

Job Chapter 22

Verses 1-30: In his final speech (that goes to 27:23), Eliphaz blasts Job with his most vicious attack. Beginning with the assumption that wickedness brings only God's judgment (verses 1-5). Eliphaz compiles a catalog of sins of which Job must be guilty (verses 6-20). Finally, in a beautiful passage on the forgiveness of God, he appeals to Job to repent (verses 21-30), though he directs it toward the wrong person. Eliphaz's last speech got nasty with Job, as his frustration rose.

Verses 1-30: Within a string of specific accusations in his third speech, "Eliphaz" included Job among those committed to the ways of "wickedness" who believe God does not see or know their sin. All these accusations were refuted by both Job (29:11-17; 31:13-22), and God (1:8; 42:7-8).

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

Eliphaz proceeds to reply in a far more exaggerated and offensive tone than he has yet adopted, accusing Job of definite and specific crimes. He begins by asserting that the judgment of God cannot be other than disinterested, that if, therefore, He rewards or punishes, there cannot be anything personal in it.

Verses 2-4 and 12-14: This counselor repeated the emphasis on the almighty nature of God, saying that God was so lofty and transcendent that He had no direct concern at all with Job. God didn't care personally about his complaints and claims to righteousness. God was not involved in the trivia of his life.

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

That is, add anything to his perfection or felicity? Namely, by his righteousness, as the next verse shows. Why then dost thou insist so much upon thy own righteousness, as if thou didst oblige God by it? Or, as if he could not, without injustice, afflict thee, who supposes himself to be a righteous person?

"As", or because, he that is wise. He that is a truly righteous and good man.

"May be profitable to himself": Does much good to himself; promotes his own peace, and honor, and happiness, by his goodness. Because a wise man receives great benefit by his virtue, shall we think that God is a gainer by it too?

Eliphaz had begun another ruthless attack of Job. God does not look to man to profit Him in any way. Man has nothing that is worthy of giving God, except his love and faithfulness.

Verses 2-3: In Eliphaz's view, Job was making too much of himself when he made his case before God, because God does not need "righteous" persons to accomplish His will. It is the righteous who will find their great need of God.

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?"

As "our goodness extended not to God," and as his all-perfect happiness knows neither increase nor decrease, we cannot be said to advantage him by our goodness. Still "good works, which are the fruits of faith, and follow after justification, are pleasing and acceptable to God in Christ". And God himself condescends to say that he "takes pleasure in his people," "in them that fear him" (Psalms 147:11; 149:4).

"Or is it gain to him that thou makest thy ways perfect?" Of course, the "gain" is to the man himself, and not to God. He saves his soul alive. God has one more worshipper in the courts of heaven, one more voice added to the choir which hymns his praise for evermore.

Job's friend was insinuating that Job was depending on his own righteousness. He thought that Job wanted to be perfect to assist God. This had never been what Job had said, or even implied. Job knew the righteousness that he had, had been given to him by God. He knew that he was not perfect, but redeemed. He stated (in chapter 19) that his Redeemer liveth.

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

That is, rebuke, chastise, or punish thee.

"For fear of thee?" Because he is afraid lest, if he should let thee alone, thou wouldst grow too great and powerful for him: surely no. As thy righteousness cannot profit him, so thy wickedness can do him no hurt.

"Will he enter with thee into judgment?" That is, will he, in reverence to thee, out of respect to so great a person (speaking ironically), in condescension to one of so much consequence. Will he regard thy request, so often made, as to come into judgment with thee, and to admit of thy cause being pleaded before him, and to give the hearing of it, and decide the affair in controversy? Or rather, will he not plead against thee, and condemn thee for thy sins, as follow? In this sense, it is to be deprecated, and not desired (see Psalm 143:2).

Eliphaz would not accept the fact that anyone would suffer the things that Job had suffered, if it was not a reproof from God for the evil he had done. He kept on telling Job that this suffering was a judgement on him from God.

Verses 5-11: This miserable comforter accused Job of wickedness that was great, naming various sins against humanity as the reasons for Job's trouble (verses 10-11).

Job 22:5 "[Is] not thy wickedness great? and thine iniquities infinite?"

Judging from the greatness of Job's punishment, Eliphaz concludes, logically from his premises, that his wickedness must be commensurate. He must have been guilty of almost every form of ill-doing.

"And thine iniquities infinite?" literally, and is there no end to thine iniquities? These general conclusions seem to Eliphaz to justify him in proceeding to the enumeration of details.

The answer to that is no. Job's wickedness was not great. In fact, quite the opposite. Many ministries today try to relate problems Christians are having with sins in their lives. This book proves beyond a shadow of doubt that problems that come to Christians are not always because of sin. Sometimes, Satan is afraid of the good example the Christian is leading in their community, and tries to stop him before he wins others to Christ by example.

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

I.e. thou hast lent to thy brother on pledge, without reasonable cause, when thou were rich enough to need no security (compare Neh. 5:2-11).

"And stripped the naked of their clothing": When thy brother, on borrowing from thee, pledged his raiment, thou did retain it, and so left him to shiver all night without covering (see Exodus 22:26-27).

This had to be a custom of the land long before the Law of Moses was given. A person could hardly afford to pledge his clothing, which kept his body from the harsh temperatures he lived in. Of course, this was a lie. Job had not done this. Human decency, besides the teachings of God, would not allow a person to do such a thing.

Verses 7-9: Eliphaz unfairly charged Job with callous sins against the needy, characterizing his friend the way many people do the wealthy today.

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

To a weary thirsty traveler, to whom in those hot countries cold water was very refreshing, and which in desert places was not to be had in common, or anywhere. Rich men were possessed of their wells and fountains, and were kept for their own use, and it was a kindness and favor to obtain water of them. And yet a cup of cold water is one of the least favors to be given to a poor man, and to deny it him in distress was very inhuman, and was very far from Job's character.

"And thou hast withholden bread from the hungry": Bread, which strengthens man's heart, and is the staff of life, without which he cannot support. And this is not to be withheld from, but given even to an enemy when hungry. And to deny it to a poor neighbor in such circumstances is very cruel. The charge is, that Job would not give a poor hungry man a morsel of bread to eat. Which must be false, being directly contrary to what he strongly asserts (Job 31:17).

Eliphaz had thought up some of the vilest things he could think of, and that was what he accused Job of. Of course, his accusations were untrue.

Job 22:8 "But [as for] the mighty man, he had the earth; and the honorable man dwelt in it."

That is, he had the firm possession, or free enjoyment of it. Which is meant, either, first of Job, of whom he speaks with animosity in the third person. As if he had said, the mighty man Job possessed, enlarged, and enjoyed his estate, without any compassion to the poor. Or second, of other rich and potent men, who had the earth or land by Job's kindness and courtesy. The rich were always welcome; his house was open to them; his land was before them, when the poor were driven away from his house and territories.

"The honorable man dwelt in it": Either by Job's sentence or permission, he had a peaceable and sure possession of it, whether he had a right to it or not. Heath renders this verse, but, as for the mighty man, the whole land was for him. And my particular favorite, he might dwell in it.

Job was being accused here, of being a respecter of persons. Eliphaz was also calling Job the mighty man. Much of what he said to Job was from his jealousy.

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

Whose helpless state called for thy pity; were sent away empty. Either by denying them that relief that their poverty required, or that right which their cause deserved. Or, by spoiling them of their goods, because thou knew them to be unable to oppose you, or to defend themselves.

"And the arms of the fatherless have been broken": That is, all their supports and rights, a heinous sin, but falsely charged upon Job.

We will find of all the accusations that Eliphaz made, Job would find the sending of the widows away was the most offensive to him. He had done exactly the opposite. The last of that was an accusation that he made the fatherless even more weak than they had been. Perhaps Eliphaz was judging Job on his own failures.

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

For these and the like crimes thou art encompassed with dangers and calamities.

"And sudden fear troubleth thee": Besides thy present miseries, thou art tormented with the dread of further and greater judgments.

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

Job had complained of the "darkness" that was "set in his paths" (Job 19:8), meaning probably his inability to discover the cause of his afflictions.

"And abundance of waters cover thee": The comparison of severe affliction to an overwhelming flood is very common in Scripture (see Psalms 42:7; 69:1-3, 14-15; 124:4-5; Lam. 3:54). So, Shakespeare speaks of "a sea of troubles."

Job did fear God, but not for the reasons Eliphaz mentioned. Job feared that he might have unknowingly displeased God. It did seem as if Job was living in darkness, and was covered over with water from his tears. This darkness was brought on by Satan, and not God.

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

Surely, he is; and from that high tower he looks down upon men, to behold, and govern, and recompense all their actions, whether good or bad. And therefore, O Job, thou art grossly mistaken, in thinking that good men suffer as deeply as any others in this lower world, while the vilest of men flourish and are exalted. Which would imply that all things are managed here by chance, or without any regard to justice and to just men, and not by the wise and holy providence of God.

"Behold the stars, how high they are": Yet God is far higher than they, and from thence can easily observe all men and things here below.

Yes, God is in the high heaven, but he is everywhere. He is omnipresent. He is everywhere all at the same time.

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

From this true and certain principle, you draw a false and wicked conclusion, and fanciest, perhaps, that because he is so high he minds not what is done here below.

"Can he judge through the dark cloud": I.e. through those immense and innumerable clouds which lie between the heaven and the earth, although our eyes see but few of them?

Job was fully aware that God knew everything that happened in the darkest place. He was not trying to hide his sins. He knew it would have been impossible to hide them from God, even if he had something to hide, which he did not.

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

This is to be understood as expressing what Eliphaz regarded as the sentiment of Job; that so thick clouds intervened between him and man that he could not take cognizance of what was going forward on earth.

"And he walketh in the circuit of heaven": Upon the arch of heaven, as it seems to be bent over our heads. He walks above that deep blue sky, so high, that he cannot see what occurs on earth, and to punish mortals. This was not an uncommon sentiment among the ancients, though it is here, with the greatest injustice, attributed to Job.

This is just not true. God is spoken of as the "All Seeing Eye". There is no darkness great enough to hide from God. The Light of God can penetrate the darkest place. Eliphaz was making a lot of untrue statements.

Verses 15-19: Again, the fate of the wicked was expressed in the simplistic idea that all suffering comes from sin. Contrary to what Job had argued, the wicked characteristically die prematurely, and Job's claim that God prospered them (verse 18a), was counsel that Eliphaz rejected (verses 18b-20).

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

Rather, Wilt thou keep the old way etc.? (See the Revised Version). Eliphaz assumes that it is Job's intention to cast in his lot with these persons whose prosperous wickedness he has described in the preceding chapter (verses 7-15). And this notwithstanding Job's final protest, "Be the counsel of the wicked far from me" (verse 16). He calls the mode of life pursued by these wicked persons "the old way," either with allusion to the seed of Cain before the Flood, who "corrupted their way" (Gen. 6:12), or perhaps with reference to the descendants of Nimrod after it.

Eliphaz was accusing Job of walking on that wide path that evil men in the past had walked. He believed Job would walk there to his own destruction.

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

Or, which were snatched away before their time. It is generally supposed that there is an allusion here to the history of the Flood; if so, the reference is of course very important in its bearing on the age of that record, since the Book of Job can hardly fail to be very old itself.

"Whose foundation was overflown with a flood": Some suppose an allusion to the general destruction of mankind by the flood during Noah's time. But perhaps no more is meant than that the supports of the wicked are ordinarily loosened and carried away by a flood of calamity.

We do know that in the time of Noah, the wicked were judged of God, and God repented that he had made them. Noah was the only one God spoke of as finding favor in His eyes. His family of 8 including him were the only survivors of that flood.

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

He repeats Job's words (Job 21:14-15); but to a contrary purpose. Job alleged them to show that some men prospered, notwithstanding their professed wickedness, and Eliphaz produces them to show that they were cut off for it.

"And, what can the Almighty do for them?" Thus did that wicked generation, whom Noah had in vain called to repentance, as it were, defy God, treating with contempt both his threatenings and his promises.

This was a question of the evil men, and certainly had not been asked by Job.

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

Yet it is true, that for a time God did prosper them, but, at last, cut them off in a tremendous manner.

"But the counsel of the wicked is far from me": He repeats Job's words (Job 21:16). Not without reflection: thou didst say so, but against thy own principle, that God carries himself indifferently toward good and bad. But I, who have observed God's terrible judgments upon wicked men, have much more reason to abhor their counsels.

Eliphaz was trying to prove he knew God as well as Job. True, it was God that filled their houses with good things, because all good gifts come down from heaven from God.

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

Whom God often spares in common calamities, and makes them to survive and see the destruction of the wicked; as Noah, Lot, etc.

"Are glad": Not that they insult over or rejoice in the ruin of any men, but because they delight in the vindication of God's honor, and justice, and holiness, which is conjoined with the destruction of his enemies. And which is and ought to be dearer to them than all the interests of men.

"The innocent laugh them to scorn": They justly deride them, for their vain and yet strong confidences, which are now destroyed. And for their profane contempt of God and of his judgments, which now they feel. And for their deep and crafty counsels, which are now frustrated and turned against themselves.

The righteous see the wicked prosper in this life. They had better enjoy their earthly pleasures, because if they do not change, they will not have pleasure after the death of their bodies.

Job 22:20 "Whereas our substance is not cut down, but the remnant of them the fire consumeth."

These are probably the words of the righteous and the innocent: "Surely they that did rise up against us are cut off.

"But the remnant of them the fire consumeth": The rendering in the Authorized Version is probably less correct, though in that also these words seem to be those of the innocent in (Job 22:19).

In the end, the fire would consume the wicked.

Verses 21-30: Eliphaz painted a picture of the life of blessing in store for Job if only he would return to God and repent of his sin (verse 23), emphasizing again that he did not believe Job was innocent (verse 30). "Stop all the speeches and complaints, repent, and everything will be fine," he thought.

Verses 21-27: Job was urged to repent with the promise that God would then answer his prayers. This was not an admonishment to pursue righteousness for its own sake, however, but a temptation to respond to God only because of the benefits Job might receive.

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

As he himself had done (in Job 5, and as Zophar had done in Job 11), Eliphaz proceeds to give Job some good advice.

"And be at peace": At peace with God, and at peace with thyself; not fretful or uneasy.

"Good shall come unto thee": All the good thou canst desire, temporal, spiritual, and eternal.

Eliphaz had been accusing Job of sins that he had not committed. He now changed his pace a little, and tried once more to get Job to repent, and perhaps God would remove these calamities from him.

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

Listen to his commands, and obey his precepts.

"And lay up his words in thine heart": Embrace his truth, and do not forget it. Let it abide with you, and let it influence your secret feelings and the purposes of the soul.

This was speaking of the law of God. This speaks of the spoken Word of God, because it came from His mouth. The following Scriptures are the exact thing that Eliphaz was trying to say.

Psalms 119:11 "Thy word have I hid in mine heart, that I might not sin against thee."

Hebrews 4:12 "For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discernor of the thoughts and intents of the heart."

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

Eliphaz, like Bildad in (Job 8:5), and Zophar in (Job 11:13), accuses Job with having fallen away from God, almost with having apostatized. All his prophecies of future prosperity rest upon the assumption that Job, having fallen away, is now about to turn to God, repent of his misdoings, and be again received with favor.

"Thou shall be built up": I.e. "restored, re-established!"

"Thou shalt put away iniquity far from thy tabernacles": (Compare Job 11:14), where Zophar implies that Job's tents have ill-gotten gains concealed in them.

Eliphaz and Job's other two friends, were all convinced that Job was out of fellowship with God. Eliphaz believed that Job could still return to the LORD God Almighty if he would. He did not realize that Job had not left God.

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

"Ophir" A land with high quality gold, whose location is uncertain (compare 28:16; Gen. 10:29).

Eliphaz was teaching that prosperity automatically went with being in right standing with God. Eliphaz might have thought that was important if he came to God. Job was not caught up in things of this world, and that was not important to him. He came to God because he worshipped Him, not as a get rich quick scheme.

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

Rather, thy treasure. The word is the same as that used in the first clause (of verse 24), it properly signifies "ore." The general meaning of the passage seems to be, "However rich thou mayest be in the precious metals, thy true treasure; that which thou wilt value most, will be the Almighty himself."

"And thou shall have plenty of silver": Or God shall be, or "let him be to thee silver of strength"; or instead of silver, which is the strength of men, in which they confide for business or war. But God is to his people infinitely more than what silver or gold can be to them.

Silver in the spiritual sense, means redemption. The Almighty does redeem all who will dare to believe. He will be our very present help in trouble. It does not automatically bring good times to serve God however.

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

Thou shalt find delight not only in these outward comforts, but also and especially in God, whose face shall shine upon thee. Who shall give in time these things not in anger and wrath, as he doth to wicked men, but as pledges of his love and favor to you. And of those greater and eternal blessings which he hath in store for you. And accordingly you shalt delight yourself in worshipping, enjoying, obeying, and serving God in and with all his mercies.

"And shalt lift up thy face unto God": Look up to him with cheerfulness and confidence.

He was telling Job to put his trust in the Almighty and all of his problems would be over. There was just one thing that was unusual about that. Job had already put his trust in the Almighty. This was not an attack from the LORD, but was from Satan.

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

God would then hear him, for he would be righteous. This was one of the blessings which would follow reconciliation. It is, in fact, one of the blessings of a return to God. He hears the cry of his people, and answers their supplications. To be permitted to go to God and to tell him all our needs, to plead for all we need and to implore blessings on our families and friends, is a privilege of far higher value than anything which wealth can bestow. And is worth more than all the honors of this world.

"And thou shalt pay thy vows": That is, thy vows shall be accepted; thou shalt obtain those blessings for which thou didst make thy vows.

Again, Eliphaz was sure that Job had not prayed. He was convinced that Job had promised God, and then did not follow through with his 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."

I.e., God shall ratify with his authority, and bring to pass in due time for thy benefit. A promise which has certainly "a touch of audacity" about it. David is less bold, but intends to give the same sort of encouragement when he says, "Delight thyself in the Lord, and he shall give thee

the desires of thine heart; commit thy way unto the Lord; trust also in him; and he shall bring it to pass (Psalm 37:4-5).

"And the light shall shine upon thy ways": Job had complained of the "darkness" by which his path was shadowed (Job 19:8). Eliphaz promises that this cause of complaint shall be removed. Job's way shall be "made plain before his face." A bright light shall illumine it; a light that shall ever "shine more and more unto the perfect day" (Prov. 4:18).

We must still remember that this was Eliphaz speaking. He still related being in right standing with God with having everything going right in your life. We mentioned earlier, if things are going right in your life, it could mean that you are no threat to Satan. (In verse 28 above), Eliphaz had gone so far as to say that if Job would get right with God, anything he spoke with his mouth would happen. The last part of this verse is true. The Light of God does shine on those who are His. He shines that Light in good times and in bad.

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

Rather, when men are cast down and thou shalt say, Let there be lifting up. Or, there shall be lifting up. Either for those if they repent and humble themselves, they shall be preserved or restored and this thou wilt assure them of from thy own experience. Or for you and yours; God will deliver thee, when others are crushed and destroyed.

"And he shall save the humble person": that is, "low of eyes", humble in his eyes; who is so pressed with troubles and distress that he hangs down his head, looks upon the ground, and will not lift up his eyes, but is of a dejected countenance. Or that is low in his own eyes, has humble thoughts of himself, esteems others better than himself, and lies low before God under a sense of his sinfulness and unworthiness, and casts himself entirely upon the grace and mercy of God. Such a one he saves, in a spiritual sense, out of his troubles and afflictions. He does not forget the cry of such humble ones, but remembers them, and grants their desires. And he saves the lowly and humble with a spiritual and eternal salvation. Gives more grace unto them, and outfits them for glory, and at last gives glory itself. Raises them on high to sit among princes, and to inherit the throne of glory. The meek shall inherit the earth, the new heavens and earth, wherein dwelleth righteousness (James 4:6).

When a person was cast down and Job prayed and asked God to lift him up, he would be lifted up, was what this Scripture was saying. In all of the Bible studies, we have discussed how we must examine who is speaking and to whom he is speaking, before we decide whether that Scripture is doctrine for all or not. This friend was saying, in a sense that Job would be lifted up, because of Eliphaz's position with God. We will find this was not true at all.

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

"Island": That is, "dwelling." But the Hebrew expresses the negative (1 Sam. 4:21). Translated "Thus He (God) shall deliver him who was not guiltless." Namely one, who like Job himself on

conversion shall be saved, but not because he was, as Job so constantly affirms of himself, guiltless. But because he humbles himself (Job 22:29). An oblique attack on Job, even to the last.

"And it": Rather, "he (the one not heretofore guiltless), shall be delivered through the purity (acquired since conversion), of thy hands". By thy intercession (as Gen. 18:26). The irony is strikingly exhibited in Eliphaz, unconsciously uttering words which exactly answer to what happened at last. He and the other two were "delivered" by God's acceptance of the intercession of Job for them (Job 42:7-8).

God will sometimes deliver the innocent. Again, this is not automatic. In a sense, Eliphaz was prophesying that Job's prayers to God would deliver Eliphaz. At this point Eliphaz did not realize he had done wrong, so he did not say this on purpose.

Job Chapter 22 Questions

1. God does not look to man to _____ Him.
2. The only thing man has to give to God, is his _____ and his _____.
3. What was Job's friend insinuating in verse 3?
4. What did Job know about himself, that was the opposite of what Eliphaz said?
5. What did Eliphaz keep on telling Job about the problems he was having?
6. How do many ministries today remind us of what Eliphaz is doing to Job here?
7. What 2 sins did Eliphaz specifically mention in verse 6?
8. Had Job really done this?
9. What 2 additional sins did he mention in verse 7?
10. Who was the mighty man, in verse 8, supposed to be?
11. Which of the accusations that Eliphaz made were the most offensive to Job?
12. Job did fear God, but not for the _____ Eliphaz mentioned.
13. The darkness that seemed to surround Job was from _____ and not from _____.
14. Where did Eliphaz say that God is?
15. What does omnipresent mean?
16. Can God judge through the dark cloud?

17. _____ are a covering to Him.
18. Where did Eliphaz believe that God walked?
19. What did Eliphaz believe about the path that Job was walking?
20. Why does the author say that the flood, in verse 16, is not necessarily speaking of the flood of Noah?
21. Who survived Noah's flood?
22. The question, in verse 17, was of _____ men.
23. In verse 18, Eliphaz was trying to prove what?
24. The righteous see the _____ prosper, and that discourages them.
25. In the end, the _____ would consume the wicked.
26. What suggestion was Eliphaz making to Job in verses 21 and 22.
27. What did Eliphaz promise Job, if he would repent?
28. In verse 24, Eliphaz was speaking that _____ automatically went with being in right standing with God.
29. What does "silver" mean spiritually?
30. What was Eliphaz saying in verse 29?
31. What did Eliphaz say prophetically unknowingly?