

JOB

Chapter-By-Chapter Through The Greatest Poem in Literature

Session 21 | Job 25:1-26:4

Bildad's Final Speech | Job 25:1-6

- Verses 1-3 –
 - In the first three verses, Bildad speaks truth about God (who is assumed to be the subject, though the text simply uses the pronouns **him**, **he**, and **his**).
 - It must be remembered that, like most arrogant "know-it-alls," Bildad appeals to God's greatness, but is using the attributes of God to advance his own cause.
 - Note that Job 42:7 says of Bildad (and the other friends) that, **ye have not spoken of me *the thing that is right***.
 - Bildad's speech, while having accurate facts, has an inaccurate *message*.
 - Bildad mentions that God **maketh peace in his high places** and speaks of the **number of his armies**.
 - Could this be the recognition, even by Bildad (who will eventually repent and receive forgiveness from God-Job 42:9) that God is working in the heavens to destroy all his enemies?
 - Could this be a reference to the tribulation era war in heaven (Rev. 12:7-9).
 - Notice that Bildad was recognizing that God's **light** is about to **arise**, and will shine on everyone. Again, this aligns with the last days of the last days.
- Verses 4-6 –
 - In the first part of his closing speech, Bildad spoke of God's omnipotence. Now he speaks of man's inability.
 - Bildad asks how a man can be **justified with God** and how he can be **clean** before Him.
 - This is either a denial of Job's testimony that he is clean before God, or it is Bildad coming to the recognition that he stands guilty before God.
 - The comments about the moon and stars (v. 5) are somewhat unclear, but it seems that Bildad is stating that *even with the brightness and glory of the moon and stars, man would not be pure in his sight*.
 - In verse 6 Bildad compares man's lack of glory to the insufficient glory of the moon and the stars. If the heavenly bodies are not enough to bring justification, **how much less man, that is a worm?**
 - The verse speaks of the **son of man**, but possibly as a reference to man's humility and lack of *upward evolution* and not a reference to the Messiah in his Kingly role, as later in the Scripture.
 - However, if this is a Messianic term, then Bildad is saying, in effect, that justification cannot come from the Messiah.
 - In this light, see Psalm 22:6.
 - Also in this regard, see God's word to Israel (represented in Job as the type) in Isaiah 41:14, where Israel (Jacob) had been called a **worm**, yet God showed hope in **the Holy One of Israel**.

- Note: to use this to support total depravity would be to use the devil to fight your argument.
- Note also: it has been popular for several centuries to speak of man as a worm ("for such a worm as I"). However, when looking into the Scriptures, there does not seem to be much support for such thinking. Man (saved or unsaved) is made in the **image**, and the **likeness** of God (Gen. 1:26) and that image and likeness was not *removed* with the fall. Rather, man was *separated* from the One whose image he bears.

Job's Response to Bildad | Job 26:1-27:10

Note: Some believe that Job speaks in vv. 1-4, and that vv. 5-19 are the continued words of Bildad, followed by Job continuing in 27:1-10. We will assume that 26:1-27:10 are all the words of Job.

- Verses 26:1-4 –
 - In these verses, Job speaks directly to Bildad (using the singular **thou**).
 - His remarks are a scathing rebuke of Bildad's worthless theology. Bildad had simply spoke hopelessness, so Job said **How hast thou helped** (v. 2)?
 - The one **without power** and having **no strength** (v. 2) and **no wisdom** (v. 3) was left with no answers.
 - There is a type of theology that gloats in man's inability and depravity and leaves that man with no answers and no hope: *Calvinism*.
 - Job's sarcasm shows through in verse 3 when he asks (rhetorically), **And how hast thou plentifully declared the thing as it is?**
 - First, Bildad's speech was only six verses, so *plentiful* is not the word that would normally describe such a short speech.
 - Job is mocking the speech, implying (in context) that *your words do not come anywhere close to a declaration of truth*.
 - Job's question (again, sarcastic), **To whom hast thou uttered these words** is a way of saying, "who would want this kind of advice?"
 - The follow-up question is **whose spirit came from thee?**
 - The Hebrew word for *spirit* and *breath* is the same, so the question could be either *who gave you such wise words?*
 - Or, more spiritually, *are you speaking the words of God or some other spirit?*