

Message #10**Job 8:1-22**

When I was growing up there is a saying that said: “Sticks and stones may break my bones but words will never hurt me.” That is a bunch of nonsense. The fact is words do hurt you and they can break you down. Not only that, but words can hurt the one saying them. God keeps records of words that crush others and He will hold people accountable for what they say.

Neither Eliphaz, Bildad, nor Zophar really tried to understand what was really happening in Job’s world. They were far more interested in their own agenda, which included shooting off their mouths and giving their opinions in front of the godliest man on earth. These three should have been listening to Job, not counseling him. For their stupidity God will hold them accountable, for we read in Job 42:7–“...the LORD said to Eliphaz the Temanite, “My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has.”

Bildad was a Shuhite, a descendant of Abraham through Keturah (Gen. 25:1-2). Bildad was a relative of one of the great men of God, Abraham. He obviously strutted into Job’s world with all of the pomp and aura of some spiritual giant. If you have ever had some Pharisee-type lecture you on what you ought to do or how you should act, you can relate to what Job is listening to here. Job was the most spiritual man on this earth, but God’s assessment and these other duds are lecturing Job.

NO MATTER HOW SPIRITUAL OR SCHOLARLY THE PERSON MAY APPEAR AND SOUND, IF HIS COUNSEL IS NOT TRUE TO THE PLAN OF GOD AND THE FACTS, GOD WILL BE ANGERED AND WILL HOLD THAT PERSON VERY ACCOUNTABLE .

These friends of Job were self-appointed consultants and counselors. In fact, I would say they were satanic counselors designed to get Job to curse God. They were not sent from God. Satan is behind all of these dialogues. We may assume this because of the vision that Eliphaz claimed he received by some spirit being (Job 4:12-16). We know that it was not God leading Eliphaz to open his mouth, so it had to have been Satan. So all of these dialogues are satanically motivated.

Don’t be shocked to discover that when you are going through tough times, some strange people will call you or visit you to offer their advice. Some of these “friends” may be sent by Satan to actually make your life more miserable. This was certainly true in this case with Job.

Now Bildad was a babbler. There are five different babbling areas of Bildad:

BILDAD’S BABBLING #1 – Bildad insults Job. 8:2

Basically what Bildad says in this verse to Job is why don’t you shut your mouth and stop being such a windbag. Notice Bildad does not address Eliphaz, who really deserves to be called a windbag.

Bildad assumes Eliphaz is right in what he says and assumes Job is wrong in his response, so he takes it upon himself to tell him to shut up and stop being a mighty wind that just says words that don't mean anything.

What a comforting friend to have. Whatever happened to the rejoice with those that rejoice and weep with those who weep? Instead of Bildad saying to Job, "Job I am here for you and I will listen to what you have to say," he says, "you are a big windbag and why don't you shut up." Bildad is a man who will appear to be so pious and so righteous. But he is way out of line and God will hold him accountable (Job 42:9).

BILDAD'S BABBLING #2 – Bildad insinuates things about God. 8:3-7

Bildad is very sincere. He thinks he is biblical and he thinks he is right. He isn't! He now launches off into a big theological discourse with all the confidence of a big time religious leader. He will end up being condemned by God for what he says. There are three main insinuations he makes:

Insinuation #1 - God is giving Job what is right and deserved. 8:3

The word "pervert," which appears twice in the verse is one that means to bend or curve what is right (Gesenius, *Hebrew Lexicon*, p. 616). The implication is God always does what is right and just and will not bend this even for Job. Therefore, Job deserves what God is doing to him.

The word "God" in Hebrew is "El" and the word "Almighty" in Hebrew is "Shaddai." Bildad is basically saying—Almighty God (El Shaddai) never bends or curves what is right, so what is happening to Job is right. He deserves it because of sin in his life.

Sounds good, doesn't it? Problem is what is happening to Job is satanic. God is not the one giving Job what is right or deserved, Satan is attacking Job. The reason why God even permitted this attack is because Job was so faithful, not because he was so sinful.

Did Joseph deserve jail? Did Daniel deserve a lion's den? Did Shadrach, Meschech and Abednego deserve a fiery furnace? Absolutely not—Satan was behind it. Bildad doesn't know what he is talking about.

Insinuation #2 - God destroyed Job's children because they sinned against God. 8:4

Following up with his previous thought, Bildad gives an "if" clause to make another one of his insinuations. In fact, in the Septuagint the "if" clause is a first class conditional clause in which reality is assumed. Bildad just assumes Job's children deserved to die because of sin. So he says if your sons sinned, God's justice requires that He destroy them, so that is what He had to do and that is what He did do. He delivered them to death because of their transgressions against Him.

Can you imagine going to a father or mother who lost their child and saying the reason why your child died is because his or her life was full of sin and God punished your child and it was deserved. If we are going to take that position, then why are we still alive? How come we weren't killed growing up when we sinned against God? Bildad doesn't know what he is talking about.

Bildad and his buddies' doctrine totally stress the retributive justice of God without grace. They are presenting their theology to a man who had done nothing wrong to deserve God's retributive justice.

Insinuation #3 - God is not helping Job because Job hasn't responded properly. **8:5-7**

Bildad so piously says to Job—Job you need to seek God and cry out to God for His compassion. You need to get your life pure and upright and God will rescue you and restore you. Even though all of these troubles have come your way, if you will just seek God, He will bless you abundantly. This all sounds so good. But Bildad doesn't know what he is talking about.

Bildad assumes Job has done something to deserve this. He assumes Job is the real problem and that he has some hidden wickedness in his life. He assumes Job's life isn't pure and upright, when in fact it was the most pure and upright life on earth.

It all sounds so good, so logical, so heavenly, but it is all a lie from hell. **Job is not hit with this trouble because of his sin, but because of his faithfulness**. He is being attacked by Satan because he is a faithful man of God.

This book of Job should teach us all that it is a very serious and dangerous thing to make assumptions and insinuations about God and others that are not true. God does hold people accountable.

BILDAD'S BABBLING #3 – Bildad instructs Job from past history. **8:8-10**

Bildad does not try and convince Job from a vision or from his own observation; he uses past history and tradition as a basis for his conclusions. What Bildad says to Job is that he ought to think about past history and it will teach you that God always justly sends evil to those who deserve it.

People who use history must remember two things: 1) Past history is not inspired, the Bible is inspired; 2) Wise people live in the present, not just the past. Trying to determine things from past history may or may not be applicable, especially if you miss just one key fact.

For example, I have read and watched historical things about Adolph Hitler and his demise. Several things are historically accurate and true. However, one fact that is often left out is this—he turned against Israel and if you turn against Israel God will curse you.

Hilter hated Israel, Saddam Hussein hated Israel, Osama Bin Laden hated Israel and when you curse Israel, God promises He will curse the one who does. That fact is often left out.

Bildad is basically doing this very thing. If Job would just consider things of their fathers (**8:8b**), if Job would just look to yesterday and learn from the past and let those things teach him, he would see that Bildad really has a handle on God and on his suffering.

Now let's think a minute about what is biblically revealed. Adam and Eve blatantly sinned against God and God made a gracious provision for them so they could still fellowship with Him. Abraham had a life that was checkered with moments of disobedience, lying and immorality and God blessed him anyway. Lot had major sin issues, yet he was called "righteous Lot" (II Pet. 2:7). Truth is real history tells us we have all sinned and when God's people sinned, God offered grace. There was nothing that ever hit His people like that which hit Job.

When you feel trapped or people start throwing Bible verses at you, step back and take a deep breath and think about the whole counsel of God. What past history actually teaches us is that God is gracious to His own people even when they have blown it. He is not some sniper instantly picking off His people when they fail.

BILDAD'S BABBLING #4 – Bildad illustrates his thoughts to Job. 8:11-19

Bildad decides to drive home his negative point by presenting four illustrations that are designed to make Job feel even worse that he does:

Illustration #1 - The illustrations from the plant world. **8:11-13**

The illustration here is that plants grow as long as there is water, but as soon as water is removed, the plant is scorched and it withers.

Bildad's point is, as long as Job was being refreshed by God, everything in his life was fine; but now that he has forgotten about God and sinned against God, his life is scorched and he is withering away.

Illustration #2 - The illustration from the insect world. **8:14**

Bildad's point here is that Job is a godless man, so his confidence that he is right with God is as fragile as a spider's web. His confidence is unsupported and unreliable. In other words, Job really doesn't have any solid hope or confidence for deliverance.

A man who forgets about God is one who really doesn't have any confidence or hope. His hope is as unsupportive and unreliable as a spider's web.

Illustration #3 - The illustration from the building world. **8:15**

Job had lost all his possessions. Bildad piously refers to not trusting in a house. Since Bildad has lost nothing, it was so easy for him to talk about the fact that any person who puts their trust in a house or holds tightly to their possessions is trusting in the wrong things.

Illustration #4 - The illustration from the vine world. **8:16-18**

A vine thrives in the heat of the sun. It spreads out and wraps itself around rocks and houses. But if the vine is pulled up by the roots, it dries up and the spot ends up denying that a vine ever existed. When a vine is pulled out at the roots, it soon withers and you cannot even tell a vine was ever there.

Bildad is saying that Job had once been like a fruitful vine that increased in all areas and directions, but now that he had sin in his life and had been uprooted by a scorching judgment of God, he was nothing anymore. It was like he had never existed.

BILDAD'S BABBLING #5 – Bildad presents innuendos about God and Job. **8:19-22**

There are four innuendoes Bildad makes about God and Job:

Innuendo #1 - God will be happy to replace Job. **8:19**

Look what Bildad says to Job here—toppling you Job, brings God joy. God finds joy in ruining one man and raising up another. Bildad apparently doesn't know much about the character of God. God never finds joy in destroying a sinner, He finds joy in saving a sinner.

Innuendo #2 - God will not reject a man of integrity. **8:20a**

Bildad's implication is that Job was rejected by God because he was not a man of integrity.

Innuendo #3 - God will not support the evildoer. **8:20b**

Bildad's implication is that Job is not receiving any support from God because he is an evildoer.

Innuendo #4 - God will turn things around for Job if he will repent . **8:21-22**

The implication here is that God could make Job laugh again; God could turn things around for Job if he would just turn from his wickedness and turn to God.

Ladies and Gentlemen, this all sounds so good and so pious, but it is wasted dialogue. Bildad has not said one worthwhile thing in this entire episode of his babbling. He has gone off on some verbal tangent and he has made things heavier for Job. His speech was cruel and wrong and it angered God and God would hold him accountable (42:9)

Lessons to be learned:

1. People who give wrong counsel often have a great legacy of religious history.
2. People who give wrong counsel are quick to speak their views without even knowing all the facts.
3. People who give wrong counsel can use practical illustrations which seem so impressive.
4. People who give wrong counsel will answer to God!