

The Last Words  
Job 25 – 27  
Part 1

Have you ever been in one of those conversations where you wanted to have the last word, that final word to end the discussion? Bildad had his chance to do just that. He is the last of the three friends to speak. Rather than labor the subject at great length, Bildad sums up his argument and distress in six short verses. At the end of those verses, he either takes a quick breath to continue or stops speaking completely. In either case, like a deer seizing an opportunity to cross a busy highway at night, Job jumps in and has the last word among the debaters.

This is his opportunity to have the last word. Job takes up the argument and continues for five chapters. Five chapters of 161 verses to Bildad's six verses. Job had a great deal to say and he would have the last word with his friends. Unfortunately, his friends did not pay attention.

To be fair to Job, we're going to divide these last words into three parts.

- Bildad's Final Words and Job's Introduction (25 – 27)
- Job's Discourse on Wisdom (28)
- Job's Final Words to His Three Friends (29-31).

We want to give Job an opportunity to vent his feelings and thoughts. We want to understand Job. But first, we must hear the words of Bildad.

Bildad (Job 25)

Bildad expresses only two thoughts. God is all powerful ([25:2-3](#)). Man can never be right before God ([25:4-6](#)). Is he correct?

Of course, God is omnipotent. He is the Creator of the universe and the sustainer of life. He reveals His power and traits about His character in all of creation from the sub-atomic particles to the celestial bodies that move in outer space. He sheds His light revealing His character on every detail of creation letting us know that we are not alone in this universe.

Can mankind never be right before God? When Bildad asks this question ([25:4](#)), he is reminding Job that Job is unrighteous. Job is guilty of some sin that resulted in the loss of his children, his wealth, his status in the community and before God. Job is guilty.

However, like Job, Bildad was not privy to the opening conversations between God and Satan in this story. There, God affirms Job's righteousness. "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?" ([Job 1:8](#)). Furthermore, after losing

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everything, Job's conduct affirms his righteousness. "In all this Job did not sin or charge God with wrong" (1:22). In the second discussion with Satan, God says of Job, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity, although you incited me against him to destroy him without reason" (2:3).

Job stood righteously in the presence of God. Bildad was incorrect in his second assumption about a man's standing with God.

Job (Job 26 – 27)

Job is not slow in his response to Bildad. Beginning in 26:2-4, Job peppers Bildad and his companions with four statements or questions. Each has the anticipated answer of, "You haven't helped me at all." All their comments, questions and accusations did nothing to solve Job's dilemma. Like a seasonal fountain, these three only spouted off with no effect at all to assist Job in his struggle.

Commenting on the omnipotence of God, Job makes three affirmations about God.

- God rules over death (26:5-6), though the dead reside in destruction.
- God rules over all His creation (26:7-13). He did not create and then disassociate Himself from His creation. He rules nanosecond by nanosecond.
- God only slightly reveals Himself to us in His omnipotence (26:14).

This last affirmation is important for us to consider. Because we have the written revelation from the finger of God, we sometimes believe we know more about God than is the case. His omniscience, omnipotence and omnipresence go far beyond what we can think or imagine. While we have the written revelation of God and we see a much broader picture of history as God works with mankind, still, we only see what God reveals to us about Himself. As Paul says in Ephesians 3:14-21,

For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith – that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

At the close of chapter 26, Job may have briefly waited for a response from Zophar or Eliphaz, but they said nothing. After no movement to speak, after no response from any of his friends, Job continues his last words to his friends, friends that came to comfort him (27:1).

Without missing a heartbeat, Job asserts his integrity again (27:2-6). He will not compromise. He will not lie to satisfy these three miserable comforters. He will not confess to some secret sin that he did not commit. He has done nothing wrong to

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deserve this magnitude of punishment. He stands before them as innocent, not guilty of some gross immorality that brought this disaster upon him and his family ([27:5-6](#)).

When he finishes asserting his innocence, Job goes so far as to call a curse upon his enemies, whether they be his three friends or people in the community that have cast him aside as though he were the morning trash being collected at the curb ([27:7-12](#)). Let his enemies be as the wicked. Let them be as the unrighteous before God ([27:7](#)).

Before we raise our eyebrows in disbelief that this righteous man would stoop so low, remember the imprecatory psalms (Psalms [5](#), [35](#), [58](#), [79](#), [83](#), [94](#), [109](#), [137](#), [140](#)). Remember that a man after God's own heart ([1 Samuel 13:14](#); [Acts 13:22](#)) wrote many of these psalms, David. Job asks God to treat these enemies as His enemy, enemies which have forsaken God and refused to acknowledge His Lordship over their lives even in their death. Job merely turns them back to God for their just compensation.

Like the rapid spring runoff in a mountain stream, Job moves swiftly to the subject of punishment for the unrighteous. His words seem to parrot the argumentative words of his companions. Perhaps they are his own thoughts. In either case, he offers us a picture of the plight of the wicked according to the thinking of his day.

The wicked will perish and those closest to them will experience the consequences of the sinner's wickedness ([27:11-23](#)).

- Though the wicked person commits the sin, his family pays for his sin ([27:14-15](#)). His children born to him have only to wait for violence to take their life away forever. Those that escape the sword will starve to death. And if some are fortunate enough to escape the sword and famine, then pestilence will lay them low. In any case, the sinner's widow so overcome by the tremendous troubles of life, does not grieve for her losses.
- As quickly as the unrighteous pile up material wealth, quickly it is taken from them ([27:16-19](#)). Ironically, Job asserts that it is the righteous that will possess the sinner's material wealth. As Job continues, the parable of the rich farmer told by Jesus comes to our mind ([Luke 12:16-34](#)). After deciding to secure all his wealth for himself, he retires for the evening. Falling asleep in his comfortable and secure bed, death like a thief stealthily comes for him in the night. He never receives the opportunity to use his acquired wealth. His wealth becomes the property of others.
- With his paintbrush in hand, Job paints harsh scenes of desert life ([27:20-23](#)). Suddenly, terror overtakes the wicked as an unexpected windstorm howls across the desert floor. Caught in the uncontrollable whirlwind, without anything to secure their lives, the wind sweeps the wicked away, their possessions scattered and strewn throughout the desert for others to collect at a calmer time. The wicked are no more. In the end, God takes his vengeance on the wicked.

Job's tirade is not complete at the end of chapter 27. We await his words on God's wisdom in chapter 28 and his summary defense in chapters 29 – 31.

Over the next few weeks, take time to collect your thoughts about Job's last words to

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his friends. Is Job correct in his assessment about his friends? Can a man be righteous before God? What is the outcome of the wicked?

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