

Chapter 25

25:1

Then Bildad the Shuhite Rotation 3; speaker 2: The speech seems short...as if Job cut him off. The fact that Zophar doesn't get a chance seems to lend itself to this view. **answered and said:**

25:2

“Dominion and fear belong to Him; He makes peace in His high places. “If anybody will make peace, it will be God.”

25:3-6

Is there any number to His armies? We could be reminded of Revelation 19, but the interpretation appears to be a reference to the **armies** that stole Job's animals. Eliphaz spoke of angels, but not Bildad. 2 Kings 24:1-2¹ definitely speak of human **armies** being God's **armies**. Psalm 75:6-7 says it. Joel says much the same: the worms of various types are His. **Upon whom does His light not rise?** This gives the idea of standing for an entering judge, and the question is introduced that the judge of Heaven is still in charge of the peace (verse 2) and the punishment (verse 3). When it comes to Jesus, we would say “every man” has had this light rise upon him (John 1:9), and He's been attempting such light for a long time (John 1:4-5).

4 How then can man be righteous before God? Job has been asking it all book long (chapters 9-13). The answer is ultimately “only through the placation of His wrath” (1 John 2:2). Christ got in the face of God and made an angry God rather happy. God was justifiably angry, but He provided Christ to satisfy His own justice (Romans 3:25-26), and that we benefit by faith (Romans 5:1). It's almost as if Paul read Job. Apparently, Bildad and Paul grasp that “peace on high” (25:2) is linked to “justification” (25:4).

Or how can he be pure who is born of a woman? This is poetry, and this is poetry's parallelism: This, therefore, is the same question...twice. **5 If even the moon does not shine, And the stars are not pure in His sight,** Eliphaz says the angels or “saints.” Bildad says these heavenly bodies cower in unworthiness and do not show their light (in contrast to the owner of the “armies” in verse 3). Genesis 1:1-14 seem to show that the moon and stars as the “lesser light” cower before God as the “greater light.” In contrast to verse 4, verse 5 seems to show that the **moon** and **stars** go dark in the face of sin. Matthew 27:45 agree that the heavens must go dark in reaction to such great sin.

6 How much less man, mortal one, as opposed to the second usage of **man** in the next clause. **who is a maggot,** not the same Hebrew word as **worm** in this passage. So the “mortal man is a maggot.” **And a son of man,** different Hebrew word as the first usage of **man. who is a worm?** translated “crimson” many times: “son of Adam who is a crimson worm.” One is crawling out of a sore and the other...out of the ground. The stars cannot keep up with God and so how much less we “worms.”

Don't forget, Luke 24:44 gives us reason to look here in the prophets for references to Christ. 25:2, for example, makes mention of God “making peace on high.” We agree. He is the advocate (1 John 2:1). No maggot or grub or crimson worm ever made peace with God. Colossians 1:19-21 speaks of God “making peace through the blood of Christ's cross.” Who

¹If God will bring such fury against His own Israel...America is no special people.

made this “reconciliation? God. Please lose faith in man! Nobody can make “peace on high” except the Lord.

Just when you thought a person couldn't get lower than a **maggot**, the **Son of man is a grub**. We believers find this to be shocking since our **Son of Man** (Psalm 16:11; Psalm 80:17) Jesus Christ (Matthew 26:63-65; Mark 2:5-6) and became a **worm** (Psalm 22:6). For what? For all the other demands in this chapter: For the “light to arise” (25:3) upon the sons of men and for God to be able to count them “righteous” (25:4).

You cannot get lower than Christ. He has been there. He has been lower than our most egregious sins.