

Devotional Questions – Job 18:1-21

1. *How does Bildad respond to Job's speech (Job 18:1-2)?*
2. *What did Bildad want Job to do (Job 18:2*)?*
*See **Appendix – Job 18:2-3 The Lord in His Humiliation and a Satanic Trinity.**
3. *What did Bildad think about how Job viewed his friends (Job 18:3-4)?*
4. *What did Bildad mean with his reference to the wicked man's light (Job 18:5-6)?*
5. *What did Bildad mean with his reference to the wicked man's strength and counsel (Job 18:7)?*
6. *What did Bildad mean with his reference to the net, trap, snare, noose* etc. (Job 18:8-10)? *The correct term is "snare" according to Job 18:8, 10 "he walketh upon a snare...The snare is laid for him in the ground."*
Job 18:9 actually states "***the robber shall prevail against him.***" The NIVs, NKJV are wrong with "a snare holds him fast," "a snare lays hold of him." "***The robber***" is the Lord Jesus Christ at the Second Advent despoiling "***the wicked***" Job 18:5, 21 and prevailing against him when "**The increase of his house shall depart, and his goods shall flow away in the day of his wrath**" Job 20:8. As even all "***the wicked***" testify "***his wrath***" is "**the wrath of the Lamb...For the great day of his wrath is come; and who shall be able to stand?**" Revelation 6:16-17.
In effect, the Lord Himself speaks "***to warn the wicked from his wicked way, to save his life***" Ezekiel 3:18 because the Lord Jesus Christ declares in the run-up to the Second Advent "**Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame**" Revelation 16:15.
7. *How do fears affect the wicked man (Job 18:11)?*
8. *What does Bildad mean by 'the firstborn of death' and 'King of terrors' (Job 18:13-14)?*
9. *How did Bildad conclude his speech (Job 18:21)? Summarise the point he has tried to make throughout his speech.*
10. *What application of Bildad's speech can be applied to Job – what is it intended to have for Job?*
11. *Why did Bildad speak to Job of all the things that would come to a wicked man?*

Devotional Questions – Job 18:1-21, Answers to Questions

See Dr Ruckman's commentary *The Book of Job* pp 229-236 and the *Ruckman Reference Bible* p 746 for detailed comment.

1. *How does Bildad respond to Job's speech (Job 18:1-2)?*

He responds with *"that spirit of antichrist"* 1 John 4:3. See **"Job's three friends" Job 2:11 A Satanic Trinity in Type** on 1 John 4:3.

2. *What did Bildad want Job to do (Job 18:2*)?*

Bildad says **"Mark."** He wants Job to give in to the harangues of Bildad and his two companions. In type Bildad wants Job to *mark* himself and join with **"the men which had the mark of the beast, and...which worshipped his image"** Revelation 16:2 with Revelation 13:16-17. See **"Job's three friends" Job 2:11 A Satanic Trinity in Type** on **"the beast."**

Job won't. His castigation of Job notwithstanding, Job 38-41, God enabled Job to remain **"my servant Job"** Job 1:8, 2:3, 42:7, 42:8 3 times throughout Job's ordeal. Therefore as Peter exhorts **"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator"** 1 Peter 4:19.

3. *What did Bildad think about how Job viewed his friends (Job 18:3-4)?*

See **Job 18:2-3 The Lord in His Humiliation in Type** with respect to Job 17:2, 21:3 and **"Job's three friends" Job 2:11 A Satanic Trinity in Type** on their vileness. Bildad thought Job denigrated his friends because Job called them **"mockers"** Job 17:2 but Job was right.

Bildad and his companions typify **"the dragon...the beast...the false prophet"** Revelation 16:13 especially in that God rebukes them, stating that **"ye have not spoken of me the thing that is right, as my servant Job hath"** Job 42:7. They are therefore a satanic trinity in type. Unlike Job, see *Question 2*, God does not refer to **"Job's three friends"** Job 2:11 as His servants.

4. *What did Bildad mean with his reference to the wicked man's light (Job 18:5-6)?*

The wicked man's light is really darkness Matthew 6:23, Luke 11:34, 35 because he is among them **"Who rejoice to do evil, and delight in the forwardness of the wicked"** Proverbs 2:14 like themselves.

Yet he will **"go...even to the land of darkness and the shadow of death; A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness"** Job 10:21-22.

"So are the paths of all that forget God..." Job 8:13. Therefore the Lord says to **"all the ends of the earth"** Psalm 65:5, 67:7, 98:3, Proverbs 30:4, Isaiah 26:15, 45:22, 52:10:

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" Isaiah 55:7.

5. *What did Bildad mean with his reference to the wicked man's strength and counsel (Job 18:7)?*

The wicked man's strength will be turned to weakness in hell and his evil counsel will rebound on him as it did with **"The adversary and enemy...this wicked Haman"** Esther 7:6 in that **"they hanged Haman on the gallows that he had prepared for Mordecai"** Esther 7:10 and as it will with the devil.

"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" Isaiah 14:9-10.

“Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate”
Psalm 7:14-16.

Therefore the Lord says now in principle to ***“all the ends of the earth”*** Psalm 65:5, 67:7, 98:3, Proverbs 30:4, Isaiah 26:15, 45:22, 52:10:

“Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” Ezekiel 33:11.

6. What did Bildad mean with his reference to the net, trap, snare, noose* etc. (Job 18:8-10? *The correct term is ***“snare”*** according to Job 18:8, 10 ***“he walketh upon a snare...The snare is laid for him in the ground.”***

Job 18:9 actually states ***“the robber shall prevail against him.”*** The NIVs, NKJV are wrong with ***“a snare holds him fast,” “a snare lays hold of him.”*** ***“The robber”*** is prophetically the Lord at the Second Advent despoiling ***“the wicked”*** Job 18:5, 21 and prevailing against him when **“The increase of his house shall depart, and his goods shall flow away in the day of his wrath”** Job 20:8. As even all ***“the wicked”*** testify ***“his wrath”*** is **“the wrath of the Lamb...For the great day of his wrath is come; and who shall be able to stand?”** Revelation 6:16-17.

In effect, the Lord Himself speaks ***“to warn the wicked from his wicked way, to save his life”*** Ezekiel 3:18 because the Lord Jesus Christ declares in the run-up to the Second Advent **“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame”** Revelation 16:15.

Bildad meant, ironically, see ***“Job’s three friends” Job 2:11 A Satanic Trinity in Type***, that ***“the wicked shall fall by his own wickedness”*** Proverbs 11:5 and that ***“God overthroweth the wicked for their wickedness”*** Proverbs 21:12.

Those statements are correct and it should be consistently declared both doctrinally and practically that **“The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands...Selah. The wicked shall be turned into hell, and all the nations that forget God”** Psalm 9:16-17.

7. How do fears affect the wicked man (Job 18:11)?

They drive him to distraction and to destruction.

“There is no peace, saith my God, to the wicked” Isaiah 57:21.

See again *Question 6* that it should be consistently declared both doctrinally and practically that **“The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands...Selah. The wicked shall be turned into hell, and all the nations that forget God”** Psalm 9:16-17.

8. What does Bildad mean by ‘the firstborn of death’ and ‘King of terrors’ (Job 18:13-14)?

See again ***“Job’s three friends” Job 2:11 A Satanic Trinity in Type***.

The references are to ***“that wicked”*** 2 Thessalonians 2:8 doctrinally and prophetically ***“the wicked”*** Job 18:5, 21 himself of whom Bildad speaks because ***“that wicked”*** is Judas Iscariot, ***“a devil”*** John 6:70, **“the beast that was, and is not...and goeth into perdition”** Revelation 17:11, **“that Wicked...whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming”** 2 Thessalonians 2:8.

John explains the identity of ***“the wicked”*** further. **“And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon”** Revelation 9:11 (!) - ***“in the Greek”*** only occurs here.

It is reassuring to see Daniel's prophecy of "*the wicked*" that though "*he shall make it desolate, even until the consummation...that determined shall be poured upon the desolate*" Daniel 9:27 at the Second Advent as John prophesied.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth" Revelation 16:1.

9. How did Bildad conclude his speech (Job 18:21)? Summarise the point he has tried to make throughout his speech.

Bildad concludes his speech in Job 18:21 with essentially the same point that Peter would make centuries later.

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption...These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever" 2 Peter 2:12, 17.

That is why the Lord gave Paul His Great Commission that applies today with respect to "**the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me**" Acts 26:17-18.

10. What application of Bildad's speech can be applied to Job – what is it intended to have for Job?

Bildad's speech doesn't apply to Job. God enabled Job to remain "**my servant Job**" Job 1:8, 2:3, 42:7, 42:8 3 times throughout Job's ordeal. Therefore as Peter exhorts:

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" 1 Peter 4:19.

11. Why did Bildad speak to Job of all the things that would come to a wicked man?

See again "**Job's three friends**" **Job 2:11 A Satanic Trinity in Type** and Revelation 13:4, 6. Bildad in type and in haranguing Job is as he of whom Daniel records "**And he shall speak great words against the most High, and shall wear out the saints of the most High**" Daniel 7:25.

Therefore knowing that as Daniel also reported "**the beast was slain, and his body destroyed, and given to the burning flame**" Daniel 7:11, today's believer should follow James' exhortation noting *Question 7* on making "*the wicked*" Job 18:5, 21 fearful.

"Submit yourselves therefore to God. Resist the devil, and he will flee from you" James 4:7.

Appendix – Job 18:2-3 The Lord in His Humiliation and a Satanic Trinity

Job in the Plural in Job 18:2-3

Job 18:2-3 states *“How long will it be ere **ye** make an end of words? mark, and afterwards we will speak. Wherefore are we counted as beasts, and reputed vile in **your** sight?”*

Note the second person plural personal pronouns **ye** and **your** in Job 18:2-3 above highlighted in **blue bold**. This is exceptional because Bildad the speaker ostensibly is addressing only one identified individual in Job 18:2-3, namely Job himself. It would be anticipated therefore that the 1611 Holy Bible would use the equivalent second person singular personal pronouns *thou, thine* in Job 18:2-3 because the 1611 Holy Bible retains the distinction between the singular and plural forms of the second person personal pronouns. That distinction is lost in the later modern versions and it is therefore not apparent in Job 18:2-3 in the 1984, 2011 NIVs for example that a *plural* form of address is being used. Note again the second person plural personal pronouns highlighted in **blue bold**.

*“When will **you** end these speeches? Be sensible, and then we can talk. Why are we regarded as cattle and considered stupid in **your** sight?”* 1984, 2011 NIVs.

The NIV New Testament first published entire in 1978 was among the first of the modern versions to cut out the second person singular personal pronouns from its text. See Will Kinney’s article brand-plucked.webs.com/kjbarticles.htm *All those “Thee”s and “Ye”s – Why They Are More Accurate* for many examples showing that the NIV has an inferior text because the second person singular personal pronouns have been cut out, likewise all subsequent versions that followed suit e.g. the NKJV.

Note further that in Bildad’s first response to Job where he addresses Job personally, the second person *singular* personal pronouns *“thee,” “thou,” “thy”* are used throughout that response. See Job 8:2, 4, 5, 6, 7, 8, 10, 21, 22. Bildad does not address Job personally in his final response Job 25.

In addition note that the second person plural personal pronouns *“ye,” “you”* and *“your,” “yourselves”* are invariably used in a plural context in their remaining **93** occurrences in **51** verses in the Book of Job:

Job 6:21, 22, 25, 26, 27, 28, 29, 12:2, 3, 13:2, 4, 5, 7, 8, 9, 10, 11, 12, 13, 17, 16:2, 4, 5, 17:10, 19:2, 3, 5, 21, 22, 28, 29, 21:2, 5, 27, 28, 29, 34, 27:5, 11, 12, 32:6, 11, 12, 13, 14, 21, 34:2, 10, 18, 42:7, 8

It is of interest that not only does the 1611 Holy Bible use the second person plural personal pronouns **ye** and **your** in Job 18:2-3 where the singular equivalent pronouns would be anticipated but so most of the pre-1611 Bibles that like the 1611 Holy Bible retain the distinction between singular and plural second person personal pronouns. Only the 1385, 1395 Wycliffe Bibles use the singular form in Job 18:2-3. The Lord clearly updated or modified His Book from Wycliffe in Job 18:2-3 with the work of Myles Coverdale whose Bible was published in 1535 and that of John Rogers with the Matthew Bible first published in 1537. The Lord can do that just like any human author can. See the *Ruckman Reference Bible* p 1238 and the scriptural example that the Lord gave through Jeremiah.

“Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words” Jeremiah 36:32.

Note the following readings for Job 18:2-3 with second person personal pronouns highlighted in **blue bold**. See *Bibles of the Past* www.biblesofthepast.com/homefolio.htm.

Pre-Protestant and Protestant Bibles

Wycliffe Bible 1385

*“In to what ende woordis [words] **thou** shalt boste [boast]? Vnderstond [understand] rathere, and so speke [speak] wee. Whi [Why] be wee holden [held] as bestis [beasts], and wee han [have] waxe [waxed] foul before **thee**?”*

N.B. Wycliffe’s Bible was the first complete English Bible to use chapter divisions. These were *God-guided* - in this writer’s view - by Stephen Langton in 1227.

See www.compellingtruth.org/divided-Bible-chapters-verses.html *When were the books of the bible divided into chapters and verses? Who did the dividing?.* Stephen Langton was Archbishop of Canterbury 1207-1228 and is believed to have drafted Magna Carta 1215 or at least influenced it. **“Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men”** Proverbs 22:29. See thelincolnite.co.uk/2013/07/an-archbishop-and-a-unruly-king-lincolns-magna-carta-link/ *Lincoln’s Magna Carta Link: An archbishop and an unruly king.*

Wycliffe Bible 1395

*“Til to what ende schalt **thou** booste [boast] with wordis? Vndurstonde [understand] **thou** first, and so speke [speak]we. Whi ben [been] we arettid [reputed] as beestis [beasts], and han [have] we be foule bifor [before] **thee**?”*

Coverdale Bible 1535

*“when wil **ye** make an ende of **youre** wordes? Marcke well, and considre, we wil speake also. Wherfore are we counted as beestes [beasts], & reputed so vyle in **youre** sight?”*

Great Bible 1540

*“when wyll **ye** make an ende of **youre** wordes? Marcke well, and then we wyll speake. Wherfore are we counted as beestes, & reputed so vyle in **youre** sight?”*

Matthew Bible 1549

*“when wyll **ye** make an ende of **your** wordes? Marcke well, and consydre, we wyll speake also. Wherfore are we counted as beestes, and reputed so vyle in **youre** syght?”*

N. B. The Matthew Bible was a compilation of the Tyndale and Coverdale Bibles edited by John Rogers under the pseudonym Thomas Matthew. John Rogers was the first Protestant to be burned at the stake during the reign of Catholic Mary Tudor aka Bloody Mary, England’s Jezebel, 2 Kings 9:7, and the devil’s own, on February 4th 1555 at Smithfield. John summarised John Rogers’ testimony. **“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death”** Revelation 12:11.

See www.greatsite.com/timeline-english-bible-history/john-rogers.html.

Bishops’ Bible 1568

*“When wyll **ye** make an ende of **your** wordes? Marke well, and then we wyll speake. Wherfore are we counted as beestes, and reputed so vyle in **your** sight?”*

Geneva Bible 1583

*When will **ye** make an ende of **your** words? cause vs [us] to vnderstande [understand], and then wee will speake. Wherefore are wee counted as beestes, and are vile in **your** sight?*

N.B. The Geneva Bible, first published in 1560, was the first English Bible to use chapter and verse divisions in the Old and New Testaments. The Old Testament verse divisions were inserted by a Jewish rabbi named Nathan in 1448 and those of New Testament by French Protestant Robert Estienne aka Stephanus for his Greek New Testament that he published in 1551. See:

When were the books of the bible divided into chapters and verses? Who did the dividing?
www.compellingtruth.org/divided-Bible-chapters-verses.html

Life In The Body shelbyvillechurchofchrist.com/bulletins/2010bulletins/EBulletin6-27-10.pdf

Chapters and verses of the Bible en.wikipedia.org/wiki/Chapters_and_verses_of_the_Bible.

Stephanus' Greek New Testament, called the Received Text or *Textus Receptus*, basically underlies the 1611 Holy Bible New Testament.

King James Bible 1611

How long will it bee, ere you make an ende of words? Marke, and afterwards we will speake. Wherefore are wee counted as beasts, and reputed vile in your sight?

King James Bible – Blayney, 1769

“How long will it be ere ye make an end of words? mark, and afterwards we will speak. Wherefore are we counted as beasts, and reputed vile in your sight?”

N.B. Dr Benjamin Blayney's 1769 Edition of the 1611 Holy Bible is the final perfected edition of the King James Bible and remains the King James Bible Text of today.

See *Facts From History About Our King James Bible Chapter X The King James Bible 1611 AD* by Rev. Ronald. D. Lesley, Th.M., D.D. www.fbminstitute.com/engbible/10.html and this extract, author's emphases.

The King James Bible in connection with [its] production and use, became widely known as the “King James Version” or the “King’s Bible.” But eventually it came to be designated as the “Authorized Version.”

It is true that the title Page read “Appointed to be read in Churches” and that this translation was prepared under the direct order of the King and his appointees, but there is no record of any order, act, or decree, by Parliament, or King, authorizing, or sanctioning it. But the King in 1604 had specified that “a translation be made of the whole Bible, and only to be used in all Churches of England in time of Divine Service.”

Its birth occurred without any blast of trumpets, any royal edict, or public proclamation. This Bible gained rapid adoption in the churches and private reading. The Spirit gave witness to its accuracy and inspiration. Those using this great work were blessed without precedent.

It met opposition, and resistance, but soon outran the popularity of the Bishops' Bible. The Geneva Bible waged a running fight for a full half-century. But character and merit won the contest, and the “Authorized Version” completely took the field.

*In 1613 another edition was printed which contained more than four hundred variations from the first, and differed in several other features. A second issue [was] partly printed in 1611 and partly in 1613 containing a few variations. The two are sometimes called the “He” and “She” Bibles from their respective translation of the pronoun in Ruth 3:15. The former is generally considered to be the first Published edition. **These were printing errors and soon found correction in the next printing.***

The most important changes occurred in the eighteenth century. In 1762 Dr. Thomas Paris published an extensive revision at Cambridge. In 1769 Dr. Benjamin Blayney, after about four years of work, brought out another at Oxford. The latter work included much modernization of spelling, punctuation, and expression. These changes were due to printing errors and spelling changes in many words. This update represents the exact words in the 1611 Bible first edition, only the spelling is changed. This 1769 update is the King James Bible of our time and use.

Catholic Versions

Douay-Rheims i.e. Jesuit Bible 1610

*“How long will **ye** speake vaunting wordes? vnderstand **ye** first, and so let vs speake. Why are we reputed as beastes, and accounted vile before **you**?”*

Challoner Douay-Rheims Version i.e. Jesuit Bible 1752

*“How long will **ye** throw out words? understand first, and so let us speak. Why are we reputed as beasts, and counted vile before **you**?”*

English Revised Version 1885

*“How long will **ye** lay snares for words? consider, and afterwards we will speak. Wherefore are we counted as beastes, and are become unclean in **your** sight?”*

The 1885 RV does not read the same as the 1984, 2011 NIVs read in Job 18:2-3 but Will Kinney has shown that these versions together with all modern versions share the same papist origins. That is why the 1885 RV has been listed with the Douay-Rheims versions.

See brandplucked.webs.com/kjbarticles.htm *Undeniable Proof the ESV, NIV, NASB are the new “Vatican Versions”* Parts 1, 2 and related articles on *The English Standard Versions 2001, 2007, 2011 = Just Another Vatican Version, Hebrew Texts* Parts 1, 2, *Matthew 6:7, Luke 2:12, 1 Timothy 3:16, 1 Peter 2:2, Revelation 21, James White – the Protestant Pope of the New Vatican Versions, Is James White right about Westcott and Hort and the modern “Vatican Versions”?*

Vanishing Thee, Thou, Thine, Thy

The 1885 RV and other pre-1978 NIV modern versions such as the 1901 ASV American Standard Version and the 1977 NASV New American Standard Version retain a distinction between the singular and plural second person personal pronouns. The 1885 RV and 1901 ASV follow the 1611 Holy Bible in that respect.

Note in passing that distinction decreases rapidly from the 1901 ASV to approximately a quarter of the occurrences in the 1977 NASV to zero occurrences in the 1995 NASV which follows suit with the 1978 NIV and subsequent modern versions. See **Table Verses with and No. of Occurrences of Thee, Thou, Thine, Thy Less Apocrypha**.

Note in addition that the relatively minor differences between the 1611, 2011+ AV1611s with respect to *thee, thou, thine, thy* are typical of the bulk of differences between those two editions separated by 400+ years about which the ‘originals-onlyism’ critics complain so bitterly.

Naturally they never object to the very real differences in meaning between the 1984, 2011 NIVs separated by little over a quarter of a century.

See:

Table Verses with and No. of Occurrences of Thee, Thou, Thine, Thy Less Apocrypha

www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* Section 11.2 **“Intentional Changes” and “Unauthorised Revisions”**

www.timefortruth.co.uk/why-av-only/version-comparison.php AV1611 vs Changing NIVs.

The Lord Jesus Christ had those chronic complainers pegged long ago.

“Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered” Luke 11:52.

Though the 1901 ASV and even if to a considerably lesser extent the 1977 NASV each retains the singular second person personal pronouns they too use the plural form in Job 18:2-3.

*“How long will **ye** hunt for words? Consider, and afterwards we will speak. Wherefore are we counted as beastes, And are become unclean in **your** sight?”* 1901 ASV.

““How long will **you** hunt for words? Show understanding and then we can talk. Why are we regarded as beasts, As stupid in **your** eyes?”” 1977 NASV.

In sum, the question is therefore why do most of the pre-1611 Bibles, the 1611 Holy Bible and the earlier post-1611 versions i.e. 1885 RV, 1901 ASV, 1977 NASV use the second person plural personal pronouns **ye** and **your** in Job 18:2-3 where the singular equivalents would be expected?

The following explanation is suggested for why Bible translators and editors from Myles Coverdale to the King James translators did so in that *“the inspiration of the Almighty giveth them understanding”* Job 32:8 such that even post-1611 version editors copied them even into the latter part of the 20th century.

Job 18:2-3 The Lord in His Humiliation in Type

Job in his suffering typifies the Lord Jesus Christ in His humiliation and suffering. See the *Ruckman Reference Bible* pp 729, 744, 745, 752, 756, 757 for detailed comment and note the following scriptural associations between Job and the Lord Jesus Christ in their mutual suffering and humiliation:

Job 3:24

“...my roarings are poured out like the waters” with:

Psalm 22:1, 14 *“My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?...I am poured out like water...”*

Job 16:10

“They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me” with:

Psalm 22:13 *“They gaped upon me with their mouths, as a ravening and a roaring lion.”*

Isaiah 50:6 *“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”*

Luke 22:64 *“And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?”*

Acts 4:27 *“For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.”*

Job 17:2, 21:3

“Are there not mockers with me? and doth not mine eye continue in their provocation?”

“Suffer me that I may speak; and after that I have spoken, mock on.”

Psalm 22:12-13, 16 *“Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion...For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet”* with 1 Peter 5:8 *“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”*

Matthew 20:18-19 *“...the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.”*

Matthew 27:31, 39, 41 *“And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him...And they that passed by reviled him, wagging their heads...Likewise also the chief priests mocking him, with the scribes and elders...”* with Mark 10:34, 15:20, 31, Luke 18:32, 22:63, 23:11, 36.

Job 17:14

“I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister” with:

Job 25:6 *“How much less man, that is a worm? and the son of man, which is a worm?”*

Psalms 22:6 *“But I am a worm, and no man; a reproach of men, and despised of the people.”*

John 3:14-15 *“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.”* N.B. Note the switch from the essentially doctrinally sound 1984 NIV reading “everyone who believes in him may have eternal life” to the heretical Universalist 2011 NIV reading “everyone who believes may have eternal life in him.”

Job 30:9

“And now am I their song, yea, I am their byword” with:

Matthew 27:63 *“...Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.”*

John 8:41 *“...Then said they to him, We be not born of fornication; we have one Father, even God.”*

Job 30:29

“I am a brother to dragons, and a companion to owls” with:

Malachi 1:3 *“And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.”*

Mark 1:13 *“And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.”*

Mark 1:34 *“And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.”*

John 3:14 *“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:”*

Revelation 12:9 *“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”*

Revelation 18:2 *“And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird”*

Job 30:30

“My skin is black upon me, and my bones are burned with heat” with:

Leviticus 4:21 *“And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.”*

Job 2:8 *“And he took him a potsherd to scrape himself withal; and he sat down among the ashes.”*

Isaiah 53:10 *“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.”*

Luke 16:24 *“And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.”*

John 19:28 *“After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst”*

Hebrews 13:12 *“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”*

In sum, Job 3:24, 16:10, 17:2, 14, 21:3, 30:9, 29, 30 are key passages in the Book of Job that with the associated references listed above reveal the Lord Jesus Christ in His humiliation *in type*.

Bildad in Job 18:2-3 is therefore addressing *both* Job *and* the pre-incarnate Lord Jesus Christ *“whose goings forth have been from of old, from everlasting”* Micah 5:2 according to *“the things which he suffered”* Hebrews 5:8 over a thousand years later. That is why Job 18:2-3 have *“ye”* and *“your.”*

Such a dual address is not unknown in scripture. The Lord Jesus Christ is addressing both Peter and the devil in the following statement. *“But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men”* Matthew 16:23 with Mark 8:33.

The Lord Jesus Christ uses singular pronouns in Matthew 16:23 because He is pinpointing *“The adversary and enemy”* Esther 7:6 who is *“the Devil, and Satan”* Revelation 12:9, 20:2. Bildad cannot pinpoint *“the name of the Lord Jesus”* Acts 8:16, 9:29, 19:5, 13, 17, 21:13, 1 Corinthians 6:11, Colossians 3:17 in *“the old testament”* 2 Corinthians 3:14 for the reason that the Lord gave Manoah. *“And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?”* Judges 13:18. Bildad must therefore use the plural pronouns.

Only in *“the new testament”* does *“the angel of the Lord”* Matthew 1:20 reveal His name by declaring to Joseph *“thou shalt call his name JESUS”* Matthew 1:21.

God’s permission of Bildad’s use of the plural pronouns in Job 18:2-3 nevertheless reveals the invisible presence of *“the angel of the LORD”* as the pre-incarnate Lord Jesus Christ, Micah 5:2.

That revelation does not reflect well on either Bildad or his two companions, however, any more than the declaration *“I know thee who thou art; the Holy One of God”* Luke 4:34 reflected well on *“a man, which had a spirit of an unclean devil”* Luke 4:33 as will be shown.

“Job’s three friends” Job 2:11 A Satanic Trinity in Type

(With friends like them, who needs enemies ☹?)

It should first be noted that the number 18 for Job Chapter 18 is significant because as 6+6+6 it points as numeral 666 to *“the number of the beast”* according to Revelation 13:18 *“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”*

The beast is not alone. He is one of *three* beasts including *“the great dragon...that old serpent, called the Devil, and Satan”* Revelation 12:9 that form a satanic trinity. They mock God, see Job 17:2, 21:3 and associated references above, noting that *beasts* mocked the Lord Jesus Christ in His humiliation, and they are vile *“For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD...”* Isaiah 32:6.

“And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged” Isaiah 13:22.

“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?...And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven” Revelation 13:4, 6.

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was”

healed...And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” Revelation 13:11-12, 16-17.

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet” Revelation 16:13.

Therefore Job 18:2-3 states **“How long will it be ere ye make an end of words? mark, and afterwards we will speak. Wherefore are we counted as beasts, and reputed vile in your sight?”** especially with Revelation 13:6, 18, 16:13.

Bildad and his companions typify **“the dragon...the beast...the false prophet”** Revelation especially in that God rebukes them stating that **“ye have not spoken of me the thing that is right, as my servant Job hath”** Job 42:7. They are therefore a satanic trinity in type. John later identifies who was speaking through Bildad. **“...this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world”** 1 John 4:3.

Insofar as **“Job’s three friends”** Job 2:11 are a satanic trinity in type, the scripture refers *three* times to the word **“friend”** that the Lord Jesus Christ used of Judas, **“the son of perdition”** John 17:12, 2 Thessalonians 2:3, *Judas himself being* **“a devil”** John 6:70, **“the beast that was, and is not...and goeth into perdition”** Revelation 17:11, **“that Wicked...whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming”** 2 Thessalonians 2:8.

“Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me” Psalm 41:9 with John 13:26, 27, 30 another instance of two individuals being addressed at once, with the Lord using the singular pronouns because Judas is **“a devil”** John 6:70.

“And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless” Matthew 22:12.

“And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him” Matthew 26:50.

See the *Ruckman Reference Bible* p 1279. Dr Ruckman’s commentary *The Book of Job* pp 229-236 shows that Job 18:5-21 *doctrinally and prophetically* describes the fate of **“the wicked”** Job 18:5, 21 that **“He shall be driven from light into darkness, and chased out of the world”** Job 18:18 (!) as **“that Wicked...whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming”** 2 Thessalonians 2:8. It is therefore reassuring that the Lord said to **“Job’s three friends”** Job 2:11 **“...take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept”** Job 42:8 and Elihu, Job 32:14-16, records that **“Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job”** Job 42:9.

Note the expression **“my servant Job.”** It is well for today therefore that God says and through Isaiah reports **“Behold, my servant...when thou shalt make his soul an offering for sin...and he bare the sin of many, and made intercession for the transgressors”** Isaiah 52:13, 53:10, 12.

Note that even Job states **“I am vile”** Job 40:4 because **“all our righteousnesses are as filthy rags”** Isaiah 64:6 because only **“the blood of Jesus Christ his Son cleanseth us from all sin”** 1 John 1:7.

Conclusion

Job 18:2-3 and **“comparing spiritual things with spiritual”** 1 Corinthians 2:13 show that Job in suffering typified the Lord in His humiliation and was confronted by a satanic trinity as the Lord was by **“mine adversary”** Isaiah 50:8. Yet God enabled Job to remain **“my servant Job”** Job 1:8, 2:3, 42:7, 42:8 3 times and the Lord **“my servant”** Isaiah 52:13 in their ordeals. Therefore as Peter exhorts:

“Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator” 1 Peter 4:19.

Table Occurrences of *Thee, Thou, Thine, Thy* 1611, 2011+ AV1611 Differences

Verse	1611 AV1611	2011+ AV1611
Genesis 15:4	<i>thy owne bowels</i>	<i>thine own bowels</i>
Leviticus 23:22	<i>the field</i>	<i>thy field</i>
Leviticus 25:6	<i>the stranger</i>	<i>thy stranger</i>
Deuteronomy 2:24	<i>thy hand</i>	<i>thine hand</i>
Deuteronomy 15:7	<i>thy heart</i>	<i>thine heart</i>
Deuteronomy 15:11	<i>the land</i>	<i>thy land</i>
Deuteronomy 16:5	<i>the gates</i>	<i>thy gates</i>
Deuteronomy 16: 15	<i>thy increase</i>	<i>thine increase</i>
Deuteronomy 18:4	<i>thy oyle</i>	<i>thine oil</i>
Deuteronomy 26:1	n.a.	<i>thy God</i>
Deuteronomy 28:23	<i>the heauen</i>	<i>thy heaven</i>
Ruth 2:13	<i>thy hand-maidens</i>	<i>thine handmaidens</i>
1 King 15:19	<i>the league</i>	<i>thy league</i>
2 Chronicles 6:27	<i>the land</i>	<i>thy land</i>
Nehemiah 9:17	<i>the wonders</i>	<i>thy wonders</i>
Nehemiah 9: 30	<i>the Spirit</i>	<i>thy spirit</i>
Job 15:12	<i>thine eyes</i>	<i>thy eyes</i>
Psalms 116:16	<i>thy handmayde</i>	<i>thine handmaid</i>
Proverbs 27:26	<i>thy field</i>	<i>the field</i>
Isaiah 47:6	<i>the yoke</i>	<i>thy yoke</i>
Isaiah 57:8	<i>made a couenant</i>	<i>made thee a covenant</i>
Isaiah 59:21	<i>the seede</i>	<i>thy seed</i>
Isaiah 64:8	<i>thine hand</i>	<i>thy hand</i>
Ezekiel 5:1	<i>take the ballances</i>	<i>take thee balances</i>
Ezekiel 16:11	<i>thine hands</i>	<i>thy hands</i>
Ezekiel 26:14	<i>they shall bee a place to spread nets vpon</i>	<i>thou shalt be a place to spread nets upon</i>
Ezekiel 36:15	<i>the nations</i>	<i>thy nations</i>
Hosea 4:4	<i>this people</i>	<i>thy people</i>
Nahum 3:17	<i>the crowned</i>	<i>thy crowned</i>
Luke 13:12	<i>thy infirmitie</i>	<i>thine infirmity</i>

Final Exhortation

God commends “*my servant Job*” Job 1:8, 2:3, 42:7, 42:8 3 times a total of 6 times in the Book of Job. Note however that the Lord uses this commendation of Job twice in the early part of the Book of Job i.e. Job 1:8, 2:3 but 4 times in the conclusion to the Book of Job i.e. Job 42:7, 42:8 3 times. The 2-4 distribution of God’s 6 commendations of “*my servant Job*” is therefore in keeping with Job 42:10 “...*the LORD gave Job twice as much as he had before.*”

That is, Job went “*from strength to strength*” Psalm 84:7 in receiving God’s commendations of him as “*my servant Job.*” That kind of increase is God’s directive will for all of today’s believers “*That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God*” Colossians 1:11 as Paul further exhorts.

“*Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more*” 1 Thessalonians 4:1.