

A Study of the Book of Job: When Bad Things Happen to God's People

Lesson 9: Eliphaz Speaks Again and Job's Reply (Chapters 15-17)

Second Cycle

Eliphaz (ch. 15)	→	Job (ch. 16-17) (Note how Job gets even bolder in his replies.)
Bildad (ch. 18)	→	Job (ch. 19)
Zophar (ch. 20)	→	Job (ch. 21)

15:1-13

- V. 4-6: Eliphaz accused Job of “undermining piety” and claiming “secret knowledge” for himself by maintaining his innocence. Paul was accused of the same thing as he preached the gospel. Read Romans 3:7-8. How does the unregenerate mind always view the free and full gospel of grace?

15:14-35

- Zophar, the traditionalist, returns to the observations handed down for generations: the wicked come to ruin. In contrast to verse 22 (and perhaps human experience), whom do the Psalmist (44:22), Jesus (Mark 13:12-13), and Paul (Romans 8:35-36) say are marked for the sword?
- V. 29-35: How does Eliphaz poetically pour salt on Job's wounds with these words?

16:1-22

- V.4-5: What is the irony here? Whose words are (or should be) comforting who?
- V. 15: “My brow” is more literally “my horn,” which in the OT was a sign of strength.
- V. 6-17: How does Job's description of his suffering parallel that of our Savior (cf. Psalm 22)?
- V. 18-21: Job once again comforts himself with the promise of a heavenly mediator. What is his relationship with this mediator?

17:1-16

- V. 3: What is the “pledge” Job is speaking of? See Isaiah 43:3-4 and 1 Peter 1:18.

- V. 9-16: At first glance it may seem like Job is again despairing that everyone and everything is against him, but based on verse 9, what bigger point is he making by emphasizing that he has nothing left and nothing to hope for but the grave?