

# JOB

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

Session 13 | Job 15:1-35

### Eliphaz' Second Speech | Job 15:1-35

- Verses 1-3 - Eliphaz condemns Job for his speech.
  - The implication in these words is that Job is not a **wise man** otherwise he would not **utter vain knowledge**.
  - Keep in mind that this is purely Eliphaz' arrogant self-evaluation and the backdrop of his accusation against Job.
  - This is much like when a mother says to her preschool daughter, "This is not how a prince acts!"
- Verses 4-6 - Eliphaz shows "proof" of Job's wickedness.
  - Eliphaz detested Job's belief that evil men can prosper. He condemned this "doctrine of Job" in vv. 5-6.
  - The result of this doctrine, according to Eliphaz, was the loss of the fear of God and the lack of prayer (v. 4).
- Verses 7-13 - Eliphaz condemns Job's conduct
  - He condemns Job's arrogance - vv. 7-10
  - He condemns Job's lack of dependence on his friend's "wisdom" - v. 11
  - He condemns Job's feeling of innocence - vv. 12-13
- Verses 14-16 - Eliphaz gives more proof of Job's sin
  - v. 14 - Job must be a sinner because he is human.
  - v. 15 - Job must be a sinner because there is nothing sacred for him.
    - The word **saints** is simply *holy*. It could be *holy people*, or *holy places*, or even (when connected to the phrase which follows) a reference to angelic beings.
    - Be warned: just because Job is accused of having no regard for holiness doesn't mean he actually has no regard. Sometimes "holiness" is in the eye of the beholder.
  - v. 16 - Job must be a sinner based on his behavior (which, once again, is evaluate with the theological lens of Eliphaz rather than the righteous standard of God).
- vv. 17-19 - Introduction to the "tradition of Noah."
  - vv. 17-18 - Eliphaz says that he is going to declare something that comes from **wise men** and has been passed down through the generations.
    - v. 17 is the "scientific method," but Eliphaz actually was declaring Job's sin from total conjecture. If he had seen Job sin, he could name the sin.
  - v. 19 - the belief is that this is a reference to Noah in his days immediately after the flood.

- vv. 20-35 - The "Tradition of Noah," that prosperity is only temporary for evil men.
  - This "tradition" or "doctrine" of Noah is not attributed to Noah by anyone except Eliphaz, who had his theology wrong on a number of accounts. Thus, it should not be accepted as Biblical.
  - The doctrine is that the evil man will eventually (in this life) be given their punishment.
    - Prosperity will be temporary for the wicked.
    - He defies God (v. 25)
    - He opposes God (v. 26) but his shield is like fat (v. 27).
    - He will eventually be punished (vv. 31-32)
    - The whole group of evil will be **desolate** and consumed (vv. 34-35).