



**Title:** [The Dialogue *cont'd.*] Bildad's First Speech (Ch. 8) and Job's Reply to Bildad's First Speech (Chs. 9 – 10)

**Text:** Job 8 - 10

**Introduction:**

1. Job does not directly respond to Eliphaz at first. He continues his complaint about his sufferings.
2. When Job replies to Eliphaz, he addresses all of his friends.
3. Job also talks to God in a dialogue for the first time at the end of chapter 7 (7:7-21).

**I. Bildad's Statement of God's Justice (8:1-7)**

- A. Bildad charged Job with being wind bag.
- B. Obviously, Bildad's sense of God's justice is correct but his misapplication to Job is error.
- C. "Job, If you were right with God, wouldn't God bless you by now?" (NO, not always).

**II. Bildad's Confidence in Tradition & History (8:8-10)**

- A. "of the former age" and "of their fathers."
- B. "shall not they teach thee?" – God judges sin (Adam, Cain, Noah, Abraham...)

**III. Bildad's Illustrations of the Ungodly (8:11-19)**

- A. "the rush" [bulrush; papyrus plant] and "the flag" [any marshy grass; reed plants].
- B. Bildad uses botanical examples to illustrate prosperity and destruction.
- C. Life is fragile as a "spider's web" (v.14).
- D. God will forget Job, just like He would the ungodly.

**IV. Bildad's Advice and Error (8:20-22)**

- A. Bildad is right about God's dealings with man.
- B. Bildad's misapplication to Job are wrong.

**V. Job's Theology of God's Greatness (9:1-12) – v.9 (Constellations)Arcturus (bear); Orion (hunter); Pleiades (the 7 const.; "chambers of the south" – relative to the earth's equator.**

- A. God is Creator and Sustainer and Provider.
- B. No man can contest or hinder God. – We live in a fallen world, everyone will suffer.
- C. Job agrees with a portion of what Bildad has said (v.2).

**VI. Job's Theology of God's Will (9:13-24)**

- A. God is Almighty.
- B. God is Just and Final in His dealings with man.
- C. God is Incomprehensible. Indeed, invisible (v.11).

**VII. Job's Theology of God's Dealings with Himself (9:25-10:22)**

- A. Job most certainly is in pain and has some wrong thoughts about God. But God knows it
- B. Man's life is futile.
- C. God is Transcendent (apart from His creations).
- D. Man is a sinner whose life is brief.
- E. Job is asking God for a small piece of comfort before dying.
- F. Job's pain drove him to think wrongly about God – God deals with the wicked and the righteous in the same manner (v.11; v.22).

**Conclusion:**

1. Bildad was a Traditionalist and indifferent towards Job.
2. That a godly man would suffer is heresy in Bildad's theology.
3. The Lord Jesus was godly and he suffered not for himself BUT for the sins of others – what would Bildad do with that?
4. Job is in need of a go-between: God and man. Is there one such person? [Unrepentant sinners vs. Christ – whose sufferings will merit God's blessings or retribution?]. (9:32-33). Christ alone can take God's rod away (9:34). Job is a pre-figure of Christ. Job is growing in His Christology (1:1; 2:3; 1:19-21 gave up all).
5. The best thing to do is not to render pre-mature and or hypocritical judgment (as Job's friends did).
6. When God's children suffer, they are not punishments, they are trials. God intends to be glorified in the trials of His people.
7. We must pray for those who are suffering and hurting.
8. We must maintain godly thoughts about God in our trials. Thank God that we have not suffered to the extent that Job has (or even the Lord Jesus – ever).