

**Bildad Speaks A**

**Second Time**

**Chapter Eighteen**

# Job 18:1-4

“Then a Bildad the Shuhite answered and said:  
“How long will you hunt for words? Consider, and  
then we will speak. Why are we counted as cattle?  
Why are we stupid in your sight? You who tear  
yourself in your anger, shall the earth be forsaken  
for you, or the rock be removed out of its place?”

## **Bildad's Second Speech**

- There is nothing new in the second speech given by Bildad.
- Bildad continues to identify the problem as “only the wicked suffer”.
- He gives several examples to Job showing, in his mind, that the wicked suffer.
- "Bildad's second speech is straightforward. It is no more than a long diatribe on the fate of the wicked (5-21), preceded by a few reproaches addressed to Job (2-4)."- Anderson, Francis

## **Bildad's Criticism Of Job**

- Bildad was becoming frustrated with Job because Job refused to change his mind or admit his guilt (vv. 1-2).
- Bildad believed that Job is trying to “hunt for words” to justify himself before man and God.
- If only Bildad had known that God had already justified Job and was his defender he would have not been so critical of Job.
- Job had said in Chapter 16:9, that God had “torn me in his wrath” but Bildad said that Job was tearing himself apart by his own words.

- Bildad is a good example of a foolish person who feels entitled, contemptuous, intolerant, a need to be right, and lacks humility and uses words to try and manipulate Job's behavior.
- “Often when we counsel suffering people it is more important to help them think about God and talk to Him than it is to get them to adopt all of our theology. Job's companions seem to have given up on Job because he would not agree with their theological presupposition.”- Constable, Thomas
- God has given us the ability to communicate our thoughts through words and our words that we speak are powerful and we have a choice to either to build up a person or to destroy the soul of a person.

- “They struck at him with their hard words, as if they were breaking stones on the roadside. We ought to be very careful what we say to those who are suffering affliction and trial, for a word, though it seems to be a very little thing, will often cut far more deeply and wound far more terribly than a razor would.”-Spurgeon, Charles
- It is so easy to point out what is wrong with someone and lash out at them with our Bible in one hand and our doctrine in the other.
- When we are in a disagreement with somebody it requires more thought and love to respond to people in the appropriate way outlined in the Scriptures.

- “The heart of the righteous studies how to answer, but the mouth of the wicked pours forth evil.”-  
**Proverbs 15:28**
- “A soft answer turns away wrath, but a harsh word stirs up anger.”-**Proverbs 15:1**
- Go from the presence of a foolish man, when you do not perceive in him the lips of knowledge”.-**Proverbs 14:7**
- Walk away to avoid an argument. Let them be right.

- “Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.”-**Colossians 4:6**
- While speaking the truth to people it should be done with an attitude of grace which is an extension of God’s grace given to us.

- “And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.” **-1 Corinthians 13:2**
- “The church has become very jealous about men being unsound in the faith. If a man becomes unsound in the faith, they draw their ecclesiastical swords and cut at him. But he may be ever so unsound in love, and they don’t say anything.” (D.L. Moody)
- Let us never respond to people inside the church and out like Job’s friends without love and grace. People are watching to see if we will reflect the grace given to us or to see if we will be like the ungrateful servant in the parable told by Jesus (Matt. 18:21-35).

# Job 18:5-21

“Indeed, the light of the wicked is put out, and the flame of his fire does not shine. The light is dark in his tent, and his lamp above him is put out. His strong steps are shortened, and his own schemes throw him down. For he is cast into a net by his own feet, and he walks on its mesh.”

“A trap seizes him by the heel; a snare lays hold of him. A rope is hidden for him in the ground, a trap for him in the path. Terrors frighten him on every side, and chase him at his heels. His strength is famished, and calamity is ready for his stumbling. It consumes the parts of his skin; the firstborn of death consumes his limbs. He is torn from the tent in which he trusted and is brought to the king of terrors. In his tent dwells that which is none of his; sulfur is scattered over his habitation.”

“His roots dry up beneath, and his branches wither above. His memory perishes from the earth, and he has no name in the street. He is thrust from light into darkness, and driven out of the world. He has no posterity or progeny among his people, and no survivor where he used to live. They of the west are appalled at his day, and horror seizes them of the east. Surely such are the dwellings of the unrighteous, such is the place of him who knows not God.”

## Job's Friends describe The Path Of The Wicked

<b>The Wicked...</b>	<b>Scripture</b>
Experience darkness.	Job 15:22-23, 30; 18:5-6, 18
Wanders aimless and frustrated.	Job 15:23; 18:7-8
Trapped or ensnared along life's path.	Job 15: 12-13; 18:9-10
Fear grips his life.	Job 15:21,24; 18:11
Calamity and famine rule his life.	Job 15:24,29; 18:12
Declining health and disease.	Job 15:20; 18:13
Lose their homes.	Job 15:34; 18:14-15
Like unhealthy vegetation.	Job 15:32-33; 18:16

## Job's Friends describe The Path Of The Wicked

<b>The Wicked...</b>	<b>Scripture</b>
Destroyed by fire.	Job 15:30,34; 18:15
Lose influence and posterity.	Job 15:27-31, 34; 18:16-17,19
Oppose and do not know God.	Job 15:4,13,25-26; 18:21

It is a major problem when we look at our experiences in this world and judge spirituality based upon what life throws at us. A person, who is righteous, can experience most of the list that Job's friends describe that a wicked person experiences. Job's life is a testimony for us today that bad things can happen to righteous people. Believers and Nonbelievers live in this troublesome world together and each group is not exempt from the turmoil and frustration of this world. The difference is that the first group, like Job, is seeking and hoping in God and the second group is not.

- Bildad gives a transparent allegory which is singularly cruel in its obvious reference to Job's bereavement. The last state, having no offspring, descendant or survivor, is the worst. Bildad has listed the things most dreaded by an Israelite in life and in death as the tokens of rejection by God."-Andersen, Francis
- Bildad describes the worst man he can think of, and Job says, 'All this has happened to me, and you say therefore I must be a bad man, but I say I am not. You have the logic of your creed, while I have the reality of my experience... The God who will explain my experience I have not yet found, but I am confident there is such a God and meantime I refuse to accept your counterfeit of Him.'" -Chambers, Oswald