **iniquities** that are **infinite**.
  - Job 22:6-9 Eliphaz gives his inventory of Job's sins.
    - Each of the sins are related to oppression of the poor.
    - This has always been a favorite accusation of leftists. Here we know both God's opinion of Job and Eliphaz'. It is an important reminder that when someone is accused of oppressive actions or attitudes, it may be a ploy without merit.
  - Job 22:10-11 Eliphaz concludes that Job's oppression of the poor is the reason that **snare** **are round about thee**. At least Eliphaz has specified the sin. In previous speeches, all three of the friends gave a vague "thou art a sinner" accusation. Now, forced to be more specific, Eliphaz speaks of oppression, though still not "naming names."
- Verses 22:12-20 – Eliphaz's perception of the the wicked's view of God.
  - Verses 12-14 - Eliphaz doubts Job's view of the sovereignty of God.
    - Job believes (according to Eliphaz) that God is somehow unable to see man's actions, and cannot **judge through the dark cloud** (v. 13), as if **thick clouds are a covering to him** hindering His vision **as he walketh the circuit of heaven** (either the ecliptic or the "dome" of the atmosphere.
    - See Prov. 8:27 and Is. 40:22 for the other two references to the **circuit of heaven**.
  - Verses 15-20 –
    - Verse 15 - Eliphaz asks Job whether or not he has **marked the old way** of the wicked.
    - Verse 16 - gives the indication that perhaps (as in Job 15:17-35 - see notes) this is a reference to the wicked who died in the flood.
    - Verse 17 is the combination of the words of the wicked (part a) and the comment of Eliphaz (part b).
      - Note that many translations change **them** to *us*, but this is unnecessary.
    - In v. 18, Eliphaz notes, mysteriously, that God has nonetheless **filled their houses with good things** and expressed his befuddlement at the **counsel of the wicked** (though he is one).
    - In v. 19, when **the righteous see** the destruction of the wicked, they **are glad** and **the innocent** (a parallel to **the righteous**) will **laugh them to scorn** (compare Ps. 2:4).

- Note, importantly, that Eliphaz believes the **righteous** should **be glad** when they see the wicked punished.
  - However, Scripture teaches the opposite. See Proverbs 24:17-18, Ezekiel 18:23, and even the words of Job in Job 31:29).
  - This illustrates the need to quote Scripture in context.
    - Verse 20 is a continuation of the thought of v. 19.
- Verses 22:21-30 - Eliphaz gives counsel to Job. In effect, he "extends the invitation" for Job to humbly seek favor from God.
  - These words sound fantastic, until one realizes that they are both "prosperity gospel" and given to the wrong person. Eliphaz preaches to Job, yet Job is the righteous man. Eliphaz seeks to manipulate Job to **return to the Almighty** (v. 23), yet he himself is the one who has no knowledge of the mind of God. Eliphaz falsely claims that if Job will return, then gold will be to him **as dust** or as **stones of the brooks** .
  - This "invitation" sounds like so many false teachers today. They use guilt, manipulation, and perverted righteousness to control the "spiritual" activity of their followers.
  - How can you spot a false teacher?
    - They continually ask for repentance and use their words to create guilt (this "softens" the hearer so that they will be pliable in the false teacher's system).
    - They continually promise that which they cannot deliver and God has not promised to deliver (this plays upon the survival and achievement wiring in the human spirit, and again makes the hearer pliable for the false-teacher's use).
    - They continually portray themselves as the righteous standard and others as the wicked.
    - They never deal with specific activities, always use generalizations (why are there no miracle workers in places that most need miracles?).