

# **MOUNT SINAI MISSIONARY BAPTIST CHURCH**

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## **BIBLE STUDY**

### **JOB**

**Bible Study Strategies:** Prayer of Preparation

1. **Reading** the Scripture accurately
2. **Interpreting** the Scripture which is read
3. **Obeying** the Scripture as it is understood

**Aims of Bible Study:**

1. Increased Bible knowledge
2. Improvement as a student of the  
Scripture
3. Spiritual growth as a believer in Christ

### **THE DEBATE BETWEEN JOB AND HIS FRIENDS (Chaps. 3 – 31)**

#### **The Second Round of Speeches (Chaps. 15-21)**

In the second round of speeches Job's "comforters," no longer appealing for repentance, become more condemning and vehement. Job, meanwhile, becomes more stubborn.

#### **Eliphaz's Second Speech (Chap. 15)**

**15:1-6** It is now the turn of Eliphaz the Temanite to reproach Job again for his vanity and his impious, unprofitable talk. In a series of rapid-fire questions, the Temanite ridicules Job's supposed knowledge, calling it empty. While Job's bold words challenging God did lay him open to the charge of "casting off fear," it was not fair to accuse him of choosing the tongue of the crafty. If anything, Job was too open and self-revealing. A hypocrite he was not! It is vain for him or for any person to profess righteousness.

**15:7-13** Next Eliphaz challenges what he considers Job's arrogance in thinking so highly of his own thoughts: "Do you limit wisdom to yourself?" he asks. By Eliphaz's calling the three comforters' words "the consolations of God" and "gentile," he shows a complete lack of a heart for genuine compassionate counseling.

**15:14-16** Eliphaz repeats his remarks of 4:17-19 on the holiness of God and the sinfulness of man. But how is Job any more sinful than Eliphaz? Ridout asks:

Why the apply it to Job as though it proved him a sinner above all others?  
This, surely, is more like crafty speech than all the hot utterances of Job. Let Eliphaz take his place beside Job and confess that he too is "abominable and filthy." The poor sufferer might have responded to that.

**15:17-26** Turning to the ancient wisdom from the fathers, Eliphaz describes the pain that a wicked man experiences in life.

**15:27-35** A terrible catalog of troubles overtakes the wicked, and these calamities are proportionate to the guilt.