

“Then Answered Bildad”

Job 8:1-22

As was the case with Eliphaz, Bildad also accused Job of harboring sin in his life, and of being a hypocrite. He made many of the same arguments Eliphaz did, for which Job would have been getting pretty tired of by then. There is no compassion in Bildad’s tone, no kindness, no understanding. It’s as if the friendship turned to rage, and, for reasons we may never know, they all turned on Job – perhaps to cover their own hypocrisy.

Scofield says this of Bildad: “Bildad is a religious dogmatist of the superficial kind, whose dogmatism rests upon tradition (for example – Job 8:8-10) and upon proverbial wisdom and approved pious phrases. These abound in all his discourses. His platitudes are true enough, but then every one knows them (Job 9:1-2), (Job 13:2); nor do they shed any light on such a problem as Job’s.”

I. ARGUMENT #1 – “DOETH GOD PERVERT JUDGMENT?” – VS. 1-7

A. Vs. 2 – The first thing he asks Job is, “How long are you going to keep this up?” He’s basically saying that Job was full of hot air, and that his circumstances outweighed his words.

B. The questions asked in verse 3 are very good ones, and ones for which the answer was obvious – no, God does not pervert judgment (“reverse what is just” – Keil and Delitzsch) for He is absolutely perfect and right.

Genesis 18:25

²⁵ That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Deuteronomy 32:4

⁴ He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

C. Verse 4 begins a series of statements beginning with the word "if," pointing to Bildad's argument (and the one Eliphaz made as well) that bad things don't happen to Godly, righteous people.

1. His first "if" statement dealt with Job's children and saying that if they were in sin then they deserved what they got – vs. 4.
2. His second "if" statement was that if Job would confess his sin, and seek God's forgiveness, then everything would be alright – vs. 5.
 - a) "Wouldest seek unto God" – to seek diligently
 - b) "Betimes" – the Greek word used here in the Septuagint is one that means "to use the dawn" – to come early – it implies coming early before it's too late.
3. His third "if" statement is tied to the second – once forgiveness is sought, and Job returned to a righteous life, then, even though things were bad, and he had lost everything, God would restore it, and

make the end better than what he had (for which God did – but not because of Bildad being right, but simply because of Job) – vs. 6-7.

Job 42:12-13

¹² So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

¹³ He had also seven sons and three daughters.

4. All of these statements are true, much like they were with Eliphaz, they just didn't apply to Job's situation.

D. Bildad's first argument was a good one – it was very true – if sin was the problem in Job's life then Bildad's reasoning and solution would have worked – we need to keep that in mind.

II. ARGUMENT #2 – “SHALL NOT THEY TEACH THEE?” – VS. 8-10

A. Bildad's second argument was one of tradition. He's saying to Job, "If you don't believe me, look to those that have lived before and what they said about the matter and you'll see I'm right."

B. NOTE: I have said I believe that Job was from early in human history, perhaps from the time period of the book of Genesis. It could have been the first book of the Bible written. These verses could

argue against that – that’s why we can’t be certain.

C. Again, what Bildad says here is right – it’s always a good practice to look at what others have said on a matter, especially of biblical matters.

Deuteronomy 4:32–33

³² For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

³³ Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Deuteronomy 32:7

⁷ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

Psalms 78:3–4

³ Which we have heard and known, and our fathers have told us.

⁴ We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

Romans 15:4

⁴ For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

1 Corinthians 10:11

¹¹ Now all these things happened unto them for

ensamples: and they are written for our admonition, upon whom the ends of the world are come.

III. ARGUMENT #3 – THREE EXAMPLES PROVE THAT JOB WAS A HYPOCRITE

A. The rush and the flag – vs. 11-13

1. The argument here is just as the Middle Eastern bulrushes need the mire of marshy land to survive, and the flags (Iris) need a lot of water to survive, so is man who forgets God, and His ways – they are like those two plants without their needed sustenance.
2. Again, a very true statement – just didn't apply to Job.

B. The spider's web – vs. 14-15

1. The hope of the hypocrite (as stated in the previous example) is like building a house out of spider's webbing – it will not support us. Jesus used a similar illustration in the Sermon on the Mount in relation to those that heard Him teach but did not have a solid foundation – they were seen as hypocrites in relation to His teaching.

Matthew 7:24-27

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded

upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

2. If our hope is upon anything other than the substitutionary work of Christ on the cross, we are like that hypocrite that builds his house out of spider's web – when we "hold it fast" for hope, it won't endure the tests of the cross.

Romans 5:1-5

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans 15:13

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

C. *The green plant – vs. 16-19*

1. Verse 16-17 – the “he” is the hypocrite, and he is likened to a green plant that is green and flourishing until the sun comes up and under its heat the plant dries up, and its roots just pile up in a heap on the stones.
2. The “he” in verse 18 is God, and just as the green plant illustration, so is the hypocrite that doesn’t trust in God – he will be destroyed “from his place” – his place of prominence and life and will not be remembered.
3. Verse 19 shows that the irony is that the hypocrite thinks he’s safe, and that he’s fooled everyone, including God, and he’s happy with his life, and when he’s gone, there will be others to take his place.

IV. ARGUMENT #4 – “GOD WILL NOT CAST AWAY A PERFECT MAN” – VS. 20-22

A. *Same argument that Eliphaz made – bad things don’t happen to good people.*

B. *This is two-fold:*

1. God won’t “cast away a perfect man” – that is, he won’t cause all that has happened to Job if Job was right with God. Of course, we know this is not right – Joseph is a clear example of that.
2. God won’t “help the evil doers” – in Job’s case, Bildad is saying, if no help comes,

then he must be an “evil doer” for they are the only people God won’t help.

C. This argument is obviously flawed, and with a finished Scripture we know that.

D. The last two verses show a great truth – for those that are living in sin and they have problems because of it (as God’s children, that is), once they get right with God, there is joy and laughter, and rest from the enemy. Their problems may not end, and their may (and often are) consequences to their actions while living in sin, they will still have peace in knowing they are in the perfect will of God.

Conclusion: Great truths are seen in this chapter in the life of Job – truths that we need to be careful we don’t miss because we don’t think they apply to Job. Although they may not have applied to him, they may apply to someone here.

There are many stories of people that had faith at one time but because of circumstances in their lives, they have fallen from that faith, and quite often blame God for their problems, even if those problems are of their own making. God never promised we would have an easy road, and if we tell people that we are lying, and God will not honor that. We need to tell those that are struggling that God still loves them. He may not prevent bad things from happening to good people, but He has promised He would be there for them. Again, we have to take the entirety of Scripture as our “teacher” on this subject or we will be easily persuaded that we should question God.