

21:29-34 Everyone knows that wicked people thrive

Tzofar's First Speech (11)	Job's Reply (12-14)
Gd knows more, and punishes according to information that only Gd has	Gd is indeed the greatest, and source of all destruction You are misrepresenting Gd; I am the pious one
Prescription: Repent and approach Gd! Then your turmoil will end	My case against Gd: I am no sinner Paying attention to my lowly sins is not worthy of You I am here today, gone tomorrow

Tzofar's Second Speech (20)	Job's Reply (21)
Personal attacks: You and your children are being punished	Personal response: Prepare to be shocked!
The wicked bring it upon themselves with their appetites	Do not claim to prove wickedness from suffering
Heaven and Earth turn on the wicked	My narrative: The wicked do not suffer; there is no Divine justice

Introducing Chapter 22

Eliphaz's First Speech (4-5)	Job's Reply (6-7)
	I never asked for your help
People deserve their suffering	Gd has smashed me, or allowed me to be smashed
Outrage is foolish	Gd has forced my outrage
Turn to Gd for help	There is no hopeful narrative; I turn to Gd in defiance

Eliphaz's Second Speech (15)	Job's Reply (16-17)
Job, you wickedly deny the value of goodness!	Stop judging me!
Job, you are arrogant!	
The wicked suffer psychologically and lack a future	-
	Gd has become my enemy; I suffer greatly; I demand justice from Gd

1. Outline of Chapter 22

- 22:1-4 Introduction: Gd owes you nothing, and has no reason to deign to debate you
- 22:5-14 Here are your sins
- 22:15-20 Wicked people like you have always been punished
- 22:21-30 Recant and repent, and Gd will accept you back

22:1-4 Introduction

2. Rashi to 22:3

ההנאה וחשש לו אם תצדיק מעשיך בהתווכח לפניו שיבא עמך להתווכח בדבריך?

Does Gd have benefit or concerns if you would justify your actions in debating Him, such that He should come debate you?

3. Ralbag, Summary of the Chapter

האם האדם מועיל לש"י כאשר יועיל על עצמו המשכיל המיישיר דרכיו, אשר יענוש הש"י הרשע תכף עשותו רשע מצד הרע שיעשה לד' יתברך ויגמול טוב לצדיק תכף עשותו טוב מצד התועלת שהגיע לד' יתברך? הנה אין הענין כן, כי מה שיעשה ד' יתברך מזה אינו כי אם על צד החסד והחנינה להטיב אל האנשים וליסרם עד שיגיעו אל הצלחת הנפש אשר בעבורה נבראו, לא לצורך עצמו.

ולזה יקרה שיאריך לרשע זמן ארוך לבלתי קבלו הפעולות ברע אשר יעשהו וכדי שיתן הרשע אל לבו לעזוב דרכו בזה הזמן הארוך וישוב אל ד', ולא יאריך לצדיק כדי שלא יחזיק בדרך הרע אשר החל להתנהג בו.

Does a person benefit Gd in the way that an insightful person benefits himself when he straightens his path, such that Gd should punish a wicked person immediately when he performs evil due to the harm he causes for Gd, and such that Gd should reward a righteous person immediately when he performs good due to the benefit that accrues for Gd? It is not so. That which Gd does in this regard is only an act of generosity and favour, to benefit people or pain them until they arrive at the spiritual success for which they were created. It is not for Himself.

Therefore, it may happen that a wicked person does not receive the results of his bad deeds for a long time. It is for the wicked person to decide to leave his path during this long time, and return to Gd. And Gd will not wait long for a righteous person, so that he will not continue on the bad path he has begun to follow.

22:5-14 Here are the charges!

4. Metzudat David to 22:8

בעניי העם התאכזרת ועשית משפט חרוץ, אבל מי שהיה אלם ובעל זרוע היה לו כל הארץ ועשה בה כל חפצו

You have been cruel to the paupers of the nation, and you have performed harsh judgment [for them]. But for someone who was powerful and mighty, the entire land was his, and he did as he chose.

5. Talmud, Sanhedrin 58b

אמר ריש לקיש: המגביה ידו על חבירו, אף על פי שלא הכהו, נקרא רשע, שנא'... רבי אלעזר אומר: אין לו תקנה אלא קבורה, שנא' ואיש זרוע לו הארץ

Reish Lakish said: One who raises his hand against another, even without striking him, is called "wicked", as it is written... Rabbi Elazar said: The only corrective for him is burial, as Job 22:8 says, "A mighty person, the land is his."

6. Metzudat David to 22:5

אני אשיבך מלין בעבורו, שהדין עמו בדבר היסורים הבאים עליך, כי הלא רעתך רבה - ר"ל לגדול כמותך יחשב כל דבר לרב, כי הרבה ילמדו ממך. וזה "ואין קץ לעוונותיך" - כי הכל בא ממך ותלוי בך:

I will respond for Him, that the law is with Him in the pain which befalls you, for your evil is great. Meaning: For one as great as you, every matter is considered great, for many learn from you. Thus "there is no end to your sins" – for everything comes from you, and depends on you.

7. Carol Newsom, The Book of Job: A Contest of Moral Imaginations, pp. 124-125

In chapter 21 when Job describes the happy lot of the wicked, he is not simply mentioning nonconforming examples. But that Job adopts the form of a narrative about the wicked that is the mirror image of the one the friends tell is no accident. Since they are struggling over foundational perceptions, Job cannot simply offer arguments. One cannot refute a story by an argument. One has to tell a different story. And that is what Job is doing. This story is no mere anecdote but is a rival iconic narrative...

Only after Job has attacked the plausibility of that iconic narrative does Eliphaz incorporate references to the concrete acts that make a person wicked...

[I]t is too superficial to understand this speech simply as Eliphaz's blaming the victim. His words are a direct response to what Job has said in chapter 21. Does Eliphaz actually believe Job has done these things? So it appears, if one takes his words at face value. But whatever Job has done or not done in the past, from Eliphaz's perspective Job has committed the moral equivalent of those actions by denying that the moral order has a grounding in transcendent reality.

22:15-20 Wicked people like you have always been punished

8. 22:16 16:8

9. 22:17-18 21:15-16