



Title: [The Dialogue *cont'd.*] Eliphaz's Third and Final Speech (Ch. 22) & Job's Reply (Chs. 23-24)

Text: Job 22, 23, & 24.

Introduction:

1. Eliphaz (voice of Experience) carries on but calls on Job to repent.
2. Job continues to defend his innocence and calls on God to intervene.

I. Eliphaz Asserts that God is Not Interested in Job (22:1-5)

- A. A man's righteousness does not profit God.
- B. God does not fear man.

II. Eliphaz Accused Job of Social Deviations (22:6-11)

- A. Job your misery is due to your sins.
- B. The poor, the widows, the orphans are allegedly mistreated by Job.

III. Eliphaz Accused Job of Spiritual Defiance (22:12-20)

- A. Job you can't hide your sins from God.
- B. Repent Job and God will bless you.

IV. Job's Longing (23:1-7)

- A. Job desires to plead his case to God.
- B. God would not confound him but strengthen him.

V. Job's Innocence (23:8-12)

- A. Job could not understand God
- B. But he continued to walk in His way.

VI. Job's Frustrations (23:13-24:17)

- A. God providentially brought on Job's trials.
- B. The prosperity and practice of the wicked.
- C. (v.5) betimes – early.
- D. (v.6) vintage – time of grape gathering.

VII. Job's Confidence (24:18-25)

The curse and punishment of the wicked in the end.

Conclusion:

1. Like Job's friends (miserable comforters) – we must be careful when offering help to the hurting that we do not make the situation about ourselves BUT rather focus on them.
2. Eliphaz's mistake is that he thinks the outward situation is a reflection of the condition of the heart.
3. Eliphaz begins to contradict himself – Job was a secret sinner NOW he is an open-rebellious worse kind of sinner. (?)
4. Job is expressing that feeling that God has abandoned him.
5. Job feels this way because in Ch. 24 – the wicked are prospering.
6. Even though Job felt abandoned there were signs of faith and life (23:10, 12, 17).