

Introduction:

We all love and want to protect our children they are precious to us and a heritage of the Lord. You and I can deal when people attack us but our children are off limits. Apparently not even President Donald Trump’s 10-year-old son, Barron, is off limits from vicious attacks.

On inaugural weekend, leftist comedians and writers took to Twitter to call Donald Trump’s 10-year-old son, Barron a “rapist” and suggest the boy is an arsonist. “Saturday Night Live” writer Katie Rich tweeted, “Barron will be this country’s first homeschool shooter.” “Barron Trump looks like a very handsome date-rapist-to-be was also tweet. What a disgrace. Job experienced attack on his children character all whose die on one day. This was Bildad the Shuhite and this is his first discourse of judgment upon Job. Bildad was quick to rebuke Job for his strong words; but he did not stop to consider *why* Job spoke this way. He heard Job’s words but did not consider his pain.

I Bildad Admonitions Job vv. 1-7

1. Bildad dismissed Job’s defense recorded in Job 6-7 and he does not begin as considerate as Eliphaz but accuses Job bluntly of being a windbag. He insults Job’s character. There is no attempt to soothe and calm Job who continues in his suffering.” Bildad comes across as the staunch, rigid traditionalist, one who sees all issues in black and white and who prides himself on his straightforward, no-nonsense approach. That is why I titled the sermon Bildad the Shuhite Bloviates. He heard Job’s words but did not consider his pain just insulted him.
2. Bildad was so brash that he indicts Jobs children and throws the death of Job’s sons before his face. (*If thy children have sinned against him, and he have cast them away for their transgression;* It must have added insult to injury when Bildad said that Job’s children had died because they had sinned. Bildad probably thought this would bring comfort to Job to think they were not killed because of his sin but because of their own sins. “There is firm indifference to Job’s plight and arrogant conviction that Job’s children got just what they deserved and that Job was well on his way to the same fate.”
3. Bildad felt obligated to defend God, so in verses 5-7 he reminds Job of God’s character by asking a series of questions, beginning with: . . . does the Almighty pervert justice (v. 3)? God always acts justly, so Bildad’s conclusion asserts that Job is guilty and insist on his confession. Bildad was so concerned with defending God that he forgot the needs of Job.

In trying to justify what God had allowed to happen, he was only making Job feel worse, much worse. Anytime we feel the need to come to God’s defense we will often find ourselves doing the same thing to hurting people. Bildad was so concerned with defending God that he forgot

the needs of Job. **Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,**

3. *Though thy beginning was small, yet thy latter end should greatly increase.* Verse 7 is relating to Job, you started with little, you will end with much. When Bildad said this he was both right and wrong. He was wrong in that he assumed that because Job was not currently in prosperity and abundance, it proved that Job had not made supplication and was not pure and upright.

(Spurgeon) *“He wanted to prove that Job could not possibly be an upright man, for if he were so, he here affirms that his prosperity would increase continually, or that if he fell into any trouble.”* Job does have more at the end but he did not lose what he had or his children because of unrighteousness.

II Job is accused of disrespects. (8-10)

1. Bildad asked Job to consult the wisdom of the ages and to consider what they had to teach and tell Job. By the way they can and have been wrong. “If Job would only take the time to consider ancient tradition, he would find that God only does right. Sinners get just punishment, and good men are blessed with health and prosperity.”

2. He insults his intellect using nature as his premise for his argument. Bildad turns to nature to prove that Job has forsaken God. He says, Can the papyrus plant grow up without a marsh? Can the reeds flourish without water? Plants without water wither and die. Since Job seemed to be withering spiritually, the only logical explanation is that he had forsaken God.

3. Therefore, he must be a hypocrite. Bildad adds that the faith of a hypocrite, like a spider’s web, offers no support (8:14-15). Bildad continues his argument in verses 16-19 by saying the hypocrite is like a plant with shallow roots clinging to rocks. Such a plant will be pulled up and left to wither and die. The logic: Nobody pulls up good plants, so there had to be something wrong with Job or God would not uproot him. Bildad sums up his object lessons from nature by saying, Behold this is the joy of His way, And out of the earth others will grow.

Bildad was sure that God had rejected Job. Since God does not cast away the blameless, Job must be a hypocrite. The situation could be remedied, however, if Job would only turn to God in repentance. Bildad says that God will yet fill your mouth with laughing, And your lips with rejoicing (verse 21). Job could once again come to a place of joy and laughing if he would turn to God again.

Oh, that relief from adversity and suffering were that simple! We sin, and God punishes us. Though this is true, we must be careful with the application of this principle, for that was not true at all in Job’s experience. The next assumption of Bildad...

III God Guarantees Blessings to the Blameless.

1. Bildad has a simple theology everything can be explained in terms of two kinds of men – the blameless and the secretly wicked. So, it is fair to reason that God distinguishes them by prospering the one and destroying the other.”

2. In verse 22 states, “that those who hate you will be clothed with shame: Job’s frustration was rising because of these contentious discourses with his friends. After the harsh words between Eliphaz and Job (Job 4-5 and 6-7), Bildad invited Job to find vindication through repentance.

Bildad had his wisdom of the ancients and his own belief system, both of which agreed and seemed unshakable. What he did not really have was God Himself. ...

Conclusion:

Suffering is never pleasant and we can begrudge our suffering. Don’t resent the suffering God allows in your life. Don’t make your life an excuse not to do God’s will regardless of what sufferings you bear. God did not spare His own Son from suffering. The writer of Hebrews makes a remarkable claim of our savior, **“Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; 5:8-9**

What we learn from suffering is of great value to be safeguard and remembered because it will have great value to others.

Communion

What we value we protect. What we don’t we discard. During the next week, as our rubbish accumulates and the odor increases, we become eager for the return of the garbage truck. You put it out and you don’t guard it. More repulsive than this is the personal trash that accumulates in our hearts and minds. Some of our garbage--hatred, gossip, bitterness, lust--is obviously foul.

The Bible calls our inner garbage "sin." In 1 John 1:9, God's disposal system is outlined: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Let us make a commitment and seal our vow for revival with this communion today.