

Having A Basic Understanding of Some Old Testament Truths

Part 87 – Bildad Answers Job Through Job’s Lengthy Response (Job 25-31)

1. Does Bildad feel that man can be justified with God? No: “(1) Then answered Bildad the Shuhite, and said, (2) Dominion and fear are with him, he maketh peace in his high places. (3) Is there any number of his armies? and upon whom doth not his light arise? (4) How then can man be justified with God? or how can he be clean that is born of a woman? (5) Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. (6) How much less man, that is a worm? and the son of man, which is a worm” (Job 25:1-6)?

The problem with this is, man can be justified in the sight of God under both covenants (**James 2:21-26, Romans 2:13, Romans 3:24, and I Corinthians 6:11**).

2. Did Job tell Bildad that he had been helpful in supporting the weak and counseling the unwise?

NO, he makes a mockery out of Bildad’s previous speech: “(2) How hast thou helped him that is without power? how savest thou the arm that hath no strength? (3) How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? (4) To whom hast thou uttered words? and whose spirit came from thee” (Job 26:1-4)?

3. Does Job realize that God’s power extends far and wide?

Yes: “(5) Dead things are formed from under the waters, and the inhabitants thereof. (6) Hell is naked before him, and destruction hath no covering. (7) He stretcheth out the north over the empty place, and hangeth the earth upon nothing. (8) He bindeth up the waters in his thick clouds; and the cloud is not rent under them. (9) He holdeth back the face of his throne, and spreadeth his cloud upon it. (10) He hath compassed the waters with bounds, until the day and night come to an end. (11) The pillars of heaven tremble and are astonished at his reproof. (12) He divideth the sea with his power, and by his understanding he smiteth through the proud. (13) By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. (14) Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand” (Job 26:5-14)?

4. Is Job still thinking God is the one who is behind his suffering?

Yes, He thinks God has done this directly: “As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul” (Job 27:2).

5. As long as Job is alive, what did he say he would not speak?

He would not speak wickedness or deceit: “(3) All the while my breath is in me, and the spirit of God is in my nostrils; (4) My lips shall not speak wickedness, nor my tongue utter deceit” (Job 27:3-4).

6. Did Job want to do anything to justify the reproofs of his friends?

No: “(5) God forbid that I should justify you: till I die I will not remove mine integrity from me. (6) My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. (7) Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous” (Job 27:5-7).

7. Does the hypocrite have anything to hope for long term?

No: “(8) *For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?* (9) *Will God hear his cry when trouble cometh upon him?* (10) *Will he delight himself in the Almighty? will he always call upon God*” (Job 27:8-10)?

If Job were being wrongfully reproved by hypocrites, he would have comfort in this: “*An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered*” (Proverbs 11:9).

8. Does Job feel that he is in a position to be an instructor to his friends?

Yes: “*I will teach you by the hand of God: that which is with the Almighty will I not conceal*” (Job 27:11).

9. Job says his friends have seen the portion of the wicked man. What exactly does Job define the portion of the wicked man to be?

Notice also, that Job is making a charge against them by what we read in verse 12 and is basically telling his friends what their ends shall be: “(12) *Behold, all ye yourselves have seen it; why then are ye thus altogether vain?* (13) *This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.* (14) *If his children be multiplied, it is for the sword:* and his offspring shall not be satisfied with bread. (15) *Those that remain of him shall be buried in death:* and his widows shall not weep. (16) *Though he heap up silver as the dust, and prepare raiment as the clay;* (17) *He may prepare it, but the just shall put it on, and the innocent shall divide the silver.* (18) *He buildeth his house as a moth, and as a booth that the keeper maketh.* (19) *The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.* (20) *Terrors take hold on him as waters, a tempest stealeth him away in the night.* (21) *The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.* (22) *For God shall cast upon him, and not spare: he would fain flee out of his hand.* (23) *Men shall clap their hands at him, and shall hiss him out of his place*” (Job 27:12-23).

10. Precious stones come from mining in the earth, bread comes from the earth, there are untouched and unseen places on earth, etc. (Job 28:1-10). So, where does wisdom and understanding come from?

It doesn't come from the minerals or things of the earth, but from God: “(12) *But where shall wisdom be found? and where is the place of understanding?* (13) *Man knoweth not the price thereof; **neither is it found in the land of the living.*** (14) *The depth saith, It is not in me: and the sea saith, It is not with me.* (15) *It cannot be gotten for gold, neither shall silver be weighed for the price thereof.* (16) *It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.* (17) *The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.* (18) *No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.* (19) *The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.* (20) *Whence then cometh wisdom? and where is the place of understanding?* (21) *Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.* (22) *Destruction and death say, We have heard the fame thereof with our ears.* (23) ***God understandeth the way thereof, and he knoweth the place thereof.*** (24) *For he looketh to the ends of the earth, and seeth under the whole heaven;* (25) *To make the weight for the winds; and*

he weigheth the waters by measure. (26) When he made a decree for the rain, and a way for the lightning of the thunder: (27) Then did he see it, and declare it; he prepared it, yea, and searched it out. (28) And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding” (Job 28:12-28).

11. Job had previously said he wished he were dead (Job 10:18). Job has previously said that man could not be perfect (Job 9:2). Job has hated the night in which he was conceived (Job 3:3-11). What does Job now wish for in our context?

He wants his days back when he put on righteousness, walked through darkness as God’s candle shined upon his head, etc. He wants back his life prior to Satan beginning his word (**Job 29:1-25**).

12. We read Job recalling the good days of his past, what does he present after he does that? The contrast of his past is how bad his present is. It is the exact opposite of what he was. That is the context of chapter 30. He said what he wished were the case, now he shows the reality which is the contrast of what he wished for (**Job 30:1-31**).

13. As we read through Job 31, what is Job aiming to do in this chapter?

Job is saying he’s done no wrong, if he did he would accept punishment. He even has a list of wrongs and the types of punishments he thinks is fitting for those sins. He is again arguing, as he has in the past, that he is righteous (**Job 6:28-30**).

14. Prepare to discuss Job 31:1 and what we can do by controlling what we look upon. That we can control what we look at and the result of said things we might lust after (cf. **Psalms 101:3, Matthew 5:28, and II Peter 2:14**).

15. Does Job talk as though he is ready for God to judge him?

Yes, though he has not always thought so (**Job 9:13-17**), he does now state this: “(1) *I made a covenant with mine eyes; why then should I think upon a maid? (2) For what portion of God is there from above? and what inheritance of the Almighty from on high? (3) Is not destruction to the wicked? and a strange punishment to the workers of iniquity? (4) Doth not he see my ways, and count all my steps? (5) If I have walked with vanity, or if my foot hath hasted to deceit; (6) Let me be weighed in an even balance, that God may know mine integrity” (Job 31:1-6).*

16. What punishment does Job feel is just if he had turned out of the way, walked after his eyes, and if any blot cleaved unto his hands?

“(7) *If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; (8) Then let me sow, and let another eat; yea, let my offspring be rooted out” (Job 31:7-8).*

17. What punishment did Job feel would be just if he had been deceived by a woman or laid at wait at his neighbor’s door?

“(9) *If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door; (10) Then let my wife grind unto another, and let others bow down upon her. (11) For this is an heinous crime; yea, it is an iniquity to be punished by the judges. (12) For it is a fire that consumeth to destruction, and would root out all mine increase” (Job 31:9-12).*

18. What did Job say concerning the despising of one of his servants when they contended with him?

“(13) If I did despise the cause of my manservant or of my maidservant, when they contended with me; (14) What then shall I do when God riseth up? and when he visiteth, what shall I answer him? (15) Did not he that made me in the womb make him? and did not one fashion us in the womb” (Job 31:13-15)?

19. What did Job think a worthy punishment would be if he wronged the helpless?

*“(16) If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; (17) Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (18) (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;) (19) If I have seen any perish for want of clothing, or any poor without covering; (20) If his loins have not blessed me, and if he were not warmed with the fleece of my sheep; (21) If I have lifted up my hand against the fatherless, when I saw my help in the gate: (22) **Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone” (Job 31:16-22).***

20. Did Job express fear of destruction from God?

Yes: *“For destruction from God was a terror to me, and by reason of his highness I could not endure” (Job 31:23).*

21. Did Job think it wise to trust in riches?

No: *“(24) If I have made gold my hope, or have said to the fine gold, Thou art my confidence; (25) If I rejoiced because my wealth was great, and because mine hand had gotten much; (26) If I beheld the sun when it shined, or the moon walking in brightness; (27) And my heart hath been secretly enticed, or my mouth hath kissed my hand: (28) This also were an iniquity to be punished by the judge: for I should have denied the God that is above” (Job 31:24-28).*

22. Did Job perceive himself as a vengeful person?

No, or did those of his household seek vengeance on his enemies: *“(29) If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: (30) Neither have I suffered my mouth to sin by wishing a curse to his soul. (31) If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied” (Job 31:29-31).*

23. Was Job hospitable?

“The stranger did not lodge in the street: but I opened my doors to the traveler” (Job 31:32).

24. Does Job believe that he has hidden any sins?

“(33) If I covered my transgressions as Adam, by hiding mine iniquity in my bosom: (34) Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door” (Job 31:33-34)?

25. What does Job say is his desire?

*“Oh that one would hear me! **behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book” (Job 31:35).***

26. What would Job do if the Almighty answered him?

“(36) Surely I would take it upon my shoulder, and bind it as a crown to me. (37) I would declare unto him the number of my steps; as a prince would I go near unto him” (Job 31:36-37).

27. Before “the words of Job are ended”, what does he say that should cause thistles to grow instead of wheat and cockle instead of barley?

“(38) If my land cry against me, or that the furrows likewise thereof complain; (39) If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: (40) Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended” (Job 31:38-40).