

Day 60 - WEDNESDAY: December 28th

Job 15

Job 15:1-35 NKJV

Then Eliphaz the Temanite answered and said: "Should a wise man answer with empty knowledge, And fill himself with the east wind? Should he reason with unprofitable talk, Or by speeches with which he can do no good? Yes, you cast off fear, And restrain prayer before God. For your iniquity teaches your mouth, And you choose the tongue of the crafty. Your own mouth condemns you, and not I; Yes, your own lips testify against you. "Are you the first man who was born? Or were you made before the hills? Have you heard the counsel of God? Do you limit wisdom to yourself? What do you know that we do not know? What do you understand that is not in us? Both the gray-haired and the aged are among us, Much older than your father. Are the consolations of God too small for you, And the word spoken gently with you? Why does your heart carry you away, And what do your eyes wink at, That you turn your spirit against God, And let such words go out of your mouth? "What is man, that he could be pure? And he who is born of a woman, that he could be righteous? If God puts no trust in His saints, And the heavens are not pure in His sight, How much less man, who is abominable and filthy, Who drinks iniquity like water! "I will tell you, hear me; What I have seen I will declare, What wise men have told, Not hiding anything received from their fathers, To whom alone the land was given, And no alien passed among them: The wicked man writhes with pain all his days, And the number of years is hidden from the oppressor. Dreadful sounds are in his

ears; In prosperity the destroyer comes upon him. He does not believe that he will return from darkness, For a sword is waiting for him. He wanders about for bread, saying, 'Where is it?' He knows that a day of darkness is ready at his hand. Trouble and anguish make him afraid; They overpower him, like a king ready for battle. For he stretches out his hand against God, And acts defiantly against the Almighty, Running stubbornly against Him With his strong, embossed shield. "Though he has covered his face with his fatness, And made his waist heavy with fat, He dwells in desolate cities, In houses which no one inhabits, Which are destined to become ruins. He will not be rich, Nor will his wealth continue, Nor will his possessions overspread the earth. He will not depart from darkness; The flame will dry out his branches, And by the breath of His mouth he will go away. Let him not trust in futile things, deceiving himself, For futility will be his reward. It will be accomplished before his time, And his branch will not be green. He will shake off his unripe grape like a vine, And cast off his blossom like an olive tree. For the company of hypocrites will be barren, And fire will consume the tents of bribery. They conceive trouble and bring forth futility; Their womb prepares deceit."

Daily Deep Dive:

Chapter 15 begins what is known as the 2nd Cycle of the book of Job. This cycle again will have Eliphaz, Bildad and Zophar each speak and Job respond after each one. This

runs from chapter 15 through 21. This second cycle deals with the high-level theme of the “Fate of the Wicked”.

Verse 2 – The NKJV translates this as “And fill himself with the east wind?” Jamieson–Faucet–Brown states “stronger than the previous “wind,” for in that region the east wind is the most destructive of winds.” (Compare Isa 27:8, Jer 18:17). This wind is used in the dream of Pharaoh in Genesis 41:6, 23, 27 which in his dreams blasts the thin heads of grain and the thin cows.

John Gill’s commentary add: “which is noisy and blustering, rapid and forcible, bearing all before it, and very infectious in hot countries; and such notions Job, according to Eliphaz, satisfied himself with, and endeavoured to insinuate them into others; which were nothing but great swelling words of vanity, and tended to subvert the faith of men, and overthrow all religion, and were very unwholesome, infectious, and ruinous to the minds of men, as suggested.”

Verse 4 – Notice how many false baseless accusations they make toward Job. They are completely missing the mark in their comments and feeling self-righteous in doing so.

The UCG reading plan states: “Eliphaz now speaks a second time. It seems that Job's statements are taking their toll on him. They are uncomfortable and, rather than really consider them, Eliphaz decides to lash out at Job in a torrent of accusation.

Job's words, Eliphaz says, are like a destructive east wind that brings harm. Notice verse 4 in the NIV: "But you even undermine piety and hinder devotion to God." *The Bible Reader' Companion* notes on this verse: "Some today are also shocked that anyone would ask questions about matters of faith. To express doubt or uncertainties, or to struggle with difficult questions, is viewed as an attack on belief in God. But God is great enough to survive our questions and doubts. Anyone who is honest in his or her struggle to understand God is far more likely to come to faith than lose it. The person who truly undermines piety is the one who insists others be satisfied with superficial or pat answers, is unwilling to face difficulties, and is afraid to ask questions. Remember again, it is Job who is the man of faith and the three friends that God condemns at the end of this book" (Lawrence Richards, 1991)." [END]

Verse 7 – Eliphaz states “Or were you made before the hills?” (Compare Psa 90:2 regarding God existing from the beginning and Prov 8:25 in regards to the personification of wisdom).

Articles of science point to a time in earth’s history when there were no mountains. Some Christians believe that the mountains were formed as part of the intense geologic processes that occurred at and after the time of the flood. From a flooding of the entire earth, it certainly would take much less water if there weren’t the high peaks that exist today, of course God can do whatever he wants, including engulfing Mount Everest under water.

Even standard thought among evolutionists believe the mountains on earth to be relatively recent in the span of the entire history of the earth.

Verse 19 – The word “alien or foreigner” comes from a root word meaning “to turn aside”. It often is used for a “stranger”, but it can also mean someone who turned away from the truth to a strange idea. This verse in context with the one before and after seems to indicate that Eliphaz is getting his knowledge from wise men of generations before that are unpolluted from the “strange” ideas that people

have now in the land. He then goes on to again imply that Job has to be a wicked man and here's what he knows happens to wicked men.

Here's the rest of the UCG reading plan on this chapter: "Eliphaz goes on to state that all Job is saying is condemning himself (verse 6). He refers to his earlier statements to Job as "the consolations of God...spoken gently" (verse 11)—yet which Job has arrogantly rejected. Eliphaz then repeats the thought from his night vision that lowly, vile man cannot stand before God (verses 14–16; compare 4:17–19). So how dare Job call on God to question Him?

In Eliphaz's mind, the time for soft words is over. He proceeds to really blast Job. He says outright that it is the wicked who writhe continually in pain (verse 20), who live in dread and whose prosperity is destroyed (verse 21), who are hopeless (verse 22) and who defy God (verses 25–26). In short, he is calling Job wicked.

As Eliphaz sees it, the wicked might prosper for a moment—illustrated by the fatness of verse 27—but they will soon get their deserved comeuppance (verses 28–35). Once again, there is truth in this in the context of eternity—and

often even in this life over the long haul. Yet Eliphaz does not see the frequent reality of the wicked prospering for years—or the righteous suffering for a long time.

Regarding the final remarks of this speech, *The Expositor's Bible Commentary* points out that "Eliphaz made sure that all the things that had happened to Job were included—fire consumes (vv. 30, 34; cf. 1:16), marauders attack (v. 21; cf. 1:17), possessions are taken away (v. 29; cf. 1:17), and houses crumble (v. 28; cf. 1:19). Although the modern reader often misses the point that these barbs are all directed at Job, we can be sure that Job himself felt their sting" (note on verses 21–35)." [END]