

Job 25:1

Authorized King James Version (KJV)

Then answered Bildad the Shuhite, and said,

Analysis

Then answered Bildad the Shuhite, and said—This introduces Bildad's third and final speech, the briefest dialogue contribution in the book (only 6 verses). The Hebrew **וַיֹּאמֶר** (vaya'an, 'then answered') marks a formal response in wisdom dialogue. **Bildad the Shuhite** (בִּלְדָׁד הַשׁוּחִית) comes from Shuah, likely descended from Abraham's son by Keturah (Genesis 25:2).

The dramatic brevity signals Bildad's rhetorical exhaustion—his simplistic retribution theology cannot engage Job's profound questions. Unlike his earlier two speeches (Job 8, 18), this truncated response reveals the inadequacy of his friends' theology. The text demonstrates that religious platitudes eventually collapse when confronted with authentic suffering and honest doubt.

Historical Context

Bildad represents the second of Job's three friends in the poetic dialogue section (chapters 3-31). Ancient Near Eastern wisdom literature often featured multi-party debates. His brevity here (compared to 18 verses in chapter 8 and 21 verses in chapter 18) shows the dialogue winding down before God's climactic speeches in chapters 38-41.

Related Passages

John 3:16 — God's love and salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. When have you found traditional theological answers inadequate to address real suffering?
2. How does Bildad's diminishing contribution warn against oversimplified theological explanations?
3. What does the structure of Job teach about the necessity of honest questioning before divine revelation?

Interlinear Text

וַיֹּאמֶר בָּלָד תְּשַׁׁחַט וְיִשְׁעַן

Then answered **Bildad** **the Shuhite** **and said**

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