

Devotional Questions – Job 8:1-22

1. What does Bildad think about Job's words (Job 8:2)?
2. How would you summarise Bildad's main argument?
3. Since Job apparently lived between Joseph and Moses, who are the 'fathers or ancestors' (Job 8:8)?
4. What is the past recorded for (Romans 15:4, 1 Corinthians 10:1-13)?
From Scripture can you think of a good example to follow?
From Scripture can you think of a bad example not to follow?
5. Which are better the old ways (Jeremiah 6:16) or the new (Luke 5:36-39)? Why?
6. What lesson does Bildad want Job to learn from the papyrus* (Job 8:11-13)? *The correct term is "**rush**." The term papyrus is meaningless in the context. Isaiah 35:7 defines rushes as water-borne grass-like plants that grow by pools or other bodies of water. "**And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.**" Such plants are the source of papyrus from which paper is obtained but the AV1611 uses the familiar modern term.
"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!...The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more" Isaiah 18:2, 19:7.
7. What lesson does Bildad want Job to learn from the spider's web (Job 8:14-15)?
8. What lesson does Bildad want Job to learn from the well cared-for plant (Job 8:16-18)?
9. Were these helpful lessons for Job? Why or why not?

Devotional Questions – Job 8:1-22, Answers to Questions

See Dr Ruckman's commentary *The Book of Job* pp 102-111 and the *Ruckman Reference Bible* pp 736-737 for detailed comments.

1. *What does Bildad think about Job's words (Job 8:2)?*

Job 8:2 states ***"How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?"***

Bildad thinks that Job's words show that he is a fool in that he has bemoaned his wretched state for too long ***"and a fool's voice is known by multitude of words"*** Ecclesiastes 5:3. Bildad also thinks that Job's words show that he is like ***"a contentious woman"*** in that ***"Whosoever hideth her hideth the wind"*** Proverbs 27:15, 16.

Bildad evidently believes that in both respects, Job must be getting what he deserves because as Bildad states in Job 8:3 ***"Doth God pervert judgment? or doth the Almighty pervert justice?"*** The answer to both questions is no. Job, says Bildad, should therefore ***"seek unto God betimes, and make thy supplication to the Almighty"*** Job 8:5 i.e. without delay so that ***"Though thy beginning was small, yet thy latter end should greatly increase"*** Job 8:7. Note that ***"betimes"*** is early as in ***"rose up betimes in the morning"*** Genesis 26:31 and ***"rose up early in the morning"*** Genesis 21:14, 22:3, 28:18, Exodus 24:4, 34:4, Numbers 14:40, Joshua 7:16, 8:10, 1 Samuel 17:20, 2 Kings 3:22, Job 1:5.

Bildad's words are no comfort to Job, who later says ***"miserable comforters are ye all"*** Job 16:2 but his exhortation to ***"seek unto God betimes"*** has great significance for the unsaved who should ***"Seek ye the LORD while he may be found, call ye upon him while he is near"*** Isaiah 55:6 because ***"behold, now is the accepted time; behold, now is the day of salvation"*** 2 Corinthians 6:2.

2. *How would you summarise Bildad's main argument?*

See *Question 1*. Job, according to Bildad, must have deserved what he got because God is not unjust and He always judges rightly, Job 8:3.

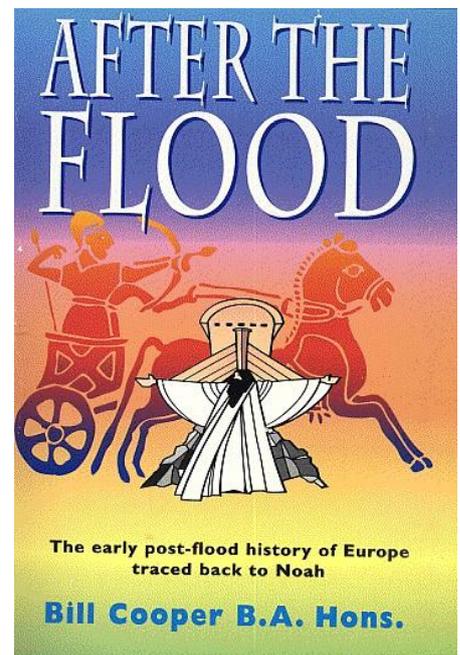
However, the Lord Jesus Christ said ***"Judge not according to the appearance, but judge righteous judgment"*** and today's believer should therefore ask God for wisdom in that respect according to James 1:5 ***"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."***

3. *Since Job apparently lived between Joseph and Moses, who are the 'fathers or ancestors' (Job 8:8)?*

Genesis 9:18-19 identifies them.

See *After The Flood* ldolphin.org/cooper/ by Bill Cooper for further detail.

"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. These are the three sons of Noah; and of them was the whole earth overspread" Genesis 9:18-19.



4. What is the past recorded for (Romans 15:4, 1 Corinthians 10:1-13)?

“Patience of hope in our Lord Jesus Christ” 1 Thessalonians 1:3 with Romans 15:4 and **“admonition of the Lord”** Ephesians 6:4 with 1 Corinthians 10:11.

From Scripture can you think of a good example to follow?

Paul, who exhorts today’s believers **“Be ye followers of me, even as I also am of Christ”** 1 Corinthians 11:1.

Today’s believer should remember John 12:26 **“If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.”**

From Scripture can you think of a bad example not to follow?

Demas, of whom Paul laments **“For Demas hath forsaken me, having loved this present world”** 2 Timothy 4:10.

Today’s believer should remember 1 John 2:15-17.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

5. Which are better the old ways (Jeremiah 6:16) or the new (Luke 5:36-39)? Why?

“They both shall be alike good” Ecclesiastes 11:6. The old ways in Jeremiah 6:16, though eschewed by the hearers of Jeremiah’s time, are God’s invitation to follow **“the good and the right way”** 1 Samuel 12:23 **“the way of the LORD”** Genesis 18:19, Judges 2:22, 2 Kings 21:22, Proverbs 10:29, Isaiah 40:3, Jeremiah 5:4, 5 **“the way of the Lord”** Ezekiel 18:25, 29, 33:17, 20, Matthew 3:3, Mark 1:3, Luke 3:4, John 1:23, Acts 18:25 as the Lord said through Jeremiah.

“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls...”

That rest is now through coming to and continuing on with the Lord Jesus Christ.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” Matthew 11:28-30.

The new ways, though likewise eschewed by the intended recipients, Luke 5:39 are as **“new wine...put into new bottles; and both are preserved”** Luke 5:38. The obedient recipient is then a new vessel **“in Christ...a new creature”** 2 Corinthians 5:17 **“filled with the Holy Ghost”** Acts 2:4 genuinely **“full of new wine”** Acts 2:13 with **“a new spirit”** Ezekiel 11:19, 18:31, 36:26 and **“he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work”** 2 Timothy 2:21.

In sum, the old and new ways complement each other i.e. get saved and get serving as Peter exhorts. **“Wherefore...brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall”** 2 Peter 1:10.

6. What lesson does Bildad want Job to learn from the papyrus* (Job 8:11-13)? *The correct term is “**rush.**” The term papyrus is meaningless in the context. Isaiah 35:7 defines rushes as water-borne grass-like plants that grow by pools or other bodies of water. **“And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.”** Such plants are the source of papyrus from which paper is obtained but the AV1611 uses the familiar modern term.

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Bildad continues to liken Job to “**the foolish man**” Job 5:2 who stubbornly refuses to “**seek unto God**” Job 5:8 with *Question 1* and Job 8:2. This man is “**as the grass upon the housetops, which withereth afore it groweth up**” Psalm 129:6 with Job 8:12. Bildad is urging Job to “**seek unto God**” before Job also withers and dies. This writer remembers a youth who joined a church fellowship then left it saying “*It’s all faith*” i.e. with no reality in his view. Regressing to “**the paths of all that forget God**” Job 8:13, this youth died in a stupid dare-devil stunt at the age of 16 and is now in hell, where he has been for decades. Bildad’s words therefore have an important lesson for believers and unbelievers alike today as Peter exhorts. **“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you”** 1 Peter 1:24-25.

7. What lesson does Bildad want Job to learn from the spider’s web (Job 8:14-15)?

Job has in effect urged God to “**pardon my transgression, and take away mine iniquity**” Job 7:21. Bildad is saying that God cannot do that because Bildad thinks that Job must still be harbouring un-confessed sin not repented of and “**He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy**” Proverbs 28:13. Bildad is in effect urging Job to do that, warning Job that if he does not, his situation is precarious as one “**Whose hope shall be cut off, and whose trust shall be a spider’s web**” Job 8:14. Bildad’s words are of course a good warning for all those “**stiffnecked and uncircumcised in heart**” that “**do always resist the Holy Ghost**” Acts 7:51 as the Lord Jesus Christ warned. **“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it”** Matthew 7:26-27.

8. What lesson does Bildad want Job to learn from the well cared-for plant (Job 8:16-18)?

Though it was at the time yet to be written, Bildad, convinced that Job is still harbouring sin, compares Job to “**the wicked**” of whom David writes and continues to imply that Job should “**seek unto God**” Job 5:8 with Job 8:20-22 to receive from God mercy and blessing “**with laughing, and...with rejoicing**” Job 8:21. Note that David contrasts “**the wicked**” and “**the perfect man**” as Bildad contrasts “**a perfect man**” and “**the evil doers**” Job 8:20. David writes “**I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace**” Psalm 37:35-36.

9. Were these helpful lessons for Job? Why or why not?

No, because they are based on presumption of Job as among “**the evil doers**” Job 8:20, *Questions 6-8*, but “**Job...eschewed evil**” Job 1:1 with Job 31:5-40. The lesson for today’s believer is Psalm 19:13 “**Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.**”