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**BIBLE STUDY**

**Refuge Church of Our Lord Jesus Christ of the Apostolic Faith, Inc.**

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**“DOMINION, FEAR, AND PEACE”**

**Job 25:1-6**

***Job 25:1 "Then answered Bildad the Shuhite, and said,"***

Job 25 introduces Bildad the Shuhite’s final speech to Job. Bildad is probably the second oldest of Job’s so-called friends who came to comfort him. This short speech is something of a last gasp from Job’s accusers. Bildad is attempting to say something in defense of the three men’s “one-tracked” theology of retribution rather than being silenced. That Zophar did not make a third speech is also evidence that the three had run out of ideas and had no answer to Job’s realistic portrayal of the inequities of life. Unable to win the argument about the cause of Job's suffering, Bildad uses this theological argument as an evasive tactic. One difference in this speech is that instead of speaking about the fate of the wicked, Bildad extolled the greatness of God. Where he emphasizes the vast, unbridgeable gap between God's absolute holiness and purity and human fallen nature, a truth Bildad uses to rebuke Job's desire to plead his case before the divine Judge.

***Job 25:2 "Dominion and fear [are] with him, he maketh peace in his high places."***

Bildad stresses God's supreme dominion, power, and purity, declaring that He is above all.

***Jude 1:25 KJV “To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”***

This answer from Job's friend, Bildad, did not answer what Job had said in the last chapter. He was bringing up the greatness of God, which is undeniable, and also bringing up the worthlessness of man. God is the absolute Almighty of the universe. God set the world into motion and created all living things. Since they are His creation, they are controlled entirely by God. The only time there will be real peace on the earth is when the King of Peace, Jesus Christ, reigns here as King of kings and Lord of lords.

***1 Timothy 6:15-16 KJV***

***15Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;***

***16Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.***

***Job 25:3 "Is there any number of his armies? and upon whom doth not his light arise?"***

Bildad asks a rhetorical question emphasizing God's incomparable majesty and power by asking if His "armies" (angels or created beings) can be numbered, or if there's a place where His pervasive "light" (divine influence) doesn't reach. The verse serves to contrast God's infinite power and reach with the limitations of humanity, arguing that because God is so great, it's impossible for a sinful, limited human like Job to be considered righteous before Him. We know from specific Scriptures that there are at least 20,000 chariots of God.

***Psalm 68:17 KJV “The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.”***

There are thousands of angels who bear arms for God. One of the earliest mentions of the angels being armed was when God stationed armed guards at the gate of Eden to keep Adam and Eve from going back into the garden. Every living being is the answer to, "upon whom doth not his light arise?"

***Job 25:4 "How then can man be justified with God? or how can he be clean [that is] born of a woman?"***

Bildad continues to ask rhetorically, "How then can a mortal be righteous before God? How can one born of woman be pure?" The meaning is that no human can stand before the infinitely pure and powerful God and be considered just, because humanity is inherently sinful, fragile, and insignificant in comparison to God's divine greatness. The verse emphasizes human imperfection and inability to achieve righteousness or purity on their own, highlighting the vast chasm between humanity and God's holiness. The Light of God that is within all who dare to believe is the Light of God.

***John 1:4-9 KJV***

***4In him was life; and the life was the light of men.***

***5And the light shineth in darkness; and the darkness comprehended it not.***

***6There was a man sent from God, whose name was John.***

***7The same came for a witness, to bear witness of the Light, that all men through him might believe.***

***8He was not that Light, but was sent to bear witness of that Light.***

***9That was the true Light, which lighteth every man that cometh into the world.***

The flesh of man is born in sin. The flesh is in constant warfare against the spirit. The flesh of man wants to sin. It is the spirit of man that reconciles with God. To be justified means just as if I had never sinned. The only way a person can be justified is for the penalty for his sin to be paid. Jesus Christ paid the penalty of death for the sins of the world. Job looked forward to that very event when he said his Redeemer liveth.

***Job 25:5 "Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight."***

The moon and the stars are no more than containers for light. They are not creative Light. Jesus Christ is the source of all Light. The moon is a reflector of existing light. This verse emphasizes God's overwhelming greatness and the inherent imperfection and inadequacy of all created things, serving as a rhetorical point that man, who is even less than these celestial bodies, is utterly incapable of appearing righteous or justified before the holy God.

***Job 25:6 "How much less man, [that is] a worm? and the son of man, [which is] a worm?"***

The verse emphasizes the insignificance, frailty, and sinfulness of humanity when compared to God's absolute majesty and purity. In this context, "maggot" and "worm" are used to illustrate that humans are low, corruptible, and mortal beings, incapable of standing before a righteous God without shame. Bildad forgot that man was made in the image of God. Compared to God, he might be thought of as a worm. Bildad said that Job was of no greater value to God than the lowly worm. Job really had never said that he was free of sin. He was forgiven. The verse aligns with the broader biblical theme of human sinfulness and the absolute purity and sovereignty of God. It anticipates the Apostle Paul's later doctrine of total depravity found in the New Testament.

***Romans 3:23 KJV “For all have sinned, and come short of the glory of God;”***

It is important to understand that Bildad, not God, was calling people worms. Human beings are created in God’s image and are “a little lower than the angels.”

***Genesis 1:26-27 KJV***

***26And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.***

***27So God created man in his own image, in the image of God created he him; male and female created he them.***

***Psalm 8:5 KJV “For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.”***

Bildad may have simply been using a poetic description to contrast our worth to the worth and power of God. To come to God, we need not crawl like worms. We can approach him boldly in faith.

***Hebrews 4:16 KJV “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”***

In the teachings of John Calvin, the 16th-century theologian and Protestant reformer, “Worm theology” is a position emphasizing the depravity of humanity in comparison to God's power. The name is often attributed to a line in the [Isaac Watts](https://en.wikipedia.org/wiki/Isaac_Watts) hymn “Alas! And Did My Saviour Bleed,” which says, "Would he devote that sacred head for such a worm as I?" Calvin saw the human race as totally unable to do anything to free itself from sin.

**QUESTIONS**

1. Who spoke in the first and second verse, here?
2. What was Bildad saying in this chapter?
3. When is the only time there will be real peace on the earth?
4. How many chariots do many Scriptures say God has?
5. The Light of God that is within all who dare to \_\_\_\_\_\_\_\_\_\_\_ is the Light of God.
6. It is the \_\_\_\_\_\_\_\_\_ of man that is born in sin.
7. What does "justified" mean?
8. What are the moon and the stars?
9. Who is the source of all Light?
10. What did he call man in verse 6?