

## Job

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February 4, 2026  
Job 15



Job 15

Vss. 1-6

- Finally the first of Job's friends to speak, Eliphaz, returns to the debate, but this time with a much sharper tone. When he originally spoke back in Ch. 4, Eliphaz spoke of the hope of reward for the righteous. Here, having heard Job's unwillingness to repent of the sin he MUST be guilty of, Eliphaz's speech shifts to the punishment of the wicked.
- He begins by suggesting that he is wasting his time talking with Job who is filled with nothing more than "windy knowledge", hot air. He is offended that Job has the audacity to demand an audience with God, setting aside all fear and reverence of the Deity and points out that such arrogance makes it very difficult for others to mediate between God and Job.
- From the beginning, all three of Job's friends worked from the assumption of his guilt. He MUST be guilty of some grievous sin, otherwise how can the catastrophes that have fallen on him be explained? So having heard Job respond first to him and then to the other two friends, Eliphaz is even more convinced of Job's guilt. "Your own mouth condemns you and not I...Your own lips testify against you."

Vss. 7-16

- Here Eliphaz chides Job for Job's own sense of superior insight and wisdom.
- When Eliphaz asks Job if he were the first man to be born, brought forth before the hills were formed, he is not speaking of Adam, but of the mythical Urmensch. The ancients as they considered Creation, reasoned that in Heaven there must be an idealized version of every living creature from which God created all the creatures of the earth; that in Heaven there is the idealized dog, the idealized tiger, and the idealized man, who came to be named Urmensch. Both Proverbs 8 and Ezekiel 28 seem to refer to him. In Proverbs 8:22-31 we see this man was there before creation: "When He marked out the foundations of the earth, then I was beside Him, as a master workman and I was daily His delight..." and had direct access to the wisdom of God. Unraveling **that** mystery is for another day, but take this as Eliphaz's sarcasm aimed at Job's wisdom, which he sees as no wisdom at all, but rather mere ignorant blasphemy.
- Eliphaz points out that he has the wisdom of the ages on his side and dismisses Job as being emotional, not reasonable. To his mind, Eliphaz understands Job's entire point of view as being fueled by emotion and only building a greater wall between him and God.

- Eliphaz points out “what **everyone** knows” that all of Creation is corrupted by sin, that given that neither the angels nor the heavens themselves can be trusted, how much credit should *people* get for their morality and righteousness when they drink iniquity like water! Job is guilty!

#### Vss. 17-35

- Eliphaz concludes by sharing what life has taught him. Here is the wisdom handed down from the wise men of old and what he himself has seen confirmed by experience: “The wicked man writhes in pain all his days and numbered are the years stored up for the ruthless. Sounds of terror are in his ears...Because he has stretched out his hand against God and conducts himself arrogantly against the Almighty.”
- The New Testament speaks of sin as a revolt against God and in verses 26-27, Eliphaz paints that exact picture.
- In verses 28-30 he describes the life of a person in revolt against God and it is a close description to Job’s own life, living in a house no one wants to live in and whose wealth disappears. Doom is coming to such a person in the form of judgement by darkness, fire, and suffocation.
- Remember at the start of the chapter, Eliphaz accuses Job of being full of empty hot air: “Should a wise man answer with windy knowledge and fill himself with the east wind?” He concludes his speech by imploring Job to “...not trust in emptiness, deceiving himself, for emptiness will be his reward.” To do so will end in “the company of the godless” which is a barren place filled with people who have been cast off like rotten fruit, where only mischief, sin, and deception are all that is grown.