

Job 8:21

Authorized King James Version (KJV)

Till he fill thy mouth with laughing, and thy lips with rejoicing.

Analysis

Bildad concludes with promise and warning: 'Till he fill thy mouth with laughing, and thy lips with rejoicing.' The word 'till' (ad, תִּל, until) suggests time lag—Bildad promises eventual restoration if Job repents. The phrase 'fill thy mouth' (male peh, מֵלֶת פֶּה) with 'laughing' (sehoq, קִחְשָׁה) and 'lips' (saphah, שָׁפָחָה) with 'rejoicing' (terua, תְּרוּעָה, shouts of joy) paints vivid picture of restored blessing.

Ironically, Bildad's promise proves prophetically accurate—Job's mouth will indeed be filled with rejoicing (42:10-17). However, this comes not through the repentance Bildad demands (confession of non-existent sin) but through God's sovereign vindication and restoration. Bildad speaks better than he knows, promising a true outcome based on false diagnosis. God will restore Job, but not for the reasons Bildad assumes.

The pattern anticipates gospel paradox: restoration comes through humbling, exaltation through abasement, life through death. Job will be humbled (40:3-5, 42:1-6) but not for secret sin—rather, for presuming to understand God's ways fully. This is repentance of a different sort than Bildad envisions: not confession of moral failure but acknowledgment of epistemological limitation.

Historical Context

Ancient Near Eastern restoration narratives typically followed repentance-forgiveness-blessing pattern (Deuteronomy 30:1-10). Bildad operates within this framework, promising blessing upon repentance. Job's uniqueness is that his

restoration comes through vindication rather than forgiveness of sin that caused his suffering.

Related Passages

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

1. How do we distinguish between repentance of actual sin versus false confession of non-existent sin to appease accusers?
2. What does Bildad's unwitting prophecy teach about God's sovereignty in accomplishing His purposes despite flawed human theology?
3. In what ways does Job's pattern of humbling-before-exaltation typologically point to Christ and Christian experience?

Interlinear Text

עד ימל ה שׁח וְקַרְבָּן פִּיכְנַת יְבָנָה וְשְׁפָת יְבָנָה תְּרוּשָׁה:
H5704 Till he fill H4390 with laughing H7814 thy mouth H6310 and thy lips H8193 with rejoicing H8643

Additional Cross-References

Psalms 126:2 (Parallel theme): Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

Genesis 21:6 (Parallel theme): And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

Psalms 126:6 (Parallel theme): He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Psalms 32:11 (Parallel theme): Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Job 5:22 (Parallel theme): At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

Luke 6:21 (Parallel theme): Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

Psalms 100:1 (Parallel theme): Make a joyful noise unto the LORD, all ye lands.

Nehemiah 12:43 (Parallel theme): Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

Psalms 98:4 (Parallel theme): Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

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