

**Job 22:1 ¶ Then Eliphaz the Temanite answered and said,**

**Job 22:2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?**

**Job 22:3 *Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?***

**Job 22:4 Will he reprove thee for fear of thee? will he enter with thee into judgment?**

We're back to Eliphaz for round three. This time he blatantly accuses Job of sin and even begins to enumerate the ways in which he thinks Job may have sinned.

Eliphaz starts by asking questions to make a point. My summary—God doesn't need anything from man, and nothing man does profits Him. He doesn't judge a man that fears Him for no reason.

This is basically true. However, it does not take into account that God created man for His pleasure, to bring Him glory.

*Revelation 4:11 "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."*

*Isaiah 43:7 "Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."*

I think an excerpt from my journal on Revelation applies here: "Revelation emphasizes that all things were created for His good pleasure. In Isaiah the emphasis is on the fact that those called by His name are created for His glory. Is there a difference in *glory* and *pleasure*? In looking at the definitions from the original languages and Webster, I think there is a distinct difference. All things were created according to the pleasure/choice/will/desire of God, but not all things give Him glory. Those who are called by His name have been created with the express purpose of glorifying/honoring God; we are to reflect Him in our lives—by how we act, speak, and think."

**Job 22:5 ¶ *Is not thy wickedness great? and thine iniquities infinite?***

**Job 22:6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.**

**Job 22:7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.**

**Job 22:8 But *as for the mighty man, he had the earth; and the honourable man dwelt in it.***

**Job 22:9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.**

**Job 22:10 Therefore snares *are* round about thee, and sudden fear troubleth thee;**

**Job 22:11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.**

As we read through this list of Job's probable sins according to Eliphaz, we know

that he is guilty of none of them. The heart of Eliphaz is so hard that he continues to refuse the possibility that he is wrong—not Job. In general, he accuses Job, a man blessed with great wealth, of not showing compassion to the poor and needy. It is because of these sins of selfish pride and omission that he is suffering God’s judgment.

**Job 22:12 Is not God in the height of heaven? and behold the height of the stars, how high they are!**

**Job 22:13 And thou sayest, How doth God know? can he judge through the dark cloud?**

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

Eliphaz thinks Job has a wrong view of God’s omniscience, so he seeks to correct him. No matter how high God is above the earth or how far away from us He is, He can see us at all times. Though Job must think the clouds hide him from God as He walks about heaven, they don’t.

“the circuit of heaven” – The Hebrew references a circle, a compass. Just as God created the earth, the sun, the moon, the planets and stars, it seems that heaven is also a sphere.

**Job 22:15 ¶ Hast thou marked the old way which wicked men have trodden?**

The KJV is a bit confusing, I think, in this verse. Most translations, supported by the Hebrew, make reference to Job following the example of wicked men of times past.

For example, the NIV: *“Will you keep to the old path that evil men have trod?”*

**Job 22:16 Which were cut down out of time, whose foundation was overflown with a flood:**

**Job 22:17 Which said unto God, Depart from us: and what can the Almighty do for them?**

**Job 22:18 Yet he filled their houses with good *things*: but the counsel of the wicked is far from me.**

Eliphaz points out that those wicked men died young and lost their lives in the flood. None of them were interested in knowing God and experiencing the blessings of following Him even though He had given them riches and possessions. Though they appeared to be blessed with many good things, they did not escape God’s judgment. In other words, circumstances did not correctly reflect their standing before God.

Eliphaz declares he will never follow their example.

**Job 22:19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.**

**Job 22:20 Whereas our substance is not cut down, but the remnant of them the**

**fire consumeth.**

When the righteous see the wicked man judged for his sins, they are glad and are quick to mock them—as amply in evidence by how these three “righteous” men treated Job, whom they perceived to be wicked. Righteous men escape such treatment. Implied—And we are examples of that truth.

**Job 22:21 ¶ Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.**

**Job 22:22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.**

**Job 22:23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.**

**Job 22:24 Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks.**

**Job 22:25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.**

Eliphaz changes his tune to urge Job to make his peace with God. If he will but turn back to God in obedience, hide His word in his heart and repent of his sin, He will build you back up and once again bless you with riches. God will become your greatest treasure.

**Job 22:26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.**

**Job 22:27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.**

**Job 22:28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.**

**Job 22:29 When *men* are cast down, then thou shalt say, *There is lifting up*; and he shall save the humble person.**

**Job 22:30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.**

Eliphaz continues...If you will turn back to God in repentance (implied), He will once again hear your prayers as you keep your vows to Him. You can then become an effective man of prayer, a man of spiritual influence that can make a difference in the lives of others.