

Bildad Openly Condemns Job (Job 18)

I. Bildad Renounces Job's Notion of An Unjust World (1-4)

A. Bildad Admonishes Job to Think about His Words (1-2)

1. He once again accuses Job of babbling nonsense (i.e. hunting for words)
2. He tells Job he must stop and think about the ramifications of what he is saying ("Consider") – then they can speak together
 - a. Bildad doesn't believe God allows good people to suffer
 - b. Bildad doesn't believe God allows wicked people to prosper
 - c. If Job's assertions (that he is innocent) are right then the world is unjust and unpredictable
 - d. If Job would just think about what he is saying, he would see the impossibility of it.

B. Bildad Questions Job's Accusations of Them (3)

1. Bildad asks why Job calls them "cattle"
 - a. In 12:7, Job said, "But ask the beasts, and they will teach you"
 - b. Bildad is saying, "are you calling us stupid cattle?"
2. Bildad asks why Job thinks they are stupid
 - a. They are holding a view that many generations have held
 - b. Their wise fathers all believed like they do – good people get good things, bad people get bad things

C. Bildad Ridicules Job's Worldview (4)

1. Job has openly asserted that he is suffering from no fault of his own
2. Job has openly asserted that God is punishing him for no reason
3. Bildad's assertion is that the world doesn't work that way
 - a. If Job is right then the world is unjust
 - He accuses Job of tearing himself rather than God tearing him as Job has said. In 16:9 Job said, "He has torn me in his wrath"
 - He asks Job if the earth should be forsaken for him – this implies that Job is asking that the world be turned upside down so he can be proved right. Bildad does not believe the world is as unjust as Job says
 - b. If Job is right then the world is unpredictable
 - Bildad asks Job if the rock (speaking of a large boulder or mountain) can be removed for him
 - the implication is that the world is the way it is and Job is trying to convince them that the world has turned upside down in his life. – he is innocent and suffering while the wicked are prospering.
 - Bildad refuses this worldview

II. Bildad Describes The Justice of Hell (5-21)

NOTE: For Bildad the wicked cannot prosper. The righteous cannot suffer. If this is so, then the world is unpredictable and unjust. God is arbitrary. Here Bildad describes the punishments of the wicked. Of course He is wrong in applying these to Job, but he describes the place of eternal torment perfectly. Everything he says here is true, but what he describes don't happen in this life, they await the age to come. Bildad is describing true justice which the wicked endure, but he misapplies this to Job who is suffering through no fault of his own.

A. Hell is a Place of Darkness (5-6)

1. The theme of these verses is the snuffing out of light
 - a. The light of the wicked is put out
 - b. The flame of his fire doesn't shine
 - c. The light in his tent is dark
 - d. The lamp above him is put out
2. These verses show that justice upon the wicked will be devoid of any light
 - a. Light is something we take for granted. Not many of us have ever experienced absolute darkness. Even in the darkest places our eyes become accommodated and are able to at least make out shapes
 - b. Absolute darkness is a very frightening thing

B. Hell is Inescapable (7-10)

1. The Wicked will be captured by their own Schemes (7-8)
 - a. The end of the wicked will be punishment for their own works
 - b. His own schemes throw him down
 - c. He is captured by his own net
 - d. Bildad is speaking here of perfect justice – every sinners' sin will be paid for in full – no one will escape justice – however, Bildad is misapplying this truth to Job. There awaits a day of justice for all the wicked but it may not necessarily be in this life.
2. The Wicked is Caught in His Own Snare (9-10)
 - a. The repeated thought here is a "trap"
 - b. The wicked are seized by a trap and snare
 - c. The wicked's path has snares hidden on it

C. Hell is Unending Terror (11-14)

1. Terrors and Calamity will Overtake the Wicked (11-12)
 - a. There will never be a moment of rest
 - b. There will only be unending fear and terror
 - c. There will be no more strength for the wicked – he will be reduced to nothing but fear and weakness
2. Terrors Will Destroy All the Wicked Trust in (13-14)
 - a. He will no longer trust in his own strength – (calamity will consume his skin and death consumes his limbs)

b. He will no longer trust in his wealth – (he will be torn from his tent)

D. Hell is Unquenchable Fire (15-16)

1. Sulfer (i.e. fire) will be scattered over all his habitation
 - a. the things in his tent are no longer his
 - b. they belong to the fire now because they are consumed
2. The fire will destroy the tree of his life
 - a. his roots dry up for lack of water
 - b. his branches wither in the flame above

E. Hell is Total Separation (17-19)

1. The wicked are separated from all light (17-18)
 - a. His memory perishes from the earth
 - b. He has no more name (i.e. reputation)
 - c. All he has built will be forgotten
 - d. He is separated from all things in the world
2. The wicked are separated from his loved ones (19)
 - a. He has no one to continue his line
 - b. He is separated from all his loved ones
 - c. He is separated from what he calls home

F. Hell is The Destination of the Wicked (20-21)

1. All men in the west and east are terrified of this
 - a. Everyone knows this is the truth – Bildad is trying to convince Job he is wrong
 - b. Everyone fears the day he will be sent there – They all know their day is coming – Bildad implies that the wicked know this to be true and therefore cannot rest easy as Job has asserted
2. All Wicked men Dwell in Hell (21)
 - a. Here is the fault in Bildad's premise
 - i. He assumes that the wicked experience these things in this life
 - ii. He assumes that the wicked are those who go through suffering
 - iii. He is applying all this to Job because Job is suffering which proves he is wicked
 - b. Hell is the place for those who do not know God
 - i. Bildad is right – relationship with God is the answer
 - ii. Bildad is also wrong because he looks at Job's suffering and immediately assumes that Job must not know God because he is going through such things.

The essence of Bildad's speech is true. There is perfect justice and a place of conscious eternal torment in which the wicked will never escape. But Bildad misapplies these truths by assuming that Job is going through this now. God has postponed perfect justice until the eschaton. It is at death or at the end of history when mankind experiences the perfect justice of God. Even when men suffer under the disciplinary judgment of God, they are not receiving the full measure of justice

which their sins deserve. That is to come. Sin will be perfectly atoned. Either Jesus will atone for a man's sins perfectly on the cross, or the sinner himself will suffer eternally for his sin.