

Job Commentaries

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PSALMS

JOB RESOURCES Commentaries, Sermons, Illustrations, Devotionals

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Here is a Song Which Summaries the Book of Job

The Book of Job Related Blogpost		
Job 1-3	Job 4-37	Job 38-42
PROLOGUE: SITUATION Prose	DIALOGUE: SEARCH Poetry	EPILOGUE: SOLUTION Prose
Conflict	Debate	Repentance
Dilemma of Job	Debate of Job	Deliverance of Job
Disasters of Job	Dialogues with Job	Deliverance of Job
A Great Man A Great Examination	A Great Discussion	A Great Revelation A Great Vindication
Controversy Between Jehovah & Satan (Satan & the Saint)	Controversy Between Job & Three Friends Cycle 1 Eliphaz & Job (4-7) Bildad & Job (8-10) Zophar & Job (11-14) Cycle 2 Eliphaz & Job (15-17) Bildad & Job (18-19) Zophar & Job (20-21) Cycle 3 Eliphaz & Job (22-24) Bildad & Job (25-31) Elihu & Job (32-37)	Communication Between Jehovah & Job
Dialogue in Heaven	Dialogue on Earth	Dialogue Between Heaven & Earth
Job Tested & Despairing	Job Counseled	Job Approved
The Onset of Suffering	The Reality of Suffering	The Final Word from God
Challenge of Satan : 1-2 Complaint of Job: 3	Judgments of Men	Voice of God
Takes Place: Heaven & Earth	Takes Place: Land of Uz (North Arabia)	Takes Place: Heaven & Earth

Patriarchal Period (circa 2000 BC)
Author Unknown
The Problem of Pain The Blessing Through Suffering

OUTLINE OF JOB - Meredith Kline [The Wycliffe Bible Commentary](#) - online - 34 page commentary

I. Desolation: The trial of Job's wisdom. Job 1:1-2:10

Job's wisdom described. Job 1:1-5

Job's wisdom denied and displayed. Job 1:6-2:10.

The enmity of Satan. Job 1:6-12.

The integrity of Job. Job 1:13-22.

The persistence of Satan. Job 2:1-6.

The patience of Job. Job 2:7-10.

II. Complaint: The way of wisdom lost. Job 2:11-3:26.

The coming of the wise men. Job 2:11-13.

The impatience of Job. Job 3:1-26

III. Judgment: The way of wisdom darkened and illuminated. Job 4:1-41:34.

The verdicts of men. Job 4:1-37:24.

First cycle of debate. Job 4:1-14:22.

First discourse of Eliphaz. Job 4:1-5:27.

Job's reply to Eliphaz. Job 6:1-7:21.

First discourse of Bildad. Job 8:1-22.

Job's reply to Bildad. Job 9:1-10:22.

First discourse of Zophar. Job 11:1-20.

Job's reply to Zophar. Job 12:1-14:22.

Second cycle of debate. Job 15:1-21:34.

Second discourse of Eliphaz. Job 15:1-35.

Job's second reply to Eliphaz. Job 16:1-17:16.

Second discourse of Bildad. Job 18:1-21.

Job's second reply to Bildad. Job 19:1-29.

Second discourse of Zophar. Job 20:1-29.

Job's second reply to Zophar. Job 21:1-34.

Third cycle of debate. Job 22:1-31:40.

Third discourse of Eliphaz. Job 22:1-30.

Job's third reply to Eliphaz. Job 23:1-24:25.

Third discourse of Bildad. Job 25:1-6.

Job's third reply to Bildad. Job 26:1-14.

Job's instruction of the silenced friends. Job 27:1-28:28.

Job's final protest. Job 29:1-31:40.

The ministry of Elihu. Job 32:1-37:24.

The voice of God. Job 38:1-41:34.

The divine challenge. Job 38:1-40:2.

Job's submission. Job 40:3-5.

The divine challenge renewed. Job 40:6-41:34.

IV. Confession: The way of wisdom regained. Job 42:1-6.

V. Restoration: The triumph of Job's wisdom. Job 42:7-17.

Job's wisdom vindicated. Job 42:7-9

Job's wisdom blessed. Job 42:10-17

Key Words (NAS):

Almighty (31x), curse (10x), cry, cries (20x/18v), wicked (34x), sin (25x/23v), iniquity (21x), transgression (9x), sons of God (3x), Satan (14x/11v), how? (25x/24v), why? (22x/19v), perfect (3x), blameless (4x), righteous (12x), right (18x), righteousness (8x), just (4x), wisdom (21x/20v)

Job's Secret for Survival in the Storms of Life

How Could Job Persevere and Hold Fast in the face of such extreme suffering and pain? The answer may lie in the fact that Job held fast to the Word of Truth which in turn anchored him when the winds of adversity blew and the waves of pain rolled over his body and soul. Job 23:12-[note](#) he declares "*I have not departed from the command of His lips. I have treasured the words of His mouth more than my necessary food.*" Note what he has just said in context - In Job 23:8-9 clearly Job cannot perceive, see or behold God! And yet he is able to confidently declare "*But (contrast with not being able to see Him) He knows the way I take (How did Job know this? Job 23:12-[note](#)!). When He has tried me, I shall come forth as gold*" (Job 23:10-[note](#)). How could he be so confident that the testing and refining would remove the dross and bring his heart and soul forth as "pure gold"? There can be only one answer -- Job **knew** and **believed** in the character of God, especially His [goodness](#) to His children (cp 2Ti 1:12-[note](#)). And how did Job **know**? Because he had "*eaten*" and held fast to the living, active, eternal Word of Truth for soul nourishment (*\$soul food!*), placing a greater value on the powerful [Word of Life](#) than he placed even on his daily intake of food necessary for physical nourishment! Many millennia later Job's Redeemer (Job 19:25) declared the same truth that "Man does not live on bread alone but on every word which proceeds from the mouth of God!" (Mt 4:4, Lk 4:4-[note](#); cp 1Pe 2:2-[note](#), Heb 5:14-[note](#))

- [See In Depth Discussion of this Pivotal Passage Job 23:12](#)

Irving Jensen in his modern classic lists the main purposes of the Book of Job as...

- (1) To reveal Who God is.
- (2) To show the kind of trust He wants His children to have. (E.g., trust God even though you cannot fully account for your circumstances. Cp 2Cor 4:17-[note](#), 2Cor 4:18-[note](#)) Approval by God means "tried and found true" (cf. Ro 16:10-[note](#)).
- (3) To reveal His favor toward His children and His absolute control over Satan.
- (4) To answer man's questions about why a righteous person may suffer while an evil man may be healthy and prosperous. ([Jensen's Survey of Bible online](#))

Was Job a real person? What "saith the LORD?" The Word of God answers through the prophet Ezekiel "even if these three men—Noah, Daniel and **Job**—were in it, they could save only themselves by their righteousness" (Ezekiel 14:14; see also Ezekiel 14:20). If you doubt Job's existence, you also have to doubt Noah & Daniel both of whom were described as real people by Jesus (Mt 24:15, Mt 24:37-38)

Theology of Job Greg W. Parsons

- **See also Greg Parsons' excellent article on Job - [GUIDELINES FOR UNDERSTANDING AND PROCLAIMING THE BOOK OF JOB](#)** from Bibliotheca Sacra 151, 1994, pages 393-413.

Introduction .

The reader who desires to unlock the rich theological treasures contained in the Book of Job should assume its literary unity. Also he or she must interpret each part in light of its whole.

Although the Book of Job is a complex work composed of many different speeches, its almost architectonic

symmetry argues for a literary unity. The prose framework (Job prologue [Job 1-2] and epilogue [Job 42:7-17]) encloses the intricate poetic body (Job 3:1-42:6). After Job's initial monologue (Job 3) a dialogue of three cycles occurs between Job and his three friends, Eliphaz, Bildad, and Zophar (Job 4:27). Since Job's response to each friend is always longer than the corresponding speech, the short speech by Bildad (Job 25) and the absence of Zophar's speech in the final cycle may indicate Job's verbal victory over his friends, who fail to refute him (see Elihu's remarks in 32:3,5). Job 28, a wisdom interlude between the three cycles of dialogue and the three monologues by Job, Elihu, and the Lord, marks the futility of dialogue as long as Job and his friends rely on human reasoning (Job 28:12-13,20-22). Job's closing monologues (Job 29-31) ignore the friends and appeal to God for legal vindication (Job 31:35-37). Elihu's speeches (Job 32-37) foreshadow theological concepts in and prepare the way for the Lord's speeches (Job 38-41).

Critics interpret the inconsistency between the "patient Job" who never complains (Job see 1:21-22) and the "impatient Job" of the poetic body who curses the day of his birth (Job 3) and considers God an enemy (Job 6:4; 16:10-14) as indicating "sloppy editing" by the final author. It is better to view these two contrasting portraits of Job as intentionally displaying that Job was no "plaster saint" who suffered stoically. Rather, he was a real person struggling with emotions and feelings believers still have today.

Since most of the Book of Job contains human reasoning, one must interpret each individual unit within the contest of the book as a whole and of the main purpose of the book. The reader must pay special attention to the prologue (Job 1-2) and the Lord's speeches (Job 38:1-42:6) to avoid erroneous conclusions. The former notifies the reader (like the narrator in a dramatic production) that Job is innocent and that Satan is the instigator of Job's sufferings. The latter is the most determinative part, since God himself addresses Job.

Though many suppose that the main purpose of the Book of Job is to explain the mystery of the suffering of the righteous, it does not provide a definitive answer to this matter (and neither do the Lord's speeches address it directly); therefore, it must not be the main issue. Rather, the problem of innocent suffering serves as a catalyst for the question of the proper motive for man to relate to God (Job 1:9). Thus the main purpose of the book seems to be to show that the proper relationship between God and humankind (in all circumstances) is based solely on God's sovereign grace and the human response of faith and submissive trust.

The Doctrine of God (in the human speeches). The Friends' Doctrine of God .

Though the three friends basically have an orthodox view of God, they often misapply the doctrine to Job's situation. Eliphaz acknowledges that God does great and inscrutable deeds in governing the world (Job 5:9). God utilizes his power and wisdom to bring about social justice, whether delivering the lowly or thwarting the schemes of crafty criminals (Job 5:10-16). Sometimes he disciplines humans through suffering (Job 5:17). Eliphaz accuses Job of possessing a distorted view of God's transcendence (Job 22:12-14)—that he is so lofty in heaven that he cannot see what is happening on earth.

Bildad emphasizes that God is just because he never rejects an innocent man (Job 8:3,20-22) but punishes the wicked (Job 18:5-21). He lauds God's sovereign power and awe-inspiring rule over the cosmos (Job 25:2-3).

Zophar agrees with Eliphaz that God is wise and inscrutable to man (Job 11:6-9), and states that he is omnipotent (Job 11:10).

Wrongly assuming that Job's condition indicates some secret sin, all three friends urge him to repent so God can deliver him (Job 5:8,18-20; 8:5; 11:13-14; 22:21-24).

Job's View of God .

Job possesses an ambivalent view of his Maker. Having carefully constructed him and infused him with life, the Almighty used to watch over him and his family (Job 29:2-5). Now he believes that God has turned against him (Job 10:8,17; 30:11) and treats him as an enemy (Job 6:4; 13:24-28; 16:9-14; 19:8-12). This belief affects Job's understanding of God's attributes and actions.

Although Job acknowledges that God is wise and so mighty in strength (Job 9:4-6; 12:13) that he is omnipotent (Job 9:12; 23:13; 42:2), he seems to abuse his power in an arbitrary way (Job 9:13-24; 12:14-25; cf. Job 30:18-20). The Almighty uses his power indiscriminately to mistreat innocent Job (Job 6:4; 27:2) or to punish the wicked who deserve it (Job 21:15,30; 27:10,11, 15). Also Job portrays God as unjust Judge (Job 9:22-24) who is cruel (Job 30:21-22) and unfair to him (Job 19:6-22) and to many innocent victims of social injustice (Job 24:1-12). Job depicts the Lord as an angry God who punishes him harshly (Job 9:13-24; 10:17; 16:9-14; 19:11-22). On the other hand, he perceives God as a hidden and invisible Judge (Job 9:11,15; 23:7-9) who would listen fairly to his case if he could be found (Job 23:3-7; cf. Job 13:3,15-24).

On a positive note, Job agrees with his friends that God is sovereign Creator and Ruler who has done unsearchable things (Job 9:10) in the creation and control of the cosmos (Job 9:5-9; 26:7-14). He realizes that all things are in God's hand (Job 12:9), including Job's persecution (Job 30:21) and his disease (Job 19:21). Job has believed from the outset that God is responsible for his circumstances (Job see Job 1:21). Yet the prologue reveals that this was only God's permissive will since he had given limited authority over Job into Satan's hand (Job 1:12; 2:6). Since the life and breath of all humankind are in God's hand (Job 12:10) he is ultimately responsible for all things, including calamities (Job 12:16-25) and the prosperity of the wicked (whose circumstances are not in their own hand(s) [Job 21:16]). Thus, Job trusts that god's hand controls the elements of chaos in creation such as the sea, the storm cloud, and the cosmic sea monster Rahab (Job 26:12-13).

Elihu's View of God .

Preparing the way for the Lord's appearance, Elihu presents a more balanced view of God and his relationship to humankind. He corrects Job's view of God's hiddenness by arguing that God reveals himself in mysterious ways (Job including dreams, pain and illness, and angels) (Job 33:13-23). Supplementing Eliphaz's teaching about pain and suffering, he mentions a preventive purpose (to help keep a person from sinning and himself — Job 33:17-18,30a) as well as a disciplinary and educational objective (Job 33:16,19-22,30b; cf. Job 36:10). Elihu calls God the sovereign Teacher (Job 36:22) who will instruct Job (Job chaps. 38-41) with dozens of rhetorical questions. God uses affliction to get man's attention concerning pride (Job 33:17; 36:8-10). Although Elihu errs in assuming Job has had pride from the beginning of his suffering, the speeches of Job and of the Lord reveal the subsequent pride of Job.

Elihu states that the Almighty does not pervert justice (Job 34:12) but is a sovereign (Job 34:13), immanent (Job 34:14-15), just (Job 34:17-18), and impartial Ruler (Job 34:19-20) who does not reward on man's terms (Job 34:33). As omniscient Judge who sees all the ways of humankind, he often brings judgment (Job 34:21-28) but must not be questioned when he does not decree speedy retribution (Job 34:29-30). One reason God seems cruel in ignoring cries of the afflicted is that he does not hear the insincere cries of the proud (Job 35:9-13). God's transcendence means that he is not affected by a man's righteousness or sin (Job 35:5-6). However, this does not mean that he is impersonal (Job 36:7). Anticipating the Lord's teaching of 41:11, Elihu states that a person (Job no matter how righteous) cannot put God under obligation (Job 35:7; cf. Job 34:33).

Elihu corrects Job's theology by arguing that God is mighty but not arbitrary in his power (Job 36:5-6). He is the exalted and sovereign Teacher whom Job should not try to correct; rather Job should magnify his strength and power through song (Job 36:21-24) and meditate reverently on his awesome majesty and wonderful works in nature (Job 37:1-2,14-18,22-24). God is great beyond understanding in the mighty thunderstorm and snowstorm (Job 36:26-37:13). He is the great and sovereign Warrior who commands the thunderstorm as he dispenses lightning (like arrows) from his hands (Job 36:32). He lifts up his majestic voice in thunder (Job 37:2-5). This metaphorical description of God counteracts the pagan myths, which depicted the Canaanite storm-god Baal-Hadad and the Mesopotamian counterpart Adad holding a flash of lightning as a weapon. The clouds and lightning obey the sovereign command of the true God (Job 37:11-12).

The Lord reinforces this teaching (Job 38:22-30,34-38) by demonstrating his unique sovereignty over the weather. Only the Lord (not any so-called god, much less any human) can lift up his voice to command the thunderclouds and to dispatch the lightning (Job 38:34-38).

Elihu emphasizes the divine attributes of omnipotence. Three times he states that God is "mighty" or "great" (Job 34:17; 36:5 [twice]). A half-dozen times he utilizes the divine title "Almighty" (Job 32:8; 33:4; 34:10,12; 35:13; 37:23). This epithet is used in the Book of Job by all the characters in the poetic body for a total of thirty-one times in contrast to seventeen times in the rest of the Old Testament. Though its etymology is disputed, the Septuagint translation (Job pantokrator; [Job 27:2,13; 33:4; 34:10,12; 35:13) support the traditional translation "Almighty."

Lord's View of Himself and His Relationship to Humankind .

Because of his omnipotent work of creating and sustaining the order of the universe, Yahweh alone is its sovereign and benevolent Lord who relates to finite humankind only on the basis of his own sovereign grace and man's joyous trust in him.

Ignoring Job's cries for a verdict of innocent or an indictment of specific charges, the Lord confronts Job with his ignorance of Yahweh's ways in governing the universe (Job 38:2). Utilizing dozens of rhetorical questions, he documents human ignorance of and impotence in controlling each domain of inanimate (Job 38:4-38) and animate (Job 38:39-39:30) creation, which are under the sovereign care of the all-knowing Lord. Almost all the

rhetorical questions beginning with "who?" (Job Heb. mi; [Job 38:5,6, 25,28, 29,36, 37,41; 39:5 — which expect the answer "none but Yahweh") emphasize the incomparable sovereignty of Yahweh as ruler of the uNiverse. No human or any so-called god can usurp his role. Questions beginning with "where?" (Job 38:4,19, 24), "on what?" (Job 38:6), and sentence questions including the pronoun "you" or "your" (Job 38:12,16, 17,18, 22,31, 32,33, 34,35, 39; 39:1,2, 9,10, 11,12, 19,20, 26,27; 40:8,9) expose Job's impotence and finiteness in light of God's sovereignty and infinite greatness. Since God is nobody's equal, Job's audacious attempt to subpoena God (Job 31:35) and to wage a "lawsuit" to enforce his rights (Job 40:2) is absurd.

The Lord demonstrates his wise and sovereign control over things humankind has considered chaotic or evil. He has restricted the chaotic sea with its proud waves (Job 38:8-11) yet provides the precise amount of rain to inhibit the encroachment of the desert (Job 38:26-27,37-38). By daily commanding the sun to rise (Job 38:12-15), he limits darkness and the wicked who operate at night. Thus he has assigned places for both light and darkness (Job 38:19-20) and sovereignly controls the dark underworld (Job 38:16-17). He is master of the wild animals, which man can seldom tame and often fears (Job 38:39-39:30). He benevolently provides food for the mightiest carnivore (the lion) to the weakest carrion-eating raven (Job 38:39-41). The Lord's dominion allows room for chaotic forces (cf. Job 4:7-11, where Eliphaz employs the lion as a symbol of the wicked). But the Lord also protects the weak and vulnerable deer and mountain goat (the prey of the lion — Job 39:1-4). He has created vultures with the instinct to feed on the wounded (including humans slain in battle — Job 39:30) to help prevent the spread of disease. Since Yahweh wisely supervises the balance of nature, which includes chaotic forces, humankind should trust him to restrict properly the chaotic and evil forces in society.

Yahweh confronts Job's prideful questioning of his justness as ruler of the universe (Job 40:8-14). He ironically challenges him to clothe himself in the divine attributes of kingship (Job 40:10-12) in order to subdue Behemoth and Leviathan (Job 40:15-41:34), which represent the proud and wicked elements in the cosmos (Job 40:11-13; 41:34). Since Job does not dare rouse Leviathan (Job 41:1-10a), how much more absurd that he has challenged the authority of Yahweh, the maker and ruler of Leviathan (Job 41:10b-11).

Fundamental Issues Concerning God's Relationship to Humankind . Theology of Retribution .

One common denominator between the theology of Job and his friends is a belief in the retribution dogma, a simplistic understanding of the principle of divine retribution: God (Job without exception) punishes the wicked and rewards the righteous. Since the righteous are always blessed and the wicked always receive God's judgment, Job must be a sinner since God has removed his physical blessings. Because God never punishes the godly man or preserves the evildoer, all three friends contend that Job's suffering is a sign of hidden sin (Job 4:7-11; 5:8-16; 8:11-22; 11:4-6,14-20; 18:5-21). Eliphaz implies (Job 4:11 —see the context of Job 4:7-10) and Bildad (Job 8:4) states that Job's children were killed as punishment for their sins. In the second cycle of speeches, all three friends emphasize God's certain punishment of the wicked. Both Eliphaz (Job 15:17-35) and Zophar (Job 20:4-29) explain Job's initial prosperity by the prevailing idea that the wicked many enjoy temporary prosperity before God metes out retributive judgment.

Job denies the accusations of his three friends that he is being punished for sin and openly questions the validity of the retribution dogma by citing counterexamples of the prosperity of the wicked (Job 21:7-16,31). Furthermore, he properly challenges the corollary that God punishes children for the sins of their parents (Job 21:19-21; see also Deuteronomy 24:16). Yet, when Job accuses God of unjustly punishing him for sin (in order to maintain his own innocence — Job 9:20-23; 40:8), he unconsciously retains the dogma of divine retribution.

Even Elihu argues that God operates according to retribution so that he ought not be accused of perverting justice (Job 34:11-12).

The purpose of the Book of Job (negatively stated) involves the refutation of this retribution dogma, which assumes an automatic connection between one's material and physical prosperity and one's spirituality. Both Job and his friends unknowingly restrict God's sovereignty by their assumption that he must always act according to their preconceived dogma. Because of this dogma, Job impugns God's justice in order to justify himself (Job 40:8). Though divine retribution is a valid principle (see Deuteronomy 28) the error is making it an unconditional dogma by which one can predetermine God's actions and judge a person's condition before him. God is not bound by this man-made dogma but normally will bless the righteous and punish the wicked.

The Book of Job also refutes the corollary that God is obligated to bless man if he obeys. This issue surfaces in the prologue, when Satan claims that Job serves God only for profit (Job 1:9-11). After Job's numerous possessions are removed, Job demands that God give him a fair trial in court (Job 10:2). Because God does not answer his plea to specify charges against him, Job dares to challenge the sovereign power of the Almighty by trying (as it were) to subpoena him for testimony (Job 31:35). He accuses God of oppressive tactics (Job 10:3),

including apparently the forcible removal of what rightfully belongs to him. When Job assumes that God owes him physical blessing since he has been obedient to Him, he was imbibing a concept that undergirded ancient Near Eastern religions—that the human relationship to the gods was like a business contract of mutual claims that was binding in court. The Book of Job shows the absurdity of demanding that God operate in this manner since he is obligated to no one: "Who has a claim against me that I must pay? Everything under heaven belongs to me" (Job 41:11). Thus, God's free sovereignty is independent of all human rules, including those imposed by any religion.

Need of a Mediator .

Since Job perceives of God as unjust and inaccessible, he expresses a desire for an impartial mediator (Job 9:33—Heb. *mokiah* - the probable term for the ancient Near Eastern judge who functioned like a modern arbitrator) between God and himself.

The identity of Job's "witness" or "legal advocate" (Job 16:19) in heaven is disputed. Job's appeal to God (Job 17:3) to act as his advocate by laying down a pledge (i.e., to provide the bail or surety needed in his desired court case) may support that Job refers to God in Job 16:19. However, Job's wish for an impartial "mediator" between God and himself (Job 9:33) and the context of Job 16:21 suggest that Job is using a legal metaphor for an advocate who would plead for him with God. Since he believes strongly in his innocence, there must be someone pleading his case in the heavenly court just as in an earthly court. This anticipates the role Christ now plays as intercessor (see Hebrews 7:25) and advocate (Job 1 John 2:1).

In Job 19:25 Job expresses his confidence in his living redeemer. Although he may be referring to God (see mention of "God" in Job 19:26 and the prior context of Job 17:3), the context of 9:33 (his desire for a neutral party) and of Job 16:19-21 implies that Job more likely refers to someone other than God. By again using the legal metaphor, Job expresses his conviction that he would be vindicated as innocent (which in an earthly lawsuit would require a vindicator or legal advocate). Job believes that surely there is a legal advocate in his "lawsuit" against God. Though Job probably uses a legal metaphor for someone other than God, his longing for a "vindicator" is eventually fulfilled in God (Job 42:7, where God says his servant Job spoke what was right about him). One must not assume that Job had any knowledge of Christ as his Redeemer (Job a truth revealed only in the New Testament); nonetheless the paramount fulfillment of Job's need for a mediator and legal advocate has now been found in the person of Jesus Christ.

Concepts of Death and the Grave .

Job longs for death as an escape from God and the unrelenting trouble that God has caused him (Job 3:10-13,20-22; 7:15,19-21). At first Job perceives of the grave as a place of rest and quiet (Job 3:11-13,17) in contrast to life (Job 3:26) and as freedom from bondage (Job 3:18-19) and as separation from God (Job 7:21). He compares death to sleep (Job 14:12) and wishes that the grave could hide him from God's wrath (Job 14:13). Yet Job stresses that it is dark, gloomy, and without order (Job 10:18-22).

Sheol is a land of no return (Job 10:21) and a place without hope (Job 17:15-16). The dead person is oblivious to life on earth (Job 14:21), and those on earth quickly forget him (Job 18:27). Job portrays Sheol as a house (Job or home — Job 17:13) and a meeting house appointed for all the living (Job 30:23). He realizes that in the grave the pit and the worm (Job 17:13-14) would become deadly relatives, consuming both the righteous and the sinner (Job 17:13-14; 24:19). Bildad portrays disease as the "firstborn of death" (Job 18:13) and death as "the king of terrors" (Job 18:14).

Though Sheol is very deep and far away (Job 11:8), dark (Job 10:21-22), and sealed up (Job 7:9-10), Job believes that Sheol is not concealed from God's purview (Job 26:5-6). Though he has wished that he could hide from God there, he acknowledges the reality that even the dead are not immune from God's all-pervasive sovereignty. The Lord confirms this truth (Job 38:16-20).

Thus, Job expresses confidence of seeing God after death (Job 19:26). Interpretation of the difficult phrase (Heb. *mibbesari*) "from [or apart from] my flesh" determines whether Job conceives of bodily resurrection or merely conscious awareness of God after death.

Conclusion . Practical Theology .

The Book of Job presents a lofty view of God as One worthy of our worship and trust no matter how enigmatic our circumstances. A person ought to trust God even when his ways are inscrutable (Job 42:2-3; cf. Job 5:9; 9:10-12; 11:6-9). Yet the book also teaches that we may ask honest questions of God when we do not understand "why?" (Job 3:11-20; 10:18; 13:24; 24:1-12) or even express strong emotions such as bitterness

(Job 7:11; 10:1) or anger. The Lord does not give a direct answer to Job's question "why?", but communicates that when things seem chaotic and senseless he himself is still in charge. The book as a whole teaches that God is ultimately the author of pain and suffering (Job 5:18), which he may use for various purposes (Job 5:17; 23:10; 33:16-30). Since Satan cannot inflict suffering without God's express permission (Job 1:12; 2:6), believers can find strength from the assurance that God sovereignly limits Satan's evil activities.

The heated debate between the impatient Job and his dogmatic "friends" must not overshadow Job's overall example of practical holiness and ethical purity. Job's model of a blameless servant fearing God (Job 1:1,8; 2:3; 42:2-6,7-8) and the message of the book demonstrate that reverential submission is always the proper response for believers—whether in prosperity or tragedy. Job's blameless record as a neighbor and city official (Job 29:12-17; 31:16-23), including pure inward motivations (Job 31:1-2,24-25,33-34) and attitudes (Job 31:1,7,9,26-27,29-30) toward God and neighbor, are lofty ethical standards to emulate. This example is unique and unparalleled until the Sermon on the Mount (Matthew 5-7).

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[Here is a Song Which Summaries the Book of Job](#)

JOB: BLESSING THROUGH SUFFERING [excerpt from Sidlow Baxter's excellent work Explore the Bible Job to Lamentations](#) (or [here](#))

PROLOGUE Job 1-2

DIALOGUE Job 3-42:6

EPILOGUE Job 42:7-16

JOB: OPENING LAMENTATION Job 3.

FIRST TRIAD

Job-His Piety in Eliphaz vs. Job 4-7 Job-His Proven Integrity

Prosperity Job 1:1-5 Bildad vs. Job 8-10 Job 42:7

Satan-His Lie and Zophar vs. Job 11-14 Friends-Their Rebuked

Malignity Job 1:6-19 Perversity Job 42:8.

SECOND TRIAD

Job-His Piety in Eliphaz vs. Job 15-17 Job-His Ended Captivity

Adversity Job 1:20-22 Bildad vs. Job 18-19 Job 42:10

Satan-His Further Zophar vs. Job 20-21 Family-Their Restored

Malignity Job 2:1-8 Society Job 42:11.

THIRD TRIAD

Job-His Piety in Eliphaz vs. Job 22-24 Job-His Final Prosperity

Extremity Job 2:9-13 Bildad vs. Job 25-31 Job 42:12-17

Elihu vs. Job 32-37.

GOD: CLOSING INTERVENTION Job 38-41

We cannot understand the meaning of many trials, God does not explain them. To explain a trial would be to destroy its object, which is that of calling forth simple faith and implicit obedience. If we knew why the Lord sent us this or that trial, it would thereby cease to be a trial either of faith or of patience. -- Alfred Edersheim

The subject here is that ever-present problem – the mystery of suffering, but especially as concerns the godly. The special object of the book is to show that there is a benevolent Divine purpose running through the sufferings of the godly, and that life's bitterest enigmas are reconcilable with this benevolent Divine purpose, did we but know all the facts. Job did NOT know. Between the prologue,

which shows how Job's trial ORIGINATED in the counsels of heaven, and the epilogue, which shows how Job's trial EVENTUATED in enrichment and blessing, we have a group of patriarchal wiseacres theorizing and dogmatizing from incomplete premises and deficient data. They knew nothing about the counsels of heaven which had preceded Job's trial; and they knew nothing about the coming epilogue of compensation. We are meant to see that there WAS an explanation, even though Job and his friends did not know it, so that when baffling affliction comes to ourselves we may believe that the same holds good in our case. The fact is, Job was NOT MEANT to know the explanation of his trial. If Job HAD known, there would have been no place for faith; and the man could never have come forth as gold purified in the fire.

The Scriptures are as wise in their RESERVATIONS as they are in their REVELATIONS. Enough is revealed to make faith intelligent. Enough is reserved to give faith scope for development. The purpose of the book is to show that the final solution is as yet withheld, and that an interim solution is provided, namely, that suffering fulfills a Divine purpose and exercises a gracious ministry in the godly. Behind all the suffering of the godly is a high purpose of God, and beyond it all is an afterwards of glorious enrichment. Such suffering, as we learn from this Book of Job, is not judicial, but remedial; not retributive, but disciplinary; not a penalty, but a ministry.

Through bitter calamity comes blessed discovery.

The central message of Job, may be expressed as: "**BLESSING THROUGH SUFFERING.**" Through bitter calamity comes blessed discovery. "Self" is slain and God is known through trial. The book is a grand illustration of Paul's words, "I count all things to be loss in view of the surpassing value of the knowledge of Christ Jesus my Lord" (Phil.3:8). ([Sidlow Baxter](#))

Trials and suffering are for our education and training

Henrietta Mears in her classic [What the Bible is All About](#) writes:

Selected Bible Reading

Sunday: Satan and Saint (Job 1:1-2-2:13)

Monday: Bildad Thinks Job a Hypocrite (Job 8:1-22)

Tuesday: Job Answers His Friends (Job 12:1-25)

Wednesday: Job's Faith (Job 19:1-29)

Thursday: Job and Elihu (Job 32:1-22; 37:23-24)

Friday: God Speaks to Job (Job 38:1-18)

Saturday: Job Vindicated and Honored (Job 42:1-17)

Trials and suffering are for our education and training. The athlete is not put under strict discipline for punishment, but merely to make him ready for the race. Christ is ever preparing us for the race that is set before us (Hebrews 12:1-2+).

Job is no doubt one of the most wonderful poems ever written. Tennyson (Alfred Tennyson, also known as Lord Tennyson, 1809-92, English poet) called it "the greatest poem, whether of ancient or modern literature."

The scene in this amazing book takes place in the patriarchal days. For all we know this book may be one of the most ancient pieces of finished literature in existence. It is one of the oldest, if not the oldest, books in the Bible. The Word of God settles the fact that Job was a real person. God speaks through the prophet Ezekiel and says, "even if these three men—Noah, Daniel and Job—were in it, they could save only themselves by their righteousness" (Ezekiel 14:14; see also Ezekiel 14:20). If you doubt Job's existence, you will have to refute Noah and Daniel.

It is fitting that the oldest book should deal with the oldest problems. Among these is, "Why do godly people suffer?" This is the theme of the book. People have always asked why God permits good people to suffer. Haven't you wondered yourself why some good person has to die of an awful disease or has to be confined to a bed of pain? The drama of Job offers a solution to these problems. We believe it gives God's answer.

It is easy to become confused about this problem of suffering. Remember, the disciples of Christ thought that suffering was the result of sin in a life (John 9:2+). The book of Job gives an entirely different reason for the suffering of Job. In this case, Job was being honored by God. It was the truth that God could trust Job to remain faithful to God in spite of everything. How wonderful it would be if you and I learned to thank God in all that happens to us.

This book should first be read as a narrative. The story of Job is a simple one. It opens with a scene in heaven and then tells of Job's fall from prosperity to poverty. This is followed by the great discussion between Job and his four friends: Eliphaz, the religious dogmatist, much like an ancient Pharisee; Bildad, who sought to comfort Job with worn-out platitudes; and Zophar, who thought he

had a corner on all religious wisdom. Then comes Elihu, the impetuous youth. Finally, the climax is reached when God speaks. Job answers, at last in a humble spirit, and the problem is solved. This is the story of the book. [What the Bible is All About](#)

Christ in the Poetical Books - Job

A M Hodgkin

In whatever aspect we look at it, the Book of Job is perhaps the most wonderful poem that has ever been written. Tennyson called it "the greatest poem whether of ancient or modern literature." Luther regarded it as "more magnificent and sublime than any other book of Scripture."

The scene is laid in patriarchal times, and it is said to be the oldest book in existence. That Job was a real person is settled by Scripture itself. Through the prophet Ezekiel, God says of the land: "Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls" (Ezek 14:14,20).

The book is wonderful in the beauty of its language, in the wide sweep of knowledge it displays, in its scientific accuracy. It is wonderful in that it deals with the mystery of pain, and with the riddle of all times, "Why do the righteous suffer?" It lifts the veil of the spirit world, and teaches us both the extent and the limit of the power of Satan. It is wonderful in clearly revealing the fact of the resurrection, and, above all, in foreshadowing the mystery of redemption.

The language of the book is sublime in its simplicity. The pathos of Job's description of his sufferings has found an echo in countless souls who have been brought into God's crucible. As Elihu describes the gathering storm, we can see the clouds rolling up, the flashing of the lightning, and hear the roar of the thunder. Out of the midst of the storm God speaks.

God's Book.

Though the object of the Bible is not to teach science, its language is always abreast of the latest discoveries. This is nowhere more noticeable than in the Book of Job.

"He hangeth the earth upon nothing" (Job 26:7). What could more accurately describe the poise of our world in space?

"Canst thou bind the sweet influence of the Pleiades?" (Job 38:31). Alcyone, the brightest of these seven stars, is actually, so far as it is known the pivot around which our whole solar system revolves. How mighty and at once how sweet must be its influence to hold these worlds in place at such a distance and to swing them round so smoothly!

"The morning-stars sang together" (Job 38:7). Only modern science has discovered that the rays of light are vocal, and that if our ears were more finely tuned we should hear them (see Job 19:1-3).

"By what way is the light parted?" (Job 38:24). Could language more exact be employed even after the discoveries of the spectrum analysis?

Had Bildad been taught the chemical absorption of chlorophyll by plants from light, he could have used no [more exact] term than this: "He is green (Job or, 'is full of juice') before the sun" (Job 8:16).

The Mystery of Suffering.

The Book of Job deals with the mystery of human suffering, especially the suffering of the righteous. Job's friends erred in thinking that all suffering is God's special judgment upon some special sin. "Who ever perished, being innocent?" (Job 4:7) was the burden of all their consolation. They reckoned that Job's sin against God must be exceptionally great to account for such exceptional suffering. In this connection, it is important to remember Job's attitude towards God. He was one who, having access to Him through the blood of sacrifice (Job 1:5), was walking with Him in integrity of heart and conformity of life. God's own testimony of him was, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil" (Job 1:8). "Of all men, he was the one most fitted to be entrusted with the service of suffering, being chosen as a pattern of the ways of God in the ages to come, for all His children in the service of trial." [quoted from *The Story of Job*, by Mrs. Penn-Lewis.] Job knew that his heart was true to God, and he could not accept the accusations of his friends. He shows them that their conclusion is false, and that the wicked often prosper in the world. "They gather the vintage of the wicked" (Job 24:6). One of the elements of danger in a course of sin is that it is so often successful. The young man who wins his first stake in gambling is in far greater peril than the one who loses.

Chastisement.

Elihu, who had been listening to the argument of Job and his friends, sums up their discussion in two terse sentences: "Against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job" (Job 32:2,3). Elihu was a true messenger from God to Job, and brought out His gracious purpose in the chastisement of His children. Elihu's words prepare the way for God's own revelation of Himself which followed. Chastisement is the Key-note of this book. [cp. Heb 12:5-11]

Spectators of the Conflict.

But God has a deeper purpose in the suffering of His children than even their personal perfection. We have the clue in the words of Paul: "To the intent that now, unto the principalities and powers in heavenly places, might be known by the Church, the manifold wisdom of God" (Eph 3:10,11). An unseen cloud of witnesses is eagerly watching the conflict carried on in the arena of this little world. God is unfolding to the angels of light and to the hosts of darkness "the eternal purposes" of His grace in His dealings with His redeemed children on the earth. The adversary had challenged the integrity of Job in the council of heaven, and God's honor is in question. How little did Job realize the issues which hung upon his steadfastness, when he said, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord" [Job 1:21]; and again, "Though He slay me, yet will I trust in Him" [Job 13:15]. How little the Church today realizes the issues which hang upon her faithfulness, or God would find among those who trust Him a larger number of saints whom He could trust.

The Adversary.

Both the extent and the limit of Satan's power are brought out in this book. He had power to bring up the hordes of hostile Sabaeans and Chaldeans to carry off the oxen and the asses and the camels. He had power to manipulate the lightning to consume the sheep, to summon the wind to slay Job's children, and to smite Job himself with a terrible disease; for is he not the Prince of the power of the air, the spirit that now worketh in the children of disobedience? [Eph 2:2]. And did he not bring against Paul a thorn in the flesh, the messenger of Satan to buffet him? [2Cor 12:7]. But, on the other hand, he had no power at all, except in so far as God permitted him to break through the protecting hedge with which He had surrounded His servant (Job 1:10). What comfort there is here for the child of God: no calamity can touch him except as his Father permits it; and He who has "shut up the sea with doors," and said, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed" (Job 38:8-11), will never suffer us to be tempted above that we are able, or allow the furnace to be hotter than we can bear [1Cor 10:13].

We have, in the Book of Job, not merely the theory of suffering, but a living example of one of God's children placed in the crucible, and the effect of it upon his life. Because God trusted Job, He assigned to him the ministry of suffering. Because He loved him, He chastened him [Heb 12:6]. Even in the midst of his anguish, Job recognized that it is only the gold that is worth putting in the fire. Job, in his prosperity and uprightness and benevolence, was in danger of becoming self-confident, and not recognizing that he had only held his power and position in trust for God. But as God dealt with him, we see him broken (Job 16:12,14 17:11) and melted (Job 23:10) and softened, so that he could say, "The hand of God hath touched me" (Job 19:21); "God maketh my heart soft" (Job 23:16).

"Now mine Eye seeth Thee."

But it was the vision of God Himself that completed the work and brought Job into the very dust. He had protested that he was prepared to reason with God over His strange dealings with him [eg. Job 10:2 Job 13:3]. But when God took him at his word and said, "Shall he that contendeth with the Almighty instruct Him?" Job replied, "Behold, I am vile (Job or, contemptibly mean [low, common]); I will lay mine hand upon my mouth" [Job 40:1-4]. God continued to deal with him until Job was brought to the very end of himself, and cried out, "I have uttered that I understood not; things too wonderful for me, which I knew not. I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee: wherefore I abhor myself, and repent in dust and ashes" (Job 42:1-6).

God's "Afterward."

God's chastened, softened servant is now ready to intercede at God's command for the friends who had so aggravated his woe. Before his own misery is relieved, he offers the appointed sacrifice which they have brought, and prays for them. As he does so, God turns the captivity of Job, and his prosperity returns to him, doubled in every particular. Twice as many sheep and camels and oxen and asses fell to Job's portion as before-

- but only the same number of children, seven sons and three daughters. We have here the most beautiful intimation of the certainty of resurrection. Job's prayers had evidently been answered, and his sacrifices accepted, on his children's behalf [Job 1:5], and the fact that he was only given the same number [of children] as before was God's assurance that those who had been taken were safe in His keeping, "where the wicked cease from troubling, and the weary are at rest" (Job 3:17).

"My Redeemer Liveth."

Job's vision of the future life had been obscure at first, for we find him asking the question, "If a man die, shall he live again?" (Job 14:14). But with his affliction his faith grows, and he answers his own question in the glorious words: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the dust: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself and on my side. Mine eyes shall behold Him and not a stranger" (Job literal translation, Job 19:25-27). However dimly Job himself may have understood the Spirit-given words, what a vision of the future life we have here, what a prophecy of the coming Savior, sounding forth in the earliest ages! Job sees Him as the Goel, the Kinsman Redeemer-- not a stranger; the One who, because He is the next of kin, has the right to redeem. Again and again, in this book, we have the foreshadowing of the Savior. We see Him in the accepted sacrifices which Job offered for his children as the book opens, and for his friends as it closes. We see Him in Job's question, "How shall man be just before God?" [Job 9:2]. A question answered only in Him who has justified us "by His blood" (Job Ro 5:9).

One Mediator.

We see Him in the "Daysman," the "Umpire," [whom] Job longs for between him and God. "For He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any Daysman betwixt us, that might lay His hand upon us both" (Job 9:32,33). The need of the human heart has only been met in "God our Savior," the one Mediator between God and men-- Himself, Man-- Christ Jesus, who gave Himself a ransom for all" (Job 1 Ti2:4-6, R.V.).

A Ransom.

Yet once more, we see Christ again, in the words of Elihu, "Then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom" (Job margin, "atonement") [Job 33:24]. The ransom prophesied by Elihu and the ransom proclaimed by Paul are one [1 Ti 2:6]. "Job had seen his Redeemer as the living One who would vindicate him in the day of His coming, but [He] let him now see Him as the ransom, the One who would be gracious to him, and deliver him from going down into the pit-- not on the ground of Job's integrity, but on the ground of His own shed blood as the price paid for the redemption of fallen man." [quoted from The Story of Job, by Mrs. Penn-Lewis.]

The next verse gives the result of this ransom. "His flesh shall be fresher than a child's: he shall pray unto God, and He shall be favorable unto him; and he shall see His face with joy." Cleansing and communion resting on the ground of full atonement.

Yet once again, we see the Cross dimly foreshadowed in Job's sufferings. His sufferings were through the enmity of Satan. "The suffering upright man pointed the way to the suffering sinless man-- the Man of Sorrows." [cp. Isa 53:3]. Job was wounded by his friends. He was "the song and by-word" of base men. "They spare not to spit in my face... My soul is poured out upon me... my bones are pierced in me. He hath cast me into the mire, and I am become like dust and ashes.... I cry unto Thee, and Thou dost not answer me" (Job 30:16-20).

How closely all this answers to the description of the suffering Savior [cp. Ps 22:1-31]. But while Job complained and justified himself, the sinless Lamb of God was dumb before His shearers, and poured out His soul a sacrifice for our sins [Isa 53:7,12]. [The Book of Job from Christ in All the Scriptures](#)

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were available only for purchase in book form or in a Bible computer program. The resources are made freely available by archive.org but have several caveats - (1) they do not allow copy and paste, (2) they can only be checked out for one hour (but can be checked out immediately when your hour expires giving you time to read or take notes on a lengthy section) and (3) they require creating an account which allows you to check out the books free of charge. To set up an account click archive.org and then click the picture of the person in right upper corner and enter email and a password. That's all you have to do. Then you can read these more modern resources free of charge! I have read or used many of these resources but not all of them so ultimately you will need to be a Berean (Acts 17:11+) as you use them. I have also selected works that are conservative and Biblically sound. If you find one that you think does not meet those criteria please send an email at <https://www.preceptaustin.org/contact>. The resources are listed in alphabetical order by the author's last name and some include reviews of the particular resource.

[The wisdom of Proverbs, Job, and Ecclesiastes : an introduction to wisdom literature](#) by Kidner, Derek

Cyril Barber - Kidner's works are appreciated by pastors and Bible students. He provides a sensitive introduction to the form and content of the books mentioned in the subtitle. His summaries of modern criticism are generally helpful. Also worthy of note is Kidner's comparison of the literary genre of the biblical and Apocryphal writings.

[Job : a man of heroic endurance](#) by Swindoll, Charles

[The Remarkable Record of Job](#) - Henry Morris (2000) 148 pages.

Cyril Barber - Topical studies based on the Book of Job and demonstrating the consistency of the patriarch's statements with the findings of modern science. A most interesting discussion.

[Be Patient - Waiting for God in Difficult Times \(Job\)- Warren Wiersbe](#) or see [Bible Exposition Commentary - Old Testament](#)

Barber - Here is a brief but masterful presentation of the teaching of the Book of Job. It is ideal for use in adult discussion groups. Preachers, too, will find it useful for its quotations and illustrations. Recommended.

[Job](#) by Roy Zuck (1978) 196 pages. ([CLICK HERE](#) for a list of more than 20 excellent books by Roy Zuck that can be borrowed).

Cyril Barber - In thirteen pertinent, well-written chapters, Zuck explains the theme of Job and the lessons to be learned from his sufferings. This is a masterful condensation of material, and the structure lends itself for use with adult Bible study groups. Recommended.

Rosscup - Job- Everyman's Bible Commentary - Zuck, a Biola University graduate, Associate Academic Dean and Associate Professor of Bible Exposition at Dallas Theological Seminary, has written this 192-pp. paperback for the Everyman's Bible Commentary. Written in thirteen chapters for use in Sunday school, this volume assumes a thoroughly orthodox position with reference to all critical areas. In addition, Zuck reckons a patriarchal time setting (perhaps akin to Terah's time?). One helpful section is Zuck's treatment of chapters 20 and 21 and the repartee between Zophar and Job. Zuck views the grand purpose of the book as dealing with motives behind worship. He sees its solemn lesson in the futility of criticizing God's ways. This volume is recommended for home Bible studies and Sunday school.—Jan Satterm ([Ibid](#))

[Job - Will you torment a windblown leaf?](#) (from the Focus on the Bible series) by Bill Cotton -

User review - Bill Cotton unlocked the book of Job for me as no other has. It is easy reading; thorough, and gets right to the heart of the issues in each chapter. This is not a word for word exegesis of Job; rather a paragraph by paragraph explanation of each thought. Suffering is a way of life for fallen humanity. Even our Savior learned from the things He suffered! But suffering without a context for our faith can be overwhelming. Bill Cotton's book will give you a way to look at the over all purpose of God in what He allows for us. Do yourself a favor; buy the book and see if it doesn't take its place among the other books you have found dear for your faith.

Logos.com - The poet Alfred Lord Tennyson is reputed to have called the book of Job "the greatest poem of ancient or modern times." It is, indeed, a poetic masterpiece—one of the most original poems in the history of mankind—and it is also one of the most dramatic illustrations in the Bible of the interrelationship of God, mankind and Satan. There is much argument as to what is the basic theme of Job. There are many opinions—the patience of a good man under testing, the suffering of the innocent, the tragedy of life in a fallen world, justification by faith, the incomprehensibility of God's dealings with people, and even a parable of the suffering of Israel—all have been suggested. One reason why it may be difficult to find a unifying theme is that it really happened! This is not someone's opinion about spiritual matters but an event that is reported in detail and then set in a different literary style. Bill Cotton has put together a fascinating study of the book of Job. To aid the reader he has added highlight boxes throughout the commentary that discuss basic problems and the flow of thought. What's more, with the Logos edition, Scripture passages are linked to your favorite English translation

for quick reference, or to your Greek and Hebrew texts for original-language study! That gives you quick access to the message of the Bible *as you study it!*...This commentary will serve as a vital aid for sermon preparation, for personal and group Bible study, and for anyone looking to apply the text of Scripture to practical Christian life.

[The book of Job](#) (New International Commentary on the Old Testament) by Hartley, John E

James Rosscup on John Hartley's [The Book of Job](#) - It is good to see this firmly evangelical work. This is evident in many places. However, Hartley is subjective and without real necessity in shuffling Job 27:13–23 to Chapter 25, etc. Generally, his careful handling of the text, syntax, views and reasoning constitute this one of the best conservative works on Job. ([Ibid](#))

Cyril Barber - Cyrus H. Gordon wrote of this work, "Hartley has given us a scholarly and at the same time down-to-earth and readable commentary. He presents a thorough introduction, translation, and explanation with learned but lucid notes."

[Ligonier Ministry \(Keith Matheson\)](#) - Hartley's commentary on Job is not as comprehensive or technical as Clines' work, but it is not written at an introductory level either. It is a thorough and demanding work that supplements Clines well. Readers will find much insight into the meaning of Job here. Highly recommended.

[The book of Job interpreted](#) by Strahan, James

Strahan, James. The Book of Job. Edinburgh: T and T Clark. 1914. One of the best expository treatments, but difficult to obtain. Based upon a moderate form-criticism. [THIS BOOK IS AVAILABLE ONLINE HERE.](#)

[When the hurt won't go away](#) by Powell, Paul

Powell, Paul W. When the Hurt Won't Go Away. Wheaton, IL: Victor Books, 1986. Uses the Book of Job as the springboard for these messages on suffering. Plain; practical.

[The Communicator's Commentary. Job](#) by McKenna, David L (The revised title is **Preacher's Commentary**)

[Mastering the old testament : Job](#) - 340 pages by McKenna, David

[Lord from the depths I cry](#) by Philip, George 132 pages. This book looks Biblical, practical and non-technical.

[Job : an Introduction and Commentary](#) (Tyndale OT Commentary Series) by Andersen, Francis I

Andersen, Francis Ian. Job: An Introduction and Commentary. Downers Grove, Ill.: InterVarsity Press, 1976. An excellent treatment that maintains a high standard of evangelical scholarship and must take its place among the finest nontechnical expositions ever produced on this enigmatic portion of God's Word.

[Ligonier Ministry \(Keith Matheson\)](#) - For those seeking a more introductory-level commentary on the book of Job, Francis Anderson's commentary is the best place to start. Anderson is a renowned scholar, and the commentary reflects his learning without becoming overly technical. Virtually any reader should be able to pick up this volume and work their way through it with little difficulty. A very helpful introductory commentary.

J E Rosscup on Andersen's [Job \(Tyndale Old Testament Commentaries\)](#) - Andersen has provided one of the best modern and informed expositions of the text of Job, displaying intimate familiarity with the Hebrew and cognate languages and literature (as well as referring to a broad range of English literature). He utilizes a good, almost conversational style and closely analyzes the text. Not all evangelicals will be pleased with Andersen's cyclical theory of composition (which he sees as reaching completion by 750 B. C., although he allows that composition could have occurred any time between Moses and Ezra). This is a valuable aid to exposition.—Dan Phillips. He dates Job during Solomon's reign. On problem texts he gives views, as on 19:23–27, where he believes Job refers to a real meeting with God after death, though does not feel there is a full statement of a faith in bodily resurrection here (this point has been much debated). The verse by verse commentary is good most of the time, and Andersen is quite abreast of modern research on the book.—J. E. Rosscup. ([Commentaries For Biblical Expositors](#))

[Job : a self-study guide](#) by Jensen, Irving

[The book of Job: Introduction and Commentary](#) by Hanson, Anthony Tyrrell - No reviews available therefore Acts 17:11 applies

[Why Me, God? A Bible Commentary for Laymen - Job](#) by Robert N. Schaper - No reviews available. Does not go into great detail but has an engaging style and could be used to supplement more detailed commentaries.

[1 Chronicles thru Job](#) by Longman, Tremper (2012) 248 pages.

Here's an accessible reference that aids personal Bible study or Sunday school preparation—the Layman's Bible Commentary, reference for the everyday Christian, not the scholar! Volume 4—covering 1 Chronicles through Job—provides section-by-section commentary on the flow and theme of each book, as well as historical and literary context for each. Major interpretations are presented for controversial passages and topics. Puzzling passages and Bible practices are explained, and charts and diagrams further aid your understanding. And "Take It Home" segments provide a practical application for each passage.

[Expositor's Bible Commentary - 1 Kings - Job](#) - Frank Gaebelin editor. Author of Job = Elmer B Smick.

[Logos.com](#) - The Gold Medallion Award-winning Expositor's Bible Commentary is a major contribution to the study and understanding of the Scriptures. Providing pastors and Bible students with a comprehensive and scholarly tool for the exposition of the Scriptures and the teaching and proclamation of their message, this 12-volume reference work has become a staple of seminary and college libraries and pastors' studies worldwide. The Expositor's Bible Commentary uses the New International Version for its English text, but also refers freely to other translations and to the original languages. Each book of the Bible has, in addition to its exposition, an introduction, outline, and bibliography. Notes on textual questions and special problems are correlated with the expository units; transliteration and translation of Semitic and Greek words make the more technical notes accessible to readers unacquainted with the biblical languages. In matters where marked differences of opinion exist, commentators, while stating their own convictions, deal fairly and ironically with opposing views.

[Our ultimate refuge : Job and the problem of suffering](#) by Chambers, Oswald, (2006) 148 pages

[The purpose of suffering \(Job\)](#) by Young, Edwin (1985) 148 pages

[Lord, Where Are You When Bad Things Happen?](#) : a devotional study on living by faith by Arthur, Kay

[As Silver Refined : Answers to Life's Disappointments](#) by Arthur, Kay, Excerpt - "Let's take a look at someone else who was no stranger to pain. The man in Scripture we probably associate most with painful trials is Job. And in his experience too we encounter penetrating and practical truth about the sovereignty of God." (from chapter 9)

[Through the valley of tears](#) by Barber, Cyril J Amazon - Each year in the United States, roughly two million people die, leaving behind them many grieving hearts in need of perspective and comfort. Many are husbands or wives who reach for a missing partner on the other side of the bed. Others are children, young and old, who suddenly realize that their parents are gone, leaving the world a strange and lonely place. Some are parents whose plans and dreams fade as they watch a child pass away. Dr. Barber addresses the pain of losing a parent and its effect on children of different ages - toddlers, young children, older children, and teens. He also offers practical advice for widows and widowers, for those who re-marry, and for those who blend children of both surviving parents into one new family. For anyone who mourns the loss of a loved one, 'Through the Valley of Tears' is a valuable source of comfort and advice

[Broken things : why we suffer](#) by DeHaan, M. R "Before M. R. DeHaan was teaching on Radio Bible Class, he was a physician and well acquainted with pain and suffering. Dr. De Haan, in his book Broken Things—Why We Suffer, takes a biblical and practical look at suffering and helps you to discover that often it is through seasons of trial that God seeks to mold and shape you into His image."

[Job](#) by Gibson, John (Daily Bible Study Series)

Cyril Barber - Contains a mixture of good and notso-good things. Flashes of insight reveal the writer's pastoral heart. Much of the text is taken up citing the biblical passage with the exposition being proportionately brief. Though this study should not be ignored, other English works are more reliable on critical issues.

[Job - The Anchor Bible Commentary series - Marvin Pope](#) - online no restrictions

Below are more general resources that cover Job in less depth...

[KJV Bible Commentary](#) - Hindson, Edward E; Kroll, Woodrow Michael. 47 pages on the Book of Job. Well done conservative commentary that interprets Scripture from a literal perspective. [User reviews](#) - it generally gets 4/5 stars from users. Very well done conservative commentary that interprets Scripture from a literal perspective (pre-millennial) [user reviews](#) "The King James Version Bible Commentary is a complete verse-by-verse commentary. It is comprehensive in scope, reliable in scholarship, and easy to use. Its authors are leading evangelical theologians who provide practical truths and biblical principles. Any Bible student will gain new insights through this one-volume commentary based on the timeless King James Version of the Bible."

[OUTLINE FROM KJV Bible Commentary](#) - online - no restrictions, allows copy and paste

I. Prologue. Job 1:1-2:13.

A. Job's Family and Background. Job 1:1-5.

B. The Controversy of Satan with God. Job 1:6-22.

1. God grants Satan permission to test Job. Job 1:6-12.
2. Satan takes away Job's wealth and children. Job 1:13-19.
3. Job remains faithful. Job 1:20-22.

C. Satan's Second Request of God. Job 2:1-10.

1. Satan's second request also granted. Job 2:1-6.
2. Job's health broken. Job 2:7-8.
3. Job's continued faithfulness. Job 2:9-10.

D. Job's Three Friends Arrive. Job 2:11-13.

II. The Discussion Cycles Between Job and His Friends. Job 3:1- 31:40.

A. Job's Lament. Job 3:1-26.

1. He curses the day of his birth. Job 3:1-10.
2. He asks why he did not die at birth. Job 3:11-19.
3. He cries out in his misery. Job 3:20-26.

B. The First Cycle of Discussion. Job 4:1-14:22.

1. The speech of Eliphaz. Job 4:1-5:27.
2. Job's reply to Eliphaz. Job 6:1-7:21.
3. The speech of Bildad. Job 8:1-22.
4. Job's reply to Bildad. Job 9:1-10:22.
5. The speech of Zophar. Job 11:1-20.
6. Job's reply to Zophar. Job 12:1-13:28.
7. Job speaks to God. Job 14:1-22.

C. The Second Cycle of Discussion. Job 15:1-21:34.

1. Eliphaz's second speech. Job 15:1-35.
2. Job's second reply to Eliphaz. Job 16:1-17:16.
3. Bildad's second speech. Job 18:1-21.
4. Job's second reply to Bildad. Job 19:1-29.
5. Zophar's second speech. Job 20:1-29.
6. Job's second reply to Zophar. Job 21:1-34.

D. The Third Cycle of Discussion. Job 22:1-31:40.

1. Eliphaz's third speech. Job 22:1-30.
2. Job's third reply to Eliphaz. Job 23:1-24:25.
3. Bildad's third speech. Job 25:1-6.
4. Job's third reply to Bildad. Job 26:1-14.
5. Job's last reply to Bildad and his friends collectively. Job 27:1-31:40.

III. The Intervention of Elihu. Job 32:1-37:24.

A. Elihu's Anger. Job 32:1-22.

B. Elihu Addresses Job: God Uses Pain to Chasten Men. Job 33:1-33.

C. God Is Not Unjust. Job 34:1-35:16.

D. God Is Just and Mighty. Job 36:1-37:24.

IV. The Theophany: God Speaks. Job 38:1-42:6.

A. God Challenges Job. Job 38:1-39:30.

B. Job's Humble Submission. Job 40:1-5.

C. God's Second Speech. Job 40:6-41:34.

D. Job Repentant. Job 42:1-6.

V. Epilogue. Job 42:7-17.

A. Job's Prayer for His Friends. Job 42:7-9.

B. God Restores the Fortunes of Job. Job 42:10-17.

[Holman concise Bible commentary : simple, straightforward commentary on every book of the Bible](#)- 10 pages of comments

[NKJV Study Bible: New King James Version Study Bible](#) by Radmacher, Earl D; Allen, Ronald Barclay; House, H. Wayne; Very helpful notes. Conservative.

[New Bible Commentary](#) - (1994)

[The Experiencing God Study Bible : the Bible for knowing and doing the will of God](#) - Blackaby, Henry (1996) 1968 pages - CHECK THIS ONE! Each chapter begins with several questions under the title "PREPARE TO MEET GOD." Then you will interesting symbols before many of the passages. The chapter ends with a "DID YOU NOTICE?" question. This might make a "dry chapter" jump off the page! Read some of the [48 ratings](#)

[Wycliffe Bible Commentary](#) - OT and NT - Charles Pfeiffer - 1560 pages (1962). Less detailed than the KJV Bible Commentary.

[The New Testament and Wycliffe Bible commentary](#) - This version has no time restriction but only has the NT.

[The Defender's Study Bible : King James Version](#) by Morris, Henry M. Excellent notes for well known creationist.

[The MacArthur study Bible](#) - John MacArthur. Brief but well done notes

[The David Jeremiah study bible](#) - (2013) 2208 pages. "Drawing on more than 40 years of study, Dr. David Jeremiah has compiled a legacy resource that will make an eternal impact on generations to come. 8,000 study notes. Hundreds of enriching word studies"50+ Essentials of the Christian Faith" articles."

[ESV Study Bible](#) - Excellent resource but not always literal in eschatology and the nation of Israel

[Believer's Bible Commentary](#) by MacDonald, William (1995) 2480 pages

Dr. John MacArthur, Jr. - "Concise yet comprehensive - the most complete single-volume commentary I have seen."

Warren Wiersbe - "For the student who is serious about seeing Christ in the Word."

[Life application study Bible](#) : New Living Translation. Has some very helpful notes.

[The Lion handbook to the Bible](#) - (1999) 822 pages. This resource is absolutely loaded with very nice color pictures and charts.

[NIV archaeological study Bible](#) (2005) 2360 pages (See also [Archaeology and the Bible - OT and NT](#))

[The NIV study Bible](#) by Barker, Kenneth L; Burdick, Donald W (1995) 2250 pages. Note this is the first edition. This resource has been fully revised in 2020.

[The Ryrie Study Bible](#) - Charles Ryrie (1978) 2142 pages. Conservative.

[With the Word](#) - Devotional Commentary - Warren Wiersbe -

[Wiersbe's expository outlines on the Old Testament](#) by Wiersbe, Warren W

"Even the most difficult Scriptures come alive as Warren Wiersbe leads you book-by-book through the Old Testament and helps you to see the "big picture" of God's revelation. In this unique volume, you will find: • Introductions and/or outlines for every Old Testament book • Practical expositions of strategic chapters • Special studies on key topics, relating the Old Testament to the New Testament • Easy-to-understand expositions that

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[Evangelical Commentary on the Bible](#) - editor Walter Elwell (1989) 1239 pages.

[Eerdmans' family encyclopedia of the Bible](#) (1978) 344 pages

[Eerdmans' handbook to the Bible](#) (1983) 688 pages

[Tyndale handbook of Bible charts & maps](#) by Wilson, Neil

[Bible handbook and A-Z bible encyclopedia](#)

GEORGE BARTON
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1911

- [Introduction](#)
- [Detailed Outline](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)

- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)
- [Index](#)

BIBLE.ORG RESOURCES

That Reference Job

"The largest Bible Study Resource on the Web"

Hint: Do a "control + find" when you open a "hit" and search Job.

This may take some practice but will yield some "gems"!

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- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)

- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Related to the Book of Job

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BIBLICAL ILLUSTRATOR

Book of Job

Plethora of sermons, homilies, illustrations

[Job 1:1 Sermons organized by chapter and verse - select chap/verse at top of page](#)

Links below are to the full page which includes illustrations, homilies, sermons

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)

- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

ALBERT BARNES
Job Commentary
Two Volumes - about 800 pages!

Spurgeon's Review: *"Exceedingly good. **One of the best** of this author's generally valuable productions. The student should purchase this work at once, as it is **absolutely necessary** to his library."* ([Commenting and commentaries lectures](#))

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)

- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

JOSEPH BENSON
Commentary
Book of Job

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES
Job Commentary

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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- [Comforting Those in Trouble](#)
- [Job 4-7](#)
- [Job 8-10](#)
- [Job 11-14](#)
- [Job 15-17](#)
- [Job 16](#)
- [Job 18-21](#)
- [Job 19:23-27](#)
- [Job 22-24](#)
- [Job 24:13-17](#)
- [Job 25-28](#)
- [Job 28](#)
- [Job 29-31](#)
- [Job 31 - Testing 1-2-3](#)
- [Job 32-34](#)
- [Job 33:14-30](#)
- [Job 35-37](#)
- [Job 37:1-5](#)
- [Job 38-40](#)
- [Job 38](#)
- [Job 41](#)
- [Job 42](#)

ADAM CLARKE Job Commentary

Adam Clarke (1760-1832) was Methodist, Wesleyan, [Arminian](#), (e.g., Clarke "suggested that although God can know all future events, he chooses not to know some events beforehand" Baker Encyclopedia of the Bible, page 808). He did not always interpret Scripture [literally](#) and so was amillennial (he interpreted Revelation as a [Historicist](#)) which led him to interpret the church as fulfilling many OT promises to Israel. Influential in development of doctrine of entire sanctification. Affirmed the authority and sufficiency of Scripture, but held a belief of "plenary dynamic inspiration" (idea of every thought inspired), thus falling short of "plenary verbal inspiration" (every single word inspired) (Bib. Sacra: Vol 125, p 163, 1968). In summary, a useful, respected commentary but as with all these resources you are advised to "Be a Berean!"

- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)

- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

**COMMENTARY CRITICAL AND EXPLANATORY
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**Robert Jamieson, A. R. Fausset and David Brown.
Published 1871**

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- [Intro](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)

- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

THOMAS CONSTABLE Commentary

- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)

- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 38](#)
- [Job 40](#)
- [Job 42](#)

RON DANIEL
Sermon Notes on Job

- [Job 1](#)
- [Job 2-5](#)
- [Job 6-9](#)
- [Job 10:1-13:16](#)
- [Job 13:17-19:29](#)
- [Job 20:1-27](#)
- [Job 27:7-31:40](#)
- [Job 32-37](#)
- [Job 38:1-28](#)
- [Job 38:29-40:5](#)
- [Job 40:6-41:34](#)
- [Job 42](#)

A B DAVIDSON
Cambridge Bible Commentary
Book of Job

Rosscup writes: "This is a **detailed investigation of the text** verse by verse and **has much to offer.**"

Spurgeon adds "Strict grammatical treatment of Scripture is always commendable, and in this case the results are valued by advanced scholars."

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)

- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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A Critical and Exegetical Commentary on
Book of Job**

One of the better commentaries from the point of view of solid scholarship. It is in depth and formidable in its array of technicalities but still can be useful to those without Greek or Hebrew skills.

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- [Contents & Intro](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)

- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Commentary on the Holy Bible
The Book of Job

In Depth

- [Contents & Intro](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)

- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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- [Job 1:12-22 Victorious Faith Defeats Satan](#)
- [Job 2:1-10 Questioning God's Love](#)
- [Job 2:11-3:5 Needed: True Friends](#)
- [Job 4:1-7 Counsel Based on Human Experience](#)
- [Job 8:1-10 Counsel Based on Tradition](#)
- [Job 11:1-7 Counsel Based on Logic Alone](#)
- [Job 13:4-15 Confidence in God, Not Man](#)
- [Job 31:6-8, 33-35 When the Heavens Seem As Brass](#)
- [Job 32:1-12 Let God Be Justified2](#)
- [Job 33:1-12 God is Greater Than Man](#)
- [Job 38:1-11 When God Speaks](#)
- [Job 40:1-5 Nothing More to Say](#)
- [Job 42:1-6 Two Inseparable Truths](#)
- [Job 42:7-17 Vindicated by God](#)
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Warren W. Wiersbe - If you can locate the six-volume edition of the Expositor's Bible, buy it immediately! It takes up less space than the original fifty-volume set, and not everything in the original set is worth owning. Samuel H. Kellogg on Leviticus is a classic; so is Alexander Maclaren on the Psalms and on Colossians. (A Basic Library for Bible Students)

Cyril J. Barber - This set, originally published in 1903, contains expositions by both conservative and liberal theologians. The most important works are by Dod (Genesis), Chadwick (Exodus and Mark), Kellogg (Leviticus), Blaikie (Joshua, I and II Samuel), Adeney (Ezra, Nehemiah and Esther), Maclaren (Psalms), Moule (Romans), Findlay (Galatians and Ephesians), Plummer (Pastoral Epistles)

and the Epistles of James and Jude), and Milligan (Revelation.) (The Minister's Library)

- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 25](#)
- [Job 26](#)
- [Job 28](#)
- [Job 29](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 40](#)
- [Job 42](#)

EXPOSITOR'S DICTIONARY OF TEXTS
Book of Job
Interesting Resource

- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)

- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Annotated Bible Commentary
Book of Job

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 6](#)
- [Job 8](#)
- [Job 9](#)
- [Job 11](#)
- [Job 12](#)
- [Job 15](#)
- [Job 16](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)

- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 38](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Job Commentary
Westminster Commentaries
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- [Intro](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)

- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Job Commentary

- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

- [Book of Job - Bible Survey](#)
- [What should we learn from the life of Job?](#)
- [What does it mean that Job was blameless and upright?](#)
- [Was it unfair for God to allow Job to suffer over what was basically an argument between God and Satan?](#)
- [What does the Bible say about suffering?](#)
- [Does Satan have to get God's permission before he can attack us?](#)
- [What is a hedge of protection?](#)
- [Why does God allow Satan to attack us?](#)
- [Does Satan have the power to control the weather?](#)
- [Does Satan still have access to Heaven? Why does God allow Satan to enter Heaven, as recorded in the Bible?](#)
- [How long was Job's suffering?](#)
- [How could Job say, "Though He slay me, I will trust in Him"?](#)
- [Why did Job's wife tell him to curse God and die?](#)
- [Are the holy angels perfect, or do they sometimes fail God \(Job 4:18; 15:15\)?](#)
- [What is the behemoth?](#)
- [What was the leviathan?](#)
- [What does it mean to make a covenant with your eyes?](#)
- [What was Eliphaz the Temanite's message to Job?](#)
- [What was Bildad the Shuhite's message to Job?](#)
- [What was Zophar the Naamathite's message to Job?](#)
- [What was Elihu's message to Job?](#)
- [What did Job's three friends have wrong, and what did they have right?](#)
- [The patience of Job—why is Job famous for being patient?](#)
- [What does it mean that Job repented in dust and ashes?](#)

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Comments on the
Book of Job

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)

- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Job Commentary
Conservative, Evangelical, Millennial Perspective

- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)

- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Job Commentary
Hawker's Poor Man's Commentary

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)

- [Job 41](#)
- [Job 42](#)

F. B. HOLE

Job Commentary

- [Introduction](#)
- [Job 1](#)
- [Job 8](#)
- [Job 15](#)
- [Job 22](#)
- [Job 38](#)

HYMNS

Relating to Job

- [Hymns for Job - Hymnary.org](#)
- [Hymns on Job by Chapter and Verse](#)

MATTHEW HENRY'S

Job Commentary

(1706)

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)

- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)

- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Book of Job

Lutheran Perspective

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)

- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Old Testament Commentary
For English Readers
Job - Edited by C J Ellicott
1884

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Sermons on Job

- [Job 1:21 Sorrow that Worships](#)
- [Job 5:17-27 The Peaceable Fruits of Sorrows Rightly Borne](#)
- [Job 8:14 Two Kinds of Hope](#)
- [Job 14:14 Job's Question: Jesus' Answer](#)
- [Job 22:21 Knowledge and Peace](#)
- [Job 22:26-29 What Life May Be Made](#)
- [Job 42:1-10 The End of the LORD](#)

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- [Job Commentary](#) - 190 page book from Thru the Bible - borrow (or click the pages listed under search results)
- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)

- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Devotionals
Most from Our Daily Homily
Two from Our Daily Word

- [Job 1](#)
- [Job 1:1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 38:4](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

Introduction	Job 1	Job 2	Job 3
Job 4	Job 5	Job 6	Job 7
Job 8	Job 9	Job 10	Job 11
Job 12	Job 13	Job 14	Job 15
Job 16	Job 17	Job 18	Job 19
Job 20	Job 21	Job 22	Job 23
Job 24	Job 25	Job 26	Job 27
Job 28	Job 29	Job 31	Job 32
Job 33	Job 34	Job 35	Job 36
Job 37	Job 38	Job 39	Job 40
Job 41	Job 42		

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The Links to notes are on the right side of the page.

- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)

- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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- [Job 1:1 The Land of Uz](#)
- [Job 1:6-7 Satan's Arrogance in Heaven](#)
- [Job 1:9-11 Satan's Proposition](#)
- [Job 2:3-5 Satan's Malice](#)
- [Job 2:11-13 Pain and Suffering](#)
- [Job 2:11 Job and Friends](#)
- [Job 3:5 The Shadow Of Death](#)
- [Job 8:6-7 Health and Wealth](#)
- [Job 9:8,9 Creation And The Constellations](#)
- [Job 11:13-15 Human Sufficiency](#)
- [Job 12:15 After The Flood](#)
- [Job 12:9 Modern Science In An Ancient Book](#)
- [Job 16:19 Our Advocate In Heaven](#)
- [Job 19:25-27 Job's Gospel](#)
- [Job 19:23,24 Graven In The Rock](#)
- [Job 22:15-17 Job's Flood Facts](#)
- [Job 23:12 My Necessary Food](#)
- [Job 28:28, 12 The Beginning Of Wisdom](#)
- [Job 28:28 The Fear Of The Lord](#)
- [Job 31:4-6 Job's Testimony](#)
- [Job 31:22 Job And Adam](#)
- [Job 37:10 Job's Icy Vocabulary](#)
- [Job 38:22 Treasures Of The Snow](#)
- [Job 38:35 Sending Messages By Lightning](#)
- [Job 40:15 God's Behemoth](#)
- [Job 40:15, 19 The Behemoth](#)
- [Job 41:1, 10 God's Leviathan](#)

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- [Smick, Elmer. "Another Look at the Mythological Elements in the Book of Job," *Westminster Theological Journal* 40.2 \(Spring, 1978\) 213-28. \[pdf\]\(#\)](#)
- [_____. "Semeiological Interpretation of the Book of Job," *Westminster Theological Journal* 48:1 \(Spring 1986\) 135-49-58. \[pdf\]\(#\)](#)
- [Smith, Gary, V. "Is There a Place for Job's Wisdom in Old Testament Theology?" *Trinity Journal* 13.1 \(Spring 1992\) 3-206. \[pdf\]\(#\)](#)
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GENERAL RESOURCES ON JOB

BRUCE HURT

- What was Job's "secret" for surviving such severe suffering? See the following commentary notes for a clue as to how Job could endure especially Job 23:12 - [Job 23:10](#); [Job 23:11](#); [Job 23:12](#)

HENRY MORRIS

- [Defender's Study Bible](#) - Excellent, conservative, literal study Bible notes from a leading Creationist, Dr Henry Morris.
- Listen to Dr Henry Morris' message on [The Remarkable Record of Job](#)

- [BORROW The Remarkable Record of Job](#) - This book gives special emphasis to the scientific truths revealed in the book of Job. Can be checked out for one hour.

BEST COMMENTARIES

- [Best Commentary on Job - Best Commentaries Reviews](#)
- [Best Commentaries on Job - Tim Challies](#)
- [Top 5 Commentaries on the Book of Job - Keith Matheson Ligonier Ministries](#)

Rosscup on Andersen's [Job \(Tyndale Old Testament Commentaries\)](#) BORROW - Andersen has provided one of the best modern and informed expositions of the text of Job, displaying intimate familiarity with the Hebrew and cognate languages and literature (as well as referring to a broad range of English literature). He utilizes a good, almost conversational style and closely analyzes the text. Not all evangelicals will be pleased with Andersen's cyclical theory of composition (which he sees as reaching completion by 750 B. C., although he allows that composition could have occurred any time between Moses and Ezra). This is a valuable aid to exposition.—Dan Phillips. He dates Job during Solomon's reign. On problem texts he gives views, as on 19:23–27, where he believes Job refers to a real meeting with God after death, though does not feel there is a full statement of a faith in bodily resurrection here (this point has been much debated). The verse by verse commentary is good most of the time, and Andersen is quite abreast of modern research on the book.—J. E. Rosscup. ([Commentaries For Biblical Expositors](#))

Rosscup has an interesting comment on the number one choice of Challies and Matheson - Clines' Word Biblical Commentary - In many texts this is careful in handling details of text, syntax, views and reasons. Clines' grasp and use of scholarly writings enriches his effort, which seems of a conservative nature in many passages. He sees the story set in patriarchal times, but a writer between the seventh and second centuries B. C. using compositions from centuries before (**a view that many will feel problematic**). While so often productive on many aspects, **Clines is a big disappointment in concluding on a key text, Job 19:25, that Job's redeemer is not God but Job himself in a personified plea, however that can be, which is not altogether clear.** ([Ibid](#))

Rosscup on John Hartley's [The Book of Job](#) - It is good to see this firmly evangelical work. This is evident in many places. However, Hartley is subjective and without real necessity in shuffling Job 27:13–23 to Chapter 25, etc. Generally, his careful handling of the text, syntax, views and reasoning constitute this one of the best conservative works on Job. ([Ibid](#))

Rosscup on Roy Zuck's [Job- Everyman's Bible Commentary](#) (BORROW) - Zuck, a Biola University graduate, Associate Academic Dean and Associate Professor of Bible Exposition at Dallas Theological Seminary, has written this 192-pp. paperback for the Everyman's Bible Commentary. Written in thirteen chapters for use in Sunday school, this volume assumes a thoroughly orthodox position with reference to all critical areas. In addition, Zuck reckons a patriarchal time setting (perhaps akin to Terah's time?). One helpful section is Zuck's treatment of chapters 20 and 21 and the repartee between Zophar and Job. Zuck views the grand purpose of the book as dealing with motives behind worship. He sees its solemn lesson in the futility of criticizing God's ways. This volume is recommended for home Bible studies and Sunday school.—Jan Sattem ([Ibid](#))

CYRIL BARBER - reviews of resources - [Minister's Library 2](#) and [Minister's Library 3](#)

Bullinger, Ethelbert William. The Book of Job. Grand Rapids: Kregel Publications, 1990. Long before the symmetrical analysis of the text of the OT became the pursuit of post-Redaktionsgeschichte scholars, Bullinger made available to his readers his insights into the biblical text. He was a competent scholar, and this commentary deserves careful reading.

Clines, David J. A. Job 1--20. Word Biblical Commentary. Dallas, TX: Word Books, 1989. Few studies can equal the erudition of this exposition of Job, chapters 1--20. Cline's research is awesome, the way he marshals his evidence is exemplary, and his treatment of the text leaves his readers in his debt. The manner in which Clines develops the theological themes of Job differs from Habel and others, and the originality of his discussion is going to enrich the sermon preparation of pastors throughout the English-speaking world. Recommended.

Kidner, Derek. An Introduction to Wisdom Literature: The Wisdom of Proverbs, Job and Ecclesiastes. Downers Grove, Ill.: InterVarsity Press, 1985. Kidner's works are appreciated by pastors and Bible students. He provides a sensitive introduction to the form and content of the books mentioned in the subtitle. His summaries of modern criticism are generally helpful. Also worthy of note is Kidner's comparison of the literary genre of the biblical and Apocryphal writings.

Murphy, Roland Edmund. Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, and Esther. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1981. The author, a Carmelite monk, makes available the first volume in a series, The Forms of the Old Testament Literature. Though form-critical, the purpose is to lead students of the Scriptures into a first-hand acquaintance with the text.

Andersen, Francis Ian. [Job \(Tyndale Old Testament Commentaries\)](#) BORROW. Downers Grove, Ill.: InterVarsity Press, 1976. An excellent treatment that maintains a high standard of evangelical scholarship and must take its place among the finest nontechnical expositions ever produced on this enigmatic portion of God's Word.

Dhorme, Edouard. A Commentary on the Book of Job. Translated by H. Knight. Nashville: Thomas Nelson Publishers, 1984. First published in French in 1926 and made available in English in 1967, this work has been reissued with a new preface by F. I. Andersen. Eagerly sought after for its exegetical insights, but readers will be dismayed by Dhorme's frequent emendation of the MT and lack of usage of Near Eastern sources. Though the comments on the text are valuable, the abiding worth of this compendious study lies in the introductory essays.

Gibson, Edgar Charles Sumner. The Book of Job. Minneapolis: Klock & Klock. Christian Publishers, 1978. A perceptive and edifying study. Contains useful outlines at the beginning of different sections. These are most helpful to expository preachers in preparing biblically based messages on the grammar of the OT text. The value of this work increases with its use. It should be in every minister's library.

Gibson, John C. J. Job. Daily Study Bible. Philadelphia: Westminster Press, 1985. Contains a mixture of good and not-so-good things. Flashes of insight reveal the writer's pastoral heart. Much of the text is taken up citing the biblical passage with the exposition being proportionately brief. Though this study should not be ignored, other English works are more reliable on critical issues.

Green, William Henry. The Argument of the Book of Job. Minneapolis: Klock & Klock Christian Publishers, 1981. Few works are as helpful as this one in tracing the argument of the book, exposing the shallowness of human explanations of suffering, and then revealing the believer's resources. Careful perusal of this book will add depth and new insight into job. It will enhance any messages preached on this portion of God's word. Recommended.

Green, William Henry. Conflict and Triumph: The Argument of the Book of Job. Carlisle, PA: Banner of Truth, 1997. First published in 1874. Green was one of the outstanding OT scholars of his era. Within these pages is all a pastor could wish for—and more. Recommended.

Habel, Norman C. The Book of Job. Cambridge Bible Commentary. New York: Cambridge University Press, 1975. Based on the text of the NEB. This study generally follows the emendations of the Hebrew text adopted by the translators on whose work the series is based. Habel locates the events of job in the patriarchal period but believes the book was not written until the seventh century. He sees the theme of job revolving around the conflict between the integrity of God and the integrity of man. What he presents is truly helpful in spite of the weaknesses inherent in his presuppositions

_____, The Book of Job: A Commentary. Old Testament Library. Philadelphia: Westminster Press, 1985. †Not since Dhorme's magisterial work has a treatment as comprehensive as this one been attempted. Habel makes good use of modern research and combines this information into his own contribution. Those who preach on this long-forgotten book of the OT will find Habel's commentary most valuable

Hartley, John E. The Book of Job. New International Commentary on the Old Testament. Grand Rapids: William B. Eerdmans Publishing Co., 1988. Cyrus H. Gordon wrote of this work, "Hartley has given us a scholarly and at the same time down-to-earth and readable commentary. He presents a thorough introduction, translation, and explanation with learned but lucid notes."

Janzen, J. Gerald. Job. Interpretation. Atlanta: John Knox Press, 1985. A controversial work which succeeds in bringing to the fore numerous challenging and thoughtful ideas that deserve fuller consideration. At the same time, real discrimination is evidenced in the author's amplification of appropriate Hebrew words.

Mason, Mike. The Gospel According to Job. Wheaton, IL: Crossway Books, 1994. Contains 215 two-page meditations on selected verses in the Book of Job. Mason's comments do not always follow the Biblical text even though they do provide a wealth of pertinent information on each verse cited.

Morris, Henry Madison. [Remarkable Record of Job: The Ancient Wisdom, Scientific Accuracy, and Life-Changing Message of an Amazing Book.](#) BORROW Santee, CA: Master Books, 1988. Topical studies based on the Book of Job and demonstrating the consistency of the patriarch's statements with the findings of modern science. A most interesting discussion.

Strahan, James. The Book of Job. Edinburgh: T and T Clark. 1914. One of the best expository treatments, but difficult to obtain. Based upon a moderate form-criticism. [THIS BOOK IS AVAILABLE ONLINE HERE.](#)

Powell, Paul W. When the Hurt Won't Go Away. Wheaton, IL: Victor Books, 1986. Uses the Book of Job as the springboard for these messages on suffering. Plain; practical.

Rowley, Harold Henry. Job. New Century Bible. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980. First published in 1970. This study is not a commentary in the strict sense of the word but rather treats specific words or phrases in different verses. It is insightful and also most useful due to the bibliographic references interspersed throughout the text.

[Expository studies in Job : behind suffering](#) BORROW. Waco, Tex.: Word Books, 1981. With an emphasis on essential values and a word of comfort to those facing the perplexities of suffering, Stedman relates the teaching of the book of Job to the needs of the hour. A most worthy addition to a Bible student's library

Simundson, David J. The Message of Job: A Theological Commentary. Minneapolis: Augsburg Publishing House, 1986. Concentrates on the message and theology of Job. Assesses the complexities and ambiguities of life, and provides a wholesome account of "faith under fire."

Strahan, James. The Book of Job. Edinburgh: T and T Clark. 1914. One of the best expository treatments, but difficult to obtain. Based upon a moderate form-criticism. [THIS BOOK IS AVAILABLE ONLINE HERE.](#)

Thomas, David. Book of Job: Expository and Homiletical Commentary. Grand Rapids: Kregel Publications, 1982. First published in the 1870s under the title Problemata Mundi, this work outlines and discusses each discourse and unfolds the essential theme of the book.

Wiersbe, Warren Wendell. Be Patient. Wheaton, IL: Victor Books, 1991. Here is a brief but masterful presentation of the teaching of the Book of Job. It is ideal for use in adult discussion groups. Preachers, too, will find it useful for its quotations and illustrations. Recommended. (See [Bible Exposition Commentary - Old Testament](#))

Wolfers, David. Deep Things Out of Darkness: The Book of Job, Essays and a New English Translation. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1995. As Wolfers shows, the Book of Job tackles the most perplexing religious issue of its time, in fact, of all time, namely, Why do good people suffer? To Job this comes down to one basic question, "Who broke the sacred Covenant, God or his people?" He is unaware of any sin in himself, and he fears to charge the Almighty with any failure. And so he is left with a bewildering dilemma. The answers given by his "counselors" are spacious, and his own human reasoning is insufficient to explain his excruciating mental, emotional and physical pain. Both, therefore, leave him unsatisfied. Wolfers, an M.D., shows that in the Book of Job there are issues as momentous as those found in any other religious writing, and the explanation given is far in advance of the wisdom of any culture in the ancient Near East

Zuck, Roy B. Job. Everyman's Bible Commentary. Chicago: Moody Press, 1978. In thirteen pertinent, well-written chapters, Zuck explains the theme of Job and the lessons to be learned from his sufferings. This is a masterful condensation of material, and the structure lends itself for use with adult Bible study groups. Recommended.

ALISTAIR BEGG

- [Why Suffering? - Audio Mp3](#)

JOHN BERRIDGE (Read fascinating [Biography](#))

- [The Heaviest Afflictions On This Side of Hell](#)

BIBLE.ORG ILLUSTRATIONS

Job 13:15 Trusting God in Trials

Mary Kimbrough composed this poem based in Job 13:15, which underscores the wisdom of trusting God through trial:

"Though He slay me, I will trust Him,"

Said the sainted Job of old;

"Though He try me in the furnace,

I shall then come forth as gold.

"Though the worms of deep affliction'

Cause this body to decay,

In my flesh I shall behold Him —

My Redeemer—some glad day."

“Though He slay me”—can I say it
When I feel the searing fire,
When my fondest dreams lie shattered —
Gone my hope and fond desire’

“Though He slay me, I will trust Him,”
For He knows just how to mold,
How to melt and shape my spirit —
I shall then come forth as gold!

Our Daily Bread, January 3, 1995

Job 38ff God Explodes - God doesn't explain. He explodes. He asks Job who he thinks he is anyway. He says that to try to explain the kind of things Job wants explained would be like trying to explain Einstein to a little-neck clam... God doesn't reveal his grand design. He reveals himself. (Frederick Buechner, *Wishful Thinking*, p. 46, quoted in *Disappointment With God*, Philip Yancey, Zondervan, p. 190)

Job 41:21 - Leviathan - “In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea” (Isaiah 27:1). There is a remarkable animal called a “leviathan,” described in the direct words of God in the 41st chapter of Job. It is surprising that most modern expositors call this animal merely a crocodile. Our text plainly calls it a “piercing serpent... the dragon that is in the sea.” He is also said to “play” in the “great and wide sea” (Psalm 104:25,26). God's description, in Job 41, says “a flame goeth out of his mouth” (Job 41:21) and “he maketh the deep to boil like a pot” (Job 41:31). The entire description is awesome! Whatever a leviathan might have been , it was not a crocodile! In fact, there is no animal living today which fits the description. Therefore, it is an extinct animal, almost certainly a great marine reptile, still surviving in the oceans of Job's day, evidently one of the fearsome reptiles that gave rise to the worldwide tales of great sea dragons, before they became extinct. But that is not all. In ending His discourse, God called leviathan “a king over all the children of pride” (Job 41:34), so the animal is also symbolic of Satan, whose challenge to God instigated Job's strange trials. He is “the great dragon... that old serpent, called the Devil, and Satan, which deceiveth the whole world” (Revelation 12:9). Perhaps, therefore, the mysterious and notorious extinction of the dinosaurs is a secular prophecy of the coming Day of Judgment when God “shall punish leviathan” (Isaiah 27:1) and the “devil that deceived them” will be “cast into the lake of fire... and shall be tormented day and night forever and ever” (Revelation 20:10). HMM Our Daily Bread, Saturday, October 31.

BIBLICAL ART

- [Art Work related to Job](#)

IMANUEL CHRISTIAN

- [The Ideal of Submission - The Message of the Book of Job](#)

DEVOTIONALS

- [Devotionals on Job - not all hits are related to the book of Job \(some examples below\)](#)
[Job 19:21–29 Job's Hope - The NIV Couples Devotional Mystery \(6/30/2024\) - Standing Strong Through the Storm](#)
[How Satan Serves God \(11/13/2023\) - John Piper Devotional](#)
- [Devotionals on Job by Chapter/Verse - Our Daily Bread, Theodore Epp, Woodrow Kroll - OVER 200 Devotionals!](#)

DICTIONARY ARTICLES

- Easton's Bible Dictionary [Job, Book of](#)
- Fausset Bible Dictionary [Job, the Book of](#)
- Holman Bible Dictionary [Job, the Book of](#)
- Smith Bible Dictionary [Job, Book of](#)
- International Standard Bible Encyclopedia [Job, Book of](#)
- The Nuttall Encyclopedia [Job, Book of](#)
- The Jewish Encyclopedia [Job, the Book of](#)

- American Tract Society [Job](#)
- Bridgeway Bible Dictionary [Job](#)
- Chabad Knowledge Base [Job](#)
- Easton's Bible Dictionary [Job](#)
- Hitchcock Bible Names [Job](#)
- Hastings' Dictionary of the Bible [Job](#)
- Hastings' Dictionary of the NT [Job](#)
- Whyte's Bible Characters [Job](#)
- Wilson's Bible Types [Job](#)
- Watson's Theological Dictionary [Job](#)
- Kitto Biblical Cyclopaedia [Job the book of](#)

JOHN MACARTHUR

- [Introduction to the Book of Job \(Identical to that found in MacArthur Study Bible\)](#)

Here is Dr MacArthur's excellent outline of Job

I. The Dilemma (Job 1:1–2:13)

- A. Introduction of Job (Job 1:1–5)
- B. Divine Debates with Satan (Job 1:6–2:10)
- C. Arrival of Friends (Job 2:11–13)

II. The Debates (Job 3:1–37:24)

A. The First Cycle (Job 3:1–14:22)

1. Job's first speech expresses despair (Job 3:1–26)
2. Eliphaz's first speech kindly protests and urges humility and repentance (Job 4:1–5:27)
3. Job's reply to Eliphaz expresses anguish and questions the trials, asking for sympathy in his pain (Job 6:1–7:21)
4. Bildad's first speech accuses Job of impugning God (Job 8:1–22)
5. Job's response to Bildad admits he is not perfect, but may protest what seems unfair (Job 9:1–10:22)
6. Zophar's first speech tells Job to get right with God (Job 11:1–20)
7. Job's response to Zophar tells his friends they are wrong and only God knows and will, hopefully, speak to him (Job 12:1–14:22)

B. The Second Cycle (Job 15:1–21:34)

1. Eliphaz's second speech accuses Job of presumption and disregarding the wisdom of the ancients (Job 15:1–35)
2. Job's response to Eliphaz appeals to God against his unjust accusers (Job 16:1–17:16)
3. Bildad's second speech tells Job he is suffering just what he deserves (Job 18:1–21)
4. Job's response to Bildad cries out to God for pity (Job 19:1–29)
5. Zophar's second speech accuses Job of rejecting God by questioning His justice (Job 20:1–29)
6. Job's response to Zophar says he is out of touch with reality (Job 21:1–34)

C. The Third Cycle (Job 22:1–26:14)

1. Eliphaz's third speech denounces Job's criticism of God's justice (Job 22:1–30)
2. Job's response to Eliphaz is that God knows he is without guilt, and yet in His providence and refining purpose He permits temporary success for the wicked (Job 23:1–24:25)
3. Bildad's third speech scoffs at Job's direct appeal to God (Job 25:1–6)
4. Job's response to Bildad that God is indeed perfectly wise and absolutely sovereign, but not simplistic as they

thought (Job 26:1–14)

D. The Final Defense of Job (Job 27:1–31:40)

1. Job's first monologue affirms his righteousness and that man can't discover God's wisdom (Job 27:1–28:28)
2. Job's second monologue remembers his past, describes his present, defends his innocence, and asks for God to defend him (Job 29:1–31:40)

E. The Speeches of Elihu (Job 32:1–37:24)

1. Elihu enters into the debate to break the impasse (Job 32:1–22)
2. Elihu charges Job with presumption in criticizing God, not recognizing that God may have a loving purpose, even in allowing Job to suffer (Job 33:1–33)
3. Elihu declares that Job has impugned God's integrity by claiming that it does not pay to lead a godly life (Job 34:1–37)
4. Elihu urges Job to wait patiently for the Lord (Job 35:1–16)
5. Elihu believes that God is disciplining Job (Job 36:1–21)
6. Elihu argues that human observers can hardly expect to understand adequately God's dealings in administering justice and mercy (Job 36:22–37:24)

III. The Deliverance (Job 38:1–42:17)

A. God Interrogates Job (Job 38:1–41:34)

1. God's first response to Job (Job 38:1–40:2)
2. Job's answer to God (Job 40:3–5)
3. God's second response to Job (Job 40:6–41:34)

B. Job Confesses, Worships, and Is Vindicated (Job 42:1–17)

1. Job passes judgment upon himself (Job 42:1–6)
2. God rebukes Eliphaz, Bildad, and Zophar (Job 42:7–9)
3. God restores Job's family, wealth, and long life (Job 42:10–17)

DAVID MALICK

- [An Introduction to the Book of Job](#)
- [An Argument of the Book of Job](#)
- [Selected Bibliography of the Book of Job](#)

MIDDLETOWN BIBLE

- [Job Intro \(with discussion of parallelism\)](#)

J R MILLER

- [The Mystery of Suffering \(1905\)](#)

G CAMPBELL MORGAN

- Job - G Campbell Morgan's book on Job

Rosscup - This is a good synthesis which helps to trace the developing thought of the book of Job. A detailed outline is given. ([Commentaries For Biblical Expositors](#))

WILLIAM W. ORR

- [Keys to Job](#)

MYER PEARLMAN

- [Job Overview](#)

WILLIAM S PLUMER

- [Providence: ALTERNATE LIGHT AND DARKNESS IN PROVIDENCE, — ILLUSTRATED IN THE CASE OF THE GREAT MAN OF UZ](#)
- [Job's Trials and Mercies - The Westminster Presbyterian](#)

WIL POUNDS

- [Job - Introduction](#)

RBC MINISTRIES

- Suffering Gives Opportunity To Trust God **From** - [Ten Reasons to Believe in a God Who Allows Suffering](#)
- [When You Don't Know What To Say](#)
- [Why Would A Good God Allow Suffering?](#)
- [Knowing God Through Job - 33 page Pdf Booklet - nice overview](#)

CHARLES STANLEY

- [Job's Conversion or, God the Justifier](#)

See Also: [Living A New Life: OT Teaching About Conversion by William D Barrick](#)

JAMES STRAHAN

- [The Book of Job](#). Edinburgh: T an T Clark. 1914. "One of the best expository treatments, but difficult to obtain. Based upon a moderate form-criticism." (Cyril Barber)

RAY STEDMAN

- [Job - The Hardest Lesson](#)

CHUCK SWINDOLL

[JOB OVERVIEW BOOK CHART - see right side of page](#)

[Job Overview](#) = **Why is Job so important?** The Israelites categorized Job within their wisdom literature. The book includes language from ancient legal proceedings, laments, and unique terms not found elsewhere in the Bible. In addition, the majority of Job is written in parallel lines which are indicative of poetry. The book delves into issues near to the heart of every human who experiences suffering. The prologue provides a fascinating peek into the back story—why God allowed Satan to afflict Job with such pain and turmoil. Then, through a series of dialogues and monologues arranged in a pattern of threes, human wisdom attempts to explain the unexplainable, until finally God Himself speaks. The final chapters of Job record God's masterful defense of His majesty and unique "otherness"—of God's eternal transcendence above creation—in contrast with Job's humble and ignorant mortality. "Where were you when I laid the foundation of the earth? / Tell Me, if you have understanding" (Job 38:4).

What's the big idea? Job's plight of undeserved suffering compels us to ask the age-old question, "Why do bad things happen to good people?" The answer given to Job may or may not satisfy the reader. God allows pain for good reason, but He may never reveal those reasons. Job did not reject God, but Job did challenge and accuse Him. The Almighty quieted Job decisively when He finally thundered His own perspective on the situation. God did not answer Job's question of "Why?"—He instead overwhelmed Job and his friends with the truth of His majesty and sovereignty. Job came away with a deeper sense of God's power and splendor, trusting Him more: "I have heard of You by the hearing of the ear; But now my eye sees You; Therefore I retract, And I repent in dust and ashes." (Job 42:5–6)

How do I apply this? - Pain inevitably afflicts each one of us. Suffering is unavoidable in this life. Will your relationship with God be enough when trials come? Will you trust Him through your suffering? Read Job 38–42. Spend time with the Almighty. Pray for a stronger faith in the powerful Creator described in those chapters. Pray for a right perspective of Him so that you might see your situation through His eyes. Instead of asking where God is in the midst of your pain, the book of Job affirms God's control and asks us, "Where are we in our pain? Are we trusting our Creator, even though we cannot understand our circumstances?"

JAMES VAN DINE

- [Analysis of Job](#)

PAUL VAN GORDER - [Reflections of Christ in the Old Testament](#)

Job is classified as one of the poetical books of the Old Testament. It may be the most ancient of the Bible writings. That such a man really lived is sufficiently proved by the testimony of the Holy Spirit in Ezekiel 14:14,20 and James 5:11 where his name is mentioned. Job lived in the time of the patriarchs, probably long before the days of Moses. He offered sacrifices on behalf of his family, and no reference is made in Job to the book of the Law given from Sinai. Another indication of the early writing of the book is the fact that Job lived to be approximately 210 years of age.

No other Bible book contains as much scientific truth as Job (Listen to Dr Henry Morris talk on [The Remarkable Record of Job - YouTube](#)). Consider, for example the passage that says God "hangeeth the earth upon nothing" (26:7). Job's contemporaries all believed that the earth was flat, and that it rested on the shoulders of one of the gods, or the back of an elephant or giant sea turtle. Think of it! Startlingly accurate scientific statements written more than 3,000 years before the discovery of America!

We may well write over the entire book the word "tested." Job's name means "persecuted." The theme of the book sounds forth loud and clear: "He knoweth the way that I take; when He hath tested me, I shall come forth as gold." (Job 23:10).

OUTLINE OF THE BOOK--

1. Prologue (Job 1:1-2:8): A look behind the scenes.
2. Job and His Wife (Job 2:9,10)
3. Job and His Three Friends (Job 2:11-31:40)
4. Job and Elihu (Job 32-37)
5. Jehovah and Job (Job 38-41)
6. Job's Final Answer (Job 42:1-6)
7. Epilog (Job 42:7-17)

The overriding question in the book of Job is this: "Why do the godly suffer?"

FOUR DIFFERENT ANSWERS--

The above question is answered in the book of Job from four principal and divergent viewpoints. We will consider these representative opinions about why people suffer.

(1) Satan's view.

Satan hurled the challenge into the face of God that His people love and serve Him only to gain temporal advantage. Hear the adversary say, "Doth Job fear God for nothing?" (Job 1:9). God named that evil insinuation the devil's lie. In effect, God said to Satan, "There are men on earth who will follow me in poverty." The record tells us that Job fell down upon the ground and worshiped God, saying, "Naked came I out of my mother's womb, and naked shall I return there. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). But God went beyond this to prove to Satan that there are men on earth who will trust Him even while their bodies are wracked with pain and disease (see Job's remarks in Job 2:7-10). We must note this: it often takes more faith to suffer than it does to be healed. God places that faith just as high on the scroll as any other. Look again at Hebrews 11:1-34, then read carefully verses 35-39. Yes, God does honor suffering faith.

(2) The view of Eliphaz, Bildad, and Zophar.

These three friends of Job came to the conclusion that the suffering of the righteous is punishment for known, but perhaps secret, sins. This viewpoint is refuted by God's Word and the experience of Job. Eliphaz expressed his opinion that suffering is punishment for sin in these words: "Remember, I pray thee, who ever perished, being innocent? Or where were the righteous cut off?" (Job 4:7). Be assured of this: not all of "Job's comforters" are dead. A pernicious doctrine that is extant today says that sickness is always the result of sin or that people don't get well because they lack faith. People who believe this do not understand the book of Job.

(3) The view of Elihu.

This wise man pictured God as a great God. He gave us a noble and true accounting of man and suffering. But Elihu was conceited, and he was guilty of the very thing of which he accused Job.

(4) God's view.

God finally confronted Job and, in a unique revelation of Himself, gave him a discourse on His attributes. In his response, Job expressed God's solution to the problem of human suffering in his own words (Job 42:1-6). They could be summed up this way: The godly are afflicted so that they may be brought to self-knowledge and self-judgment. Afflictions are purifying. Job was a good man, but he was self-righteous. The book of Job is a picture of the situation that is stated in 1Corinthians 11:31,32; Luke 22:31,32; and 1Corinthians 5:5.

THE LORD JESUS IN THE BOOK--

Job longed for a mediator (Job 9:32,33). The word translated "daysman" in verse 33 means "mediator." He realized that he was a fallen man, the offspring of Adam. He knew that in heaven was a holy God, and that between him and God was a vast gulf. His cry was for a kinsman-redeemer, and by faith he saw the God-man. "For there is one God, and one mediator between God and men, the man, Christ Jesus" (1Timothy 2:5).

Job's vision of a future life had been obscure, as witnessed by his question, "If a man die, shall he live again?" (Job 14:14). But a light broke upon his soul, for later we hear him exclaim, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25,26). Job understood the process of bodily disintegration, but with the eye of faith he also saw the resurrection and his Redeemer standing upon this earth. He saw himself in a future body of flesh, for he said of Christ, "Whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:27).

Yes, this is just one more proof of the validity of our Lord's words, "They... testify of Me" (John 5:39).

A PRACTICAL THOUGHT--A right view of God, a right view of self, and then a right view of others is the correct order. The blessings described in Job 42:10 were the result of a vision of God that followed with an abhorrence of self, tears of repentance, the sweet odor of burnt offering, and the embrace of love (Job 42:11).

COMMENTARIES AND SERMONS ON JOB

CHARLES AKED

- [The Divine Drama of Job - presents Job as a drama \(1913\).](#)

Logos.com: Aked presents the book of Job as a drama, dividing the book into major themes and characters. He examines the literary aspects of the text, such as style and characterization. In an engaging and easy to read style, Aked helps the reader see this book of the Old Testament in a panoramic view, as well as understanding the key elements of Job.

DON ANDERSON - A Practical Study of JOB: Persevere and Press On - "Understanding Sovereignty and Suffering"

COMMENT: This resource is amazing. In over **1000 pages of teaching notes** Don Anderson will take you on a journey through this great book almost verse by verse. If you are preaching or teaching through Job, you will find this resource to be an invaluable resource and source of insights, illustrations, quotes, etc. Your preaching and teaching will be elevated by using Don Anderson's labor of love.

- [Job Notes - Study Guide - Q & A Format](#)
- [Audio sessions on all 24 studies](#)
- [Job study 1](#)

Excerpt: What's your concept of suffering? To some people the concept of suffering is only bad people suffer. But what's your concept of suffering when good people suffer? You're thinking that good people only suffer when they've got sin in their lives that has to be dealt with. And you're the ones that go around and tell everybody, "if you'll get the sin out of your life you'll be alright." Is that your concept? You really don't know what your concept is until you read Kushner's book Why Bad Things Happen

to Good People. It's time that we define what suffering is and how it's used. This study in the book of Job is absolutely incredible. It will blow you away by helping you forge some concepts about how you can comfort people. Sometimes we get wounded more by friendly fire than we do from people out in the world because we have explanations for why people are suffering. Our favorite is the spiritual BandAid Romans 8:28

- [Job study 2](#)
- [Job study 3](#)
- [Job study 4](#)
- [Job study 5](#)
- [Job study 6](#)
- [Job study 7](#)
- [Job study 8](#)
- [Job study 9](#)
- [Job study 10](#)
- [Job study 11](#)
- [Job study 12](#)
- [Job study 13](#)
- [Job study 14](#)
- [Job study 15](#)
- [Job study 16](#)
- [Job study 17](#)
- [Job study 18](#)
- [Job study 19](#)
- [Job study 20](#)
- [Job study 21](#)
- [Job study 22](#)
- [Job study 23](#)
- [Job study 24](#)

CHRISTOPHER ASH

[Invitation to Job](#)

- [How Can Readers Get the Most out of Job?](#)
- [How Does Job Fit into the Whole Bible?](#)
- [Purpose](#)
- [Key Verses](#)
- [Outline](#)

[Job 1:1–2:10](#)

- [Introduction of Job \(1:1–5\)](#)
- [The Story of Job \(1:6–2:10\)](#)

[Job and His Three Friends \(2:11–31:40\)](#)

- [Introduction of the Friends \(2:11–13\)](#)
- [Job's Lament \(3:1–26\)](#)
- [First Cycle of Speeches \(4:1–14:22\)](#)
- [Second Cycle of Speeches \(15:1–21:34\)](#)
- [Third Part-Cycle of Speeches \(22:1–26:14\)](#)
- [Job's Summing up Speeches \(27:1–31:40\)](#)

[The Answers to Job \(32:1–42:6\)](#)

- [Introduction of Elihu \(32:1–5\)](#)
- [Elihu's Answers \(32:6–37:24\)](#)
- [The LORD's Answers and Job's Responses \(38:1–42:6\)](#)

[The End \(42:7–17\)](#)

[Bibliography](#)

CHARLES J BALL

- [The book of Job, a revised text and version \(1922\)](#)

Logos.com: Ball examines the text and interpretation of the book of Job. He offers a new translation of a few of the speeches in this book, then some commentary on the entire text. He focuses on the philology and semantics of the Hebrew text, as well as providing valuable exegesis. Ball believes that the character and goodness of God in all situations is the key theme to this book. In order to understand this doctrine, Ball leads the reader on an exegetical and historical journey through this book of the Old Testament.

CHARLES J BALL

- [Lectures on the Book of Job \(1887\)](#)

Logos.com: First delivered as a series of twelve lectures at Westminster Abbey in 1885 and 1886, bible scholar George Granville Bradley presents his study on the book of Job. He gives the historical, social, and Hebraic context for the book in the introduction, as well as a linguistic and poetical examination. Bradley also compares the book of Job with Psalms, Proverbs, Song of Solomon, and Ecclesiastes. He then provides an exegetical and detailed commentary on the story of Job. Included is a table of contents and outline of the book of Job.

RICHARD BELCHER

- [Divine Sovereignty in Suffering: Insights from Job's Trials](#) (part 1)

Excerpt: It's not difficult to find statements of praise concerning the greatness and the unique character of the Book of Job. Thomas Carlyle called it a noble book. He said, there is nothing written in the Bible or out of it of equal literary merit. A story of the past, said, the Book of Job towers up alone, far above all the poetry of the world. A biblical scholar of the past said, it's one of the most marvelous products of the human spirit, equal to the greatest literature of the world.

Other various authors, one said, the only book of its kind. Another called it an epic comparable to the work of Homer. Another said, it's in the category of drama. And another said, it's an authentic tragedy on Greek lines, complete with chorus. Yes, many will join their hands and voices in speaking of the greatness and the uniqueness of the Book of Job. But there is little agreement concerning the theme of the book. You can read and find almost a different theme for every author.

- [Divine Sovereignty in Suffering: Insights from Job's Trials \(Part 2\)](#)

Excerpt: Matthew Henry said the God of Israel is sometimes a God who hides himself, but he is never a God who absents himself.....The sovereign providence of God puts each of his elect into a certain context of history. And then, that providence of God governs and orchestrates the unfolding of that elect individual's life for the glory of God and for the good of that elect person himself. Certainly, this orchestration includes salvation, and then it extends to every aspect and every event of every one of the elect's lives. And that which God wants from us, that which God wants to teach us, is recognition of himself and submission to his will and his authority....The lesson is that the great truths of theology, though learned initially in our hearts and minds, and though applied perhaps for a moment, they're evidenced in our lives, but they must be learned and tested more deeply in the crucible of the reality of life.

KENNETH BOA

- [Job Overview](#)

D A CARSON

- [Job: Mystery and Faith - 17 page essay from Chapter 9 of "How Long, O Lord?: Perspectives on Suffering and Evil:](#)

Excerpt: Struggle as we may with various facets of the problem of evil and suffering, there are times when particularly virulent evil or horribly inequitable suffering strikes us as staggeringly irrational, unfair. Quite frequently this impression is driven home when we cannot see how to escape the lack of proportion between the massive suffering and the relative inoffensiveness of the afflicted party

- [On Being Prepared for Suffering and Evil \(Part 1\)](#)

Excerpt: If you live long enough, you will suffer. These two talks go downhill from there. The only alternative is not to live long enough. If you live long enough, you will face bereavement, severe illness, loss, and disappointment. You and your children, or

your children's children, will face loss, death, war, and suffering.

- [Making Sense of Suffering: part](#)

Excerpt: God is absolutely and utterly sovereign, but his sovereignty never functions to reduce human responsibility. In other words, just because God is sovereign, it doesn't mean that we become non-responsible entities, just tools that have no responsibility. We're not fatalists, even while we confess God's sovereignty. That's the first proposition. Human beings are morally responsible creatures, but human responsibility never functions to reduce God's sovereignty. By that, I mean we believe and disbelieve, obey and disobey. We choose, and we do all kinds of things of that sort. All of those things are morally responsible choices. The Bible speaks of all of them. However, human responsibility never functions to reduce God's sovereignty.

C P CAREY

- [The Book of Job translated from the Hebrew \(1858\)](#)

Logos.com: This is a massive study on the book of Job, including exegetical and critical notes, a translation, maps, and illustrations. Bible scholar and pastor Carey also includes dissertations, an analytical paraphrase, and various readings of the Hebrew text. Featuring over 500 pages, this study will aid the general reader as well as the scholar for a comprehensive overview and examination of this key book of the Old Testament. Carey was a pastor in England in the nineteenth century. He was born in 1819. Educated at Elizabeth College in Oxford, he later became a curate of the Bishop of Windsor and then a pastor of St. John's in Guernsey. He died in 1858.

T K CHEYNE

- [Job and Solomon \(1889\)](#)

Logos.com: Bible scholar Cheyne interprets the book of Job, as well as Ecclesiastes in this study. In the introduction, he addresses the question of how the Old Testament relates to Christianity as a whole, providing valuable context. Not only does he examine each chapter of the book of Job, he goes over various questions and common academic arguments. Readers will find this to be an informative, holistic approach to this important book of the Old Testament.

DAVID COLBURN

- [Job 1-3 \(Job's Troubles\) for Daily Bible Study](#)
- [Job 4-31 \(Job's Friends\) for Daily Bible Study](#)
- [Job 32-42 \(Job's Conclusions\) for Daily Bible Study](#)

J NOBLE COLEMAN

- [The book of Job : translated from the Hebrew with notes explanatory, illustrative, and critical \(1869\)](#)

Logos.com: This is a holistic translation of the book of Job, including notes both critical and exegetical. Bible scholar J. N. Coleman includes many cross-references and indexes guaranteed to aid the reader with historical context and general comprehension. He spent years researching and comparing various translations and scholars and ancient literary traditions. The text is embedded with helpful and insightful commentary and interpretation.

F C COOK

- [Job Commentary - Speaker's Bible Commentary](#)

HENRY COWLES

- [Job Commentary - The Book of Job with Notes \(1877\)](#)

Representative chapter links below

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)

- [Job 10](#)
- [Job 14](#)
- [Job 19](#)
- [Job 23](#)
- [Job 30](#)
- [Job 36](#)
- [Job 42](#)

SAMUEL COX

- [Commentary on the Book of Job](#) (1885)

Logos.com: Taking over fourteen years to compose, *A Commentary on the Book of Job* provides a highly readable exposition of this book of the Old Testament. Bible scholar and pastor Samuel Cox wrote this commentary in hopes that it would aid the general reader not just now and then, but with every inquiry into the book of Job. He presents a holistic introduction to the book, covering such topics as literary style, historical context, and historical reception. Cox brings his reader into the academic conversation surrounding this book, making practical application throughout.

W A CRISWELL

- [Job 7:20 I Have Sinned -- What Shall I Do](#)
- [Job 7:20 What Shall I Do with My Sins](#)
- [Job 14:14 If A Man Die, Shall He Live Again](#)
- [Job 19:25 Things That I Surely Know](#)
- [Job 42:6 The Conversion of Job](#)

BOB DEFFINBAUGH - well done sermons

- [Satan's Part in God's Perfect Plan \(50 allusions to Job\)](#)
- [Lesson 1: Job 1-2](#)
- [Lesson 2: Job 3-37](#)
- [Lesson 3: Job 38-42](#) Excerpt from Pastor Deffinbaugh's introduction to Lesson 3 -

James Herriot was a veterinarian in Scotland and the author of a number of books, including *All Creatures Great and Small*.¹ In this book he tells the story of how he was greatly humbled at the age of seventeen. James had been a student at the Veterinary College in Scotland for just three days. Today he had attended his first class in animal husbandry and he was euphoric. His professor was one of those exceedingly talented men who could bring the subject of horses to life. James felt he had come to know everything there was to know about these magnificent creatures. To fully embrace his persona as a veterinarian James went to a clothing store and bought a brand-new riding mac with a full array of snaps and buckles which, he said, slapped against his legs as he walked.

Stepping out onto the street in front of the college, what should his eyes behold but a massive horse, standing passively before a coal cart, which he pulled about the streets of Scotland. This horse was not a beautiful specimen. It was old and its back was swayed, but it was a horse. James stepped up to the animal, surveying it with what he believed to be the highly trained eye of a veterinarian. He identified the various parts of the creature's anatomy, which he had just been taught the previous hour. The crowds passed by, oblivious to his extensive knowledge of horses. Having completed his visual assessment, James started to walk away, and then turned to make a parting gesture which he believed this creature would welcome as a token of his appreciation.

James reached up, intending to pat the great beast on the neck, but the horse acted with unexpected speed, clamping his teeth firmly into the material of James' new mac and lifting him off the ground. James confessed that he dangled in mid-air like a lop-sided puppet. The passers-by, once uninterested and unimpressed by his attire, or his superior knowledge of horses, now pushed and shoved to get a better look at this bizarre spectacle. Some older ladies took pity on James and pled for someone to come to his aid. To James' chagrin, the younger ladies giggled. James was mortified. Not only was he overcome with shame, but his breathing was now cut off by his new coat, and saliva from the horse's mouth was running

down his face.

Just then, a little man pushed his way through the crowd. He was a coal dealer, and the horse's owner, who quickly sized up the situation and commanded his horse to drop James. When the horse hesitated, the coal dealer jabbed his thumb into the horse's belly. Quickly the horse dropped James to the ground, gasping for air. As soon as he could get to his feet, James tried to disappear into the crowd, but he could not help but hear the advice of the horse's owner, who shouted after him, "**Dinna meddle wi' things ye ken nuthin' aboot!**"

This is virtually the same lesson Job is about to learn from God's words, recorded in the final chapters of the Book of Job. Earlier in the book, Job has been speaking as one who has great knowledge and authority, concerning a matter he knows nothing about. The humbling lesson which Job learns in our text is one which is vitally important to every Christian, so let us listen carefully to the words of our text, to learn what God's Word has for us.

JOHN DICKSON

- [Taking your Suffering to God - Part 1](#)
- [Taking your Suffering to God - part 2](#)
- [Taking your Suffering to God - part 3](#)

H L ELLISON - This is a 132 page book with is free online - see links below

[From Tragedy to Triumph: Studies in the Book of Job - The Paternoster Press](#)

- [Preface](#)
- [List of Abbreviations](#)
- [The Structure of Job](#)
- [1. The Book of Job](#)
- [2. The Modern Scholar Looks at Job](#)
- [3. The Prologue](#)
- [4. My God! Why?](#)
- [5. The Debate Begins](#)
- [6. The Second Round](#)
- [7. Orthodoxy Confounded](#)
- [8. Job Sums Up](#)
- [9. Elihu](#)
- [10. God Replies to God](#)
- [11. Job's Vindication](#)

ALFRED BOWEN EVANS

- [Lectures on the Book of Job \(1856\)](#) - presented over 10 years at various churches

Spurgeon: "Discourses from fourteen single verses from different parts of the patient patriarch's history. They are quite out of the run of Church of England preaching, and are full of thought and originality. They would have been all the better for a little gospel, for even if his text does not look that way, we do expect a Christian minister to have something to say about his Master."

Logos.com: These fourteen lectures on the life of Job were originally presented over the course of ten years in various churches and were collected in book form in 1856. Minister Alfred Evans brings the story of Job to life, drawing out application and careful exposition from this familiar book of the Old Testament for modern readers. Evans believes that Job was not merely a man of great suffering and great faith—he is a character with whom all of humanity can relate. He says, "Job is the brother of all the afflicted, and a son of God in all his afflictions." This series of lectures will encourage and enlighten all who read them.

GEORG H EWALD

- [Commentary on the Book of Job \(1882\)](#)

Logos.com: German Bible scholar Georg Ewald turns his attention to the book of Job in this commentary. He systematically goes over each section of Job as a drama, highlighting the contentions and resolutions throughout. In the introduction, Ewald gives context to the format, content, and style of the book as poem. He also examines the date and history of Job as well. Written in an academic yet readable style, this commentary will help all who seek to understand the complexities of this book of the Old Testament.

DON FORTNER

- [Job 1:8 Lessons from the Life of Job](#)

Excerpt: Everything we read about the history of Job, as it is recorded in this inspired piece of history, began with God challenging Satan....Why do the righteous suffer? Job suffered by the assaults of Satan. He suffered by the words of his wife. And he suffered by the accusations of his friends. But if you asked Job why he suffered as he did, what the source and cause of his sufferings was, he looked past all those secondary sources to the Lord his God. At the very beginning of the Book, we see clearly that the righteous suffer by the hand and will of the God we worship, trust, love, and serve.

- [Job 1:19 Why Am I Here](#)

- [Job 14:1-22 Five Big Questions](#)

- [Job 14:1-22 Five Big Questions](#)

- [Job 19:21 The hand of God hath touched me](#)

- [Job 19:21 The hand of God hath touched me](#)

- [Job 32:2 Our Rathers](#)

Excerpt: Proposition: Our “rathers” are a true revelation of what we are. They are a revelation of our judgment and our affection. Our rathers tell what our preferences and choices are; and the things we prefer and choose show the state and condition of our hearts. When Spurgeon was so afflicted with gout that he had to be out of his pulpit for months every winter, he wrote to his elders and deacons offering to resign as pastor of the church in London, urging them to get a younger, stronger man for the work. They wrote back to him saying, “We would rather have you to preach to us when you are able than hear any other man every week.” By that word “rather,” they expressed to their ailing pastor their love for him, their preference of him. It showed the state and condition of their hearts toward him....What would you rather do with your life; seek Christ, or seek the world? (Matt. 6:31-34). That which you would rather do is exactly what you will do....What would you rather do with your money? That is what you will do....Don't answer these questions lightly. Your “rather” is the desire of your heart; and “*as a man thinketh in his heart, so is he!*”

- [Job 33:24 1Co 15:24 The History of Redemption](#)

- [Job 33:24 The History of Redemption](#)

JOHN FRY

- [A new translation and exposition of the very ancient book of Job; with notes \(1827\)](#)

Spurgeon: "Written in a devout, inquiring spirit, with due respect to learned writers, but not with a slavish following of their fancies. Fry's work is somewhat of the same character as Good's. We greatly esteem this exposition for its own sake, and also for the evangelical tone which pervades it."

Logos.com: John Fry, biblical scholar, believes that Job was a real person and that events described in the book of Job actually occurred. Fry discusses the authenticity, authorship, and historical context, before providing a commentary on the dialogues, theology, relationships, and questions of suffering presented in this book of the Old Testament.

F W GRANT

- [Fruit or Root? Some Thoughts Upon Job's "Ditch"](#)

KIMI HARRIS

- [I Lost My Child. Then the Book of Job Made Sense.](#)

Excerpt: The book of Job gave us comfort. It showed us we weren't suffering more because we had sinned more....In my grief in the months to come, I learned how God draws near to the brokenhearted with his comfort and presence (Ps. 34:18). I also learned how suffering sometimes brings the silence of God, and how faith can feel like a flicker in the darkness....The book of Job taught me what Romans 5:3–5+ also says....Even if I felt God was silent during long nights of tears and fears, hope was sure to follow. Job taught me patience.

JAMES HASTINGS GREAT TEXTS OF THE BIBLE

- [Job 1:9 - The Unselfishness of True Religion](#)
- [Job 11:7 - The Depths of God](#)
- [Job 13:15 Trust Inextinguishable](#)
- [Job 14:14 Life Beyond Death](#)
- [Job 19:25-27 I Know that My Redeemer Liveth](#)
- [Job 22:21 Acquaintance With God](#)
- [Job 35:10 Songs in the Night](#)
- [Job 38:22 The Treasuries of the Snow](#)
- [Job 42:5-6 Hearsay and Experience](#)

F. B. HOLE

- [Job](#)

DAVID HOLWICK

- [Job 1 & 2 Bad Things & Good People](#)
- [Job 1:1-11 Do You Fear God for Nothing?](#)
- [Job 1:13-22 Crawling Out of the Loss Hole](#)
- [Job 3:11-26 Choosing Death](#)
- [Job 3:20-26 Better Off Dead](#)
- [Job 8:1-9 When Friends Fail](#)
- [Job 14:13-17 There's Always Hope](#)
- [Job 22:15-17 Is the Church Keeping Up?](#)
- [Job 25:4-6 Worm Theology](#)
- [Job 28:1-13 Digging Deeper \(for Wisdom\)](#)
- [Job 31:1-13 If...](#)
- [Job 32:1-12 Wisdom of Youth](#)
- [Job 38:1-7 Does Science Trump God?](#)
- [Job 38:1-14 Out of the Whirlwind](#)

H A IRONSIDE

- [The Book of Repentance](#)

JOHN ANGELL JAMES

- [The Hope of the Hypocrite \(Job 8:13, 13:16, 15:34, 20:5, 27:8\) - Christian Hope](#)

LOWELL JOHNSON - sermons

- Have You Considered God's Servant, Job? Job 1:1-12
- When Trials Become our Teacher Job 1:6-12; 2:1-7
- Job's Friends Job 2:11-13
- I Just Want To Die Job 3:1-4a; 25-26
- Accusations, Anger, But Few Answers Job 4:1-6
- If a Man Die, Shall He Live Again Job 14:1-2, 7-10, 12, 14

J HAMPTON KEATHLEY III

- [Satanology \(20 allusions to Job\)](#)

KEIL AND DELITZSCH

- Commentary on the Book of Job

WILLIAM KELLY

- [Eleven Lectures on the Book of Job](#) (1879)
- [Notes on the book of Job.](#)
- [Three lectures on the book of Job](#)

Logos.com: In Notes on the Book of Job, William Kelly focuses on the character of God as presented in the story of Job—how to reconcile His righteousness with the suffering of the godly? How do we make sense of evil and still trust God? These are vital questions, and Kelly provides a commentary that seeks to answer them in spite of the difficulties they present. Following the clear outline in the book of Job, Kelly goes over each section in great detail, giving the reader a clear view on the context and comfort that this book of the Old Testament can give.

TIMOTHY J KELLER

- [Suffering- If God is good, why is there so much evil in the world?](#)

JOHN KITTO

Spurgeon: "Exceedingly instructive. Most charming reading."

- [Job and His Friends](#)
- [Job in Kitto's Pictorial Bible - notes and pictures on each chapter - well done](#)

SAMUEL LEE

- [The book of the patriarch Job \(1837\)](#)

Logos.com: Although categorized as a translation, scholar Samuel Lee's work, The Book of Job contains so much more. Lee includes contextual background on the character of Job, history, times, as well as the origin of the writing itself. He also includes a commentary and cross-references throughout the translation, providing invaluable insight and information on this all-important book of the Old Testament. And with over 500 pages, the reader will receive a complete survey of the book of Job.

DAVID LEGGE

- [Job 1-42: Job's Enigma](#)
- [Job 1: When Bad Things Happen To Good People](#)
- [Job 1:6-10: The Sides Of The Hedge](#)
- [Job 23: Conviction Of Sin](#)
- [Job 26: The Power Of God](#)
- [Job 42:5-6 Second Hand Knowledge or First Hand Experience?](#)

JOHN MACARTHUR

- [God's Loving Discipline](#)

C. H. MACKINTOSH

- [Job and His Friends.](#)

BILL MCRAE

- [Job Overview](#)

J VERNON MCGEE

- [Job Outline Notes](#)
- [Job: A Man Stripped Bare](#)
- [Job Commentary](#) - 190 page book from Thru the Bible - borrow (or click the pages listed under search results)

- [Job by Chapter - Mp3](#)

RUSSELL MEEK

- [Why Does God Restore Job?](#)

MONERGISM

- [Job Sermon Manuscripts and Mp3's \(Reformed perspective\)](#)
- [MP3s by Chapter - Job - Monergism](#)

G CAMPBELL MORGAN

- [Life Applications from Every Chapter of the Book of Job](#)

JOHN NEWTON - sermon

- [Job 19:25-26 Job's Faith and Expectation](#)

ERIC ORTLUND

- [Knowing the Bible - Job](#)

A S PEAKE

- [The problem of suffering in the Old Testament \(1904\)](#)

Logos.com: Peake believes that the character and love of God are enough to comfort us in times of trouble, even though suffering will always be mysterious and painful, and he uses the story of Job to illustrate this point.

ROBERT RAYBURN

- Sermons on the Book of Job

AREND REMMERS

- [The Book of Job \(overview\)](#)

HENRI ROSSIER

- [Job's Three Questions and Their Answers](#)

SERMONS BY VERSE - older works

- [Over 1600 messages on Job](#)

KEITH SIMONS

- [Job, a servant of God - Easy English Commentary](#)

JAMES SMITH - "Handfuls on Purpose"

- Job 1:1-10 JOB'S CHARACTER.
- Job 1:9-11 SATAN AND JOB
- Job 1:6-22; 2:1-10. JOB'S ADVERSARY.
- Job 4-7 JOB'S COMFORTERS—ELIPHAZ.
- Job 8-10. JOB'S COMFORTERS—BILDAD.
- Job 11-14 JOB'S COMFORTERS—ZOPHAR.
- Job 13:23 JOB'S INQUIRY

- Job 16:7-14 THE WORK OF THE DEVIL.
- Job 18:5-18. TERRIBLE PROSPECTS
- Job 19 LIGHT IN DARKNESS.
- Job 20:29. THE WICKED MAN'S PORTION.
- Job 21:14, 15 THE PRAYER OF THE WICKED
- Job. 22:21-30. ACQUAINTANCE WITH GOD
- Job 26:6-14. THE OUTSKIRTS OF GOD'S WAYS
- Job 28:12-28. PRICELESS WISDOM
- Job 33 THE MAN IN GOD'S STEAD
- Job 34:33 AN APPEAL TO REASON AND FAITH
- Job 38:1; 40:1-5. THE LORD ANSWERED
- Job 42 THE BLISSFUL END

JOHN STEVENSON

- [Job- Where is God When Bad Things Happen?](#)

LEHMAN STRAUSS

- [Job The Arrows of the Almighty](#) - Recommended

J HUDSON TAYLOR

- [What Comes from the Hand of God](#)

JOSEPH TSON - pastor in Romania while it was under the communist regime - he knows something about suffering!

- [The School of Suffering](#)

W. H. WESTCOTT

- [The Endurance of Job and the End of the Lord](#)

WYCLIFFE BIBLE COMMENTARY

- [Job Commentary - 34 pages - Meredith Kline](#)

ALEXANDER WHYTE

- [Job 23:3 - Lord Teach Us To Pray 7 - JOB-GROPING](#)

THOMAS WEMYSS

- [Job and his times, or A picture of the patriarchal age during the period between Noah and ... \(1839\)](#)

Logos.com: In this volume, scholar Wemyss focuses exclusively on the person of Job, using the time and history as a lens. Wemyss dismisses popular notions of Job, and goes straight to the text itself as well as historical documentation of patriarchal individuals. He goes into great detail on religion, art, science, and social norms of the time to give the reader a full context and idea of the probable character of Job. Wemyss also includes a new translation of the text.

SERMONS ON JOB

Chapter

Verse by Verse

DEVOTIONALS

- [Devotionals on Job - Today in the Word \(Moody Bible Institute\)](#)
- [Devotionals on Job - G Campbell Morgan](#)
- [Devotionals on Job - F B Meyer](#)
- [Devotionals on Job - Our Daily Bread](#)

GREGG ALLEN

- [Ask the Pastor Reconciling Habakkuk with Job](#)

F W GRANT

- [Job - Fruit or Root? Some Thoughts Upon Job's "Ditch"](#)

J. G. BELLET

- [Job - A sermon](#)
- [Showers on the Grass: Chapter 7 - The Case Of Job](#)

J. B STONEY

- [Job - Discipline In the School of God](#)

WILLIAM PLUMER

- [Job's Trials and Mercies](#)
- [Job's Trials and Mercies](#)

MELVIN TINKER

- [Job Overview - A Voice in the Storm - the story of Job](#)
- [Job 1-3 - Innocent Suffering](#)

MARK DEVER

- [Job 1-2 Loosing Everything? Mp3](#)
- [Message of Job: Wisdom for Losers](#)
- [Job 1-42 Characteristics of Job](#)
- [Job 1-42 Circumstances of Job](#)

JOHN MACARTHUR

- [Job - Satan](#)

JAMES HASTINGS- GREAT TEXTS

- [Job 1:9 - The Unselfishness of True Religion](#)

STUART OLYOTT

- [Sermons series on Job \(10 messages all Mp3\)](#)

PRECEPTAUSTIN

Job 1:11 - The family of John Paton a missionary to the New Hebrides was threatened one night by natives (and they were cannibals!) who were determined to kill them. The Patons went to their Protector pleading in prayer and miraculously survived the night. When day broke they were surprised to see that the natives had withdrawn. A year later when Paton ask the now friendly chief why they did not eat him and his family that night, the chief explained that it was because of the band of armed men that surrounded the house! God's angelic host (cp Heb

1:14 Ps 91:11 and Ps 34:7 where Angel of the Lord is probably pre-incarnate Christ).

Satan's "Theology" -

a) IF Job is blessed by God, THEN he will be faithful.

OR

b) IF job is not blessed by God, THEN he will be unfaithful.

In essence, Satan accused God of bribing His followers!

Friend's "Theology" -

a) IF Job is faithful, THEN he will be blessed.

OR

b) IF Job is unfaithful, THEN he will be punished.

BRIAN BILL

- [Job 1-37 Keeping Faith When Friends Fail You](#)

BRIAN BILL

- [Job -- A Father with Staying Power](#)

Excerpt: 1. Job's Character. Look at Job 1:1 to see how people viewed who Job was: "...This man was blameless and upright; he feared God and shunned evil." This is also God's estimation of Job in Job 1:8 and again in Job 2:3. He's referred to as "the greatest man among all the people of the East" in Job 1:3. This aspect is important to remember for his character is about to be questioned by his so-called friends.

2. Job's Conduct. In Job 1:4-5, we see that Job took his role as father and shepherd of his family very seriously. When his ten children would have feasts, he would make sure they were purified by offering sacrifices for them, thinking, "Perhaps my children have sinned and cursed God in their hearts." This was his regular custom.

3. Job's Calamities. In chapter one, God allows Satan to take Job's possessions and his progeny from him. He loses all his animals and then all ten children.

4. Job's Commitment. After losing his possessions and the people dearest to him, Job 1:20-21 tell us that he "got up and tore his robe and shaved his head. Then he fell to the ground in worship and said, 'Naked I came from my mother's womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised.'" Notice that he didn't need music to worship or for things to be just right in his life. In fact, he praised the Lord in the midst of his problems. Likewise, you and I can worship when we're wounded or when we don't like a certain song.

DAVID LEGGE

- [Job 1-42 - Job's Enigma](#)
- [Job 1: When Bad Things Happen To Good People](#)
- [Job 1:6-10: The Sides Of The Hedge](#)

EXPLORE THE BIBLE

- [Job 1:13-2:13 Respond with Faith](#)

ALAN CARR

- [Job 1:1-12 The Invisible War](#)

Excerpt: When trials come our way, we always seem to forget that God is behind our hurts and that He has a plan in our pain. This passage reminds us of that great truth!....The fact is, sometimes we do suffer because of our sins and our foolish decisions. Sometimes we suffer because others sin and make foolish decisions and we get caught up in their ignorance. Sometimes, God will send suffering to test and grow our faith. Sometimes He allows it to come to sanctify our lives. The greatest reason we suffer is for the glory of God, John 9:1-3; 11:4. As we will see, that is why Job is suffering in these verses. This just reminds us that no one is immune to suffering....There is an invisible war being waged around us today. Far too often we are casualties of that war

and we are not even aware of it. Satan attacks us in many ways, but his ultimate goal is always the same. He wants to undermine our faith so that he can attack the glory of God. What should our response be? We should just keep walking with the Lord in spite of what happens to us. We should keep praising the Lord even when our hearts are broken. We should keep trusting the Lord even when life makes absolutely no sense to us at all. That is the lesson from Job's life, and that is the recipe for success in the invisible war.

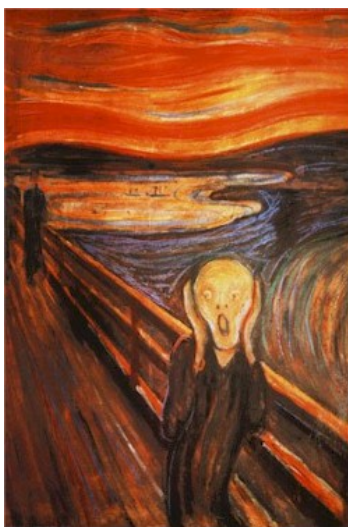
- [Job 1:6-22 My Duty While In My Valley](#)

BOB FROMM

- [Job 1-2 The Pressure of Pain](#)

PRECEPTAUSTIN

- [Afflictions-Suffering-Quotes. Devotionals. Illustrations](#)



Job 1:20 Remember that the real test of our worship is not how well we sing or how closely we listen on Sunday morning. The test is how we react when the world (and/or the flesh and the devil) hits on Monday morning and begins to deprive us of the peace, security, and joy. When that happens we need to remember Job's example especially in Job 1:21 that it is just as possible for us to worship on Monday as it is on Sunday! "[Blessed be the Name of the LORD.](#)" (Play [10,000 Reasons](#))

HUDSON TAYLOR

- [Job 1:21 What Comes from the Hand of God](#)

BIBLE.ORG

- [Job 1 Why We Can Worship God at the Time of the Death of Our Loved Ones](#)

KIM RIDDLEBARGER

- [Job 1:1-5 This Man Was Blameless](#)
- [Job 1:6-2:10 Have You Considered My Servant Job?](#)
- [Job 2:11-3:26 Why?](#)

ALAN CARR

- [Job 2:7-13 The Results Of Life's Trials](#)

DON ROBINSON

- [Job 2:9-10 Foolish Talk](#)

PRECEPTAUSTIN

Job 2:10 Job's response reinforces a principle of spiritual warfare that we talked about earlier. Satan has only the influence in our lives that we allow him to have. He cannot force us to do anything. When we resist him, he must leave (James 4:7).

Job 2:13 Don't miss the powerful principle in this passage - Job's friends' silence could seem cold and heartless. After all, aren't friends supposed to speak words of comfort? Well, not always. Sometimes there really isn't anything that can be said. Sometimes the best thing we can do is to sit silently with those who suffer and allow ourselves to enter into their pain. Sometimes our silent presence is our best and most caring ministry.

OCTAVIUS WINSLOW

- [Job 2:10 Good and Evil Alike From God](#)

BOB FROMM

- [Job 3-19 I Know My Redeemer Lives:](#)

ALAN CARR

- [Job 3:1-12: 23 Why?](#)

EXPLORE THE BIBLE

- [Job 3:1-14:22 Carefully Evaluate Explanations](#)

ALAN CARR

- [Job 3:25-26 Dealing With Life's Worst Case Scenarios](#)

MELVIN TINKER

- [Job 4 Counseling which Crushes](#)

KIM RIDDLEBARGER

- [Job 4:1-14:22 Though He Slay Me](#)

ANNIE JOHNSON FLINT

- [Job 5:7 God Has Not Promised - Poem](#)

JOHN ANGELL JAMES

- [Job 5:17 Evidences and Results of Sanctified Affliction](#)

THOMAS WATSON

- God being a Father, if He hide His face from His child, it is in love. Desertion is sad in itself, a short hell (Job 6:9). When the light is withdrawn, dew falls. Yet we may see a rainbow in the cloud, the love of a Father in all this.

MELVIN TINKER

- [Job 9 - Cosmos or Chaos](#)
- [Job 29:7-25- Job and Jesus](#)

WIL POUNDS

- [Job 9:32 Job's Umpire](#)

THOMAS BROOKS

- [Job 9:32 A bubble, a shadow, a dream!](#)

JAMES HASTINGS-GREAT TEXTS

- [Job 11:7 - The Deeps of God](#)

J C RYLE

- [Job 11:7-8 What Can You Know?](#)

DON ROBINSON

- [Job 13:4 Physicians of No Value](#)
- [Job 13:15 Trusting God](#)

MARY KIMBROUGH

- [Job 13:1-15 - Trusting God in Trials - A Poem](#)

JAMES HASTINGS-GREAT TEXTS

- [Job 13:15 Trust Inextinguishable](#)

ALAN CARR

- [Job 13:15 I Still Believe](#)

J C RYLE

- [Job 13:22 Where Are Your Sins?](#)

JAMES SMITH

- [Job 13:23 Job's Inquiry](#)

DON ROBINSON

- [Job 14:10 Where are the Dead?](#)

ALAN CARR

- [Job 14:13-15 When My Change Comes](#)

JAMES HASTINGS-GREAT TEXTS

- [Job 14:14 Life Beyond Death](#)

THOMAS WATSON

- [Job 14:14 Until My Change Comes](#)
- [Job 14:14 The Mischief of Sin - The Last and Great Change!](#)

RAY PRITCHARD

- [Job 14:14 Is There Life After Death- Can We Be Sure](#)

KIM RIDDLEBARGER

- [Job 15:1-21:34 I Know That My Redeemer Lives](#)

EXPLORE THE BIBLE

- [Job 15:1-21:34 Acknowledge That Life Seems Unfair](#)

JOHN NEWTON

- [Job 15:14 Man in his fallen estate](#)

ON SITE

- [Job 17:3 Striking Hands - What does this Hebrew Idiom mean?](#)

JAMES HASTINGS-GREAT TEXTS

- [Job 19:25-27 I Know that My Redeemer Liveth](#)

F W ROBERTSON

- [Job 19:25-27 Realizing the Second Advent](#)

JOHN NEWTON

- [Job 19:25-26 Job's Faith and Expectation](#)

JOHN GILL

- [Job 19:25-27 Job's Creed or Confession of Faith](#)

ALAN CARR

- [Job 19:25-27 What I Do Know, I Like](#)

DAVID C DEUEL

- [Job 19:25 and Job 23:10 Revisited: An Exegetical Note](#)

J H JOWETT

- [Job 19:23-27 Serenity in the Tempest](#)

KIM RIDDLEBARGER

- [Job 22:1-27:23 I Will Maintain My Righteousness](#)

GRACEGEMS

- [Job 21:34 True and False Consolation](#)

EXPLORE THE BIBLE

- [Job 22:1-28:28 Look to God for Wisdom](#)

JAMES HASTINGS-GREAT TEXTS

- [Job 22:21 Acquaintance With God](#)

ALEXANDER WHYTE

- [Job 23:3 Job Groping](#)

DAVID LEGGE

- [Job 23: Conviction Of Sin](#)

J. C. PHILPOT

- [Job 23:3 Devotional](#)

ON SITE

- [Job 23:10](#); [Job 23:11](#); [Job 23:12](#) **This may be the "secret" of how Job was able to survive such an onslaught of affliction.**

RAY PRITCHARD

- [Job 23:10 If God is Good, Why Do I Hurt](#)

BOB FROMM

- [Job 23 I Will Come Forth Like Gold](#)

DON FORTNER

- [Job 23:10 Why Do the Righteous Suffer?](#)

A W PINK

- [Job 23:10 Comfort for Christians \(1952\) - Tried by Fire](#)

JOHN MACDUFF

- [Job 23:10 The Way Known](#)

GEORGE MACDONALD

- [Job 24:13-15 The Voice of Job](#)

DAVID LEGGE

- [Job 26: The Power Of God](#)

J C PHILPOT

- [Job 27:8-10 The Hope of the Hypocrite \(1843\)](#)
- [Job 27:10 Hypocrites Deficient in the Duty of Prayer](#)

KIM RIDDLEBARGER

- [Job 28:1-31:40 The Fear of the Lord, That Is Wisdom](#)

J H JOWETT

- [Job 28:12-28 Wisdom and Understanding](#)

MELVIN TINKER

- [Job 29:7-25- Job and Jesus](#)

THOMAS BOSTON

- [Job 30:23 Human Nature in its Fourfold State - Death](#)

DEVOTIONAL

- [Job 31:1-4 A Covenant With My Eyes!](#) - exposition

KIM RIDDLEBARGER

- [Job 32:1-37:24 The Almighty Gives Him Understanding](#)

MELVIN TINKER

- [Job 32 - Closer encounters](#)

JAMES HASTINGS-GREAT TEXTS

- [Job 35:10 Songs in the Night](#)

KIM RIDDLEBARGER

- [Job 38:1-42:6 Will the One Who Contends With the Almighty Correct Him?](#)

WILLIAM BACON STEVENS

- [Job 35:10 Songs in the Night Season \(1856\)](#)

J H JOWETT

- [Job 38:1-15 Humbling Our Pride](#)

JAMES HASTINGS-GREAT TEXTS

- [Job 38:22 The Treasuries of the Snow](#)

C H SPURGEON

We must not trust our heart at any time; even when it speaks most fair, we must call it liar; and when it pretends to the most good, still we must remember its nature, for it is evil, and that continually. When a man is saved by divine grace, he is not wholly cleansed from the corruption of his heart. When we believe in Jesus Christ all our sins are pardoned; yet the power of sin, albeit that it is weakened and kept under by the dominion of the new-born nature which God doth infuse into our souls, doth not cease, but still tarrieth in us, and will do so to our dying day.

- [Job 40:3-4 Indwelling Sin](#)

KIM RIDDLEBARGER

- [Job 40:1-14 How Can I Reply to You?](#)
- [Job 42:7-17 The LORD Made Him Prosperous Again](#)

MELVIN TINKER

- [Job 41 - Evil unmasked](#)

- [Job 42 - Vindication and restoration](#)

CHARLES PRICE

- [Job 42 God's Purpose in a Fallen World](#)

ALAN CARR

- [Job 42:1-17 I Want More](#)

OSWALD CHAMBERS

- [Job 42:10 Have You Come to "When" Yet?](#)

ARTHUR PINK

- [Job 42:5 The Eye of Faith](#)

JAMES HASTINGS-GREAT TEXTS

- [Job 42:5-6 Hearsay and Experience](#)

WILLIAM BARRICK

- [Living A New Life: OT Teaching About Conversion by William D Barrick](#)

J R MILLER

- [Job 42:5-6 Finding God's Comfort](#)

1. Afflictions
2. Afflictions Sanctified
3. An Appeal to God
4. Confession and Restoration

JOHN WALTON - OT Scholar - gives a series of 30 lectures on the Book of Job

- [Lectures on Job - no transcripts](#)

STEVE ZEISLER - and other speakers from Peninsula Bible Church

- [Job 42:5-6: For They Shall See God](#) - Zeisler
- [Job 42:1-6 I Had Heard Of You, But Now I See You](#) - Zeisler

05 Apr 2020	The Gospel According to Job	Job 42:1-17	Westman, Dan	Shattered: The Story of Job
29 Mar 2020	Worshiping in the Chaos	Job 40:7-24, 41:1-34, 42:1-10	Taylor, Paul	Shattered: The Story of Job
22 Mar 2020	He Speaks In the Chaos	Job 38:1-41	Westman, Dan	Shattered: The Story of Job
15 Mar 2020	The Purpose of Pain	Job 32:1-22	Taylor, Paul	Shattered: The Story of Job
08 Mar 2020	Life's Not Fair	Job 4:1-21	Westman, Dan	Shattered: The Story of Job
23 Feb 2020	When Life Falls Apart	Job 1:1-22, 2:1-13	Westman, Dan	Shattered: The Story of Job

25 Nov 2009	The Naked Truth	Job 1:21	Gowins, Jonathan	Main Service
30 Sep 2001	I Had Heard Of You, But Now I See You	Job 42:1-6	Zeisler, Steve	The Prayers of the Saints
01 Apr 1986	For They Shall See God	Job 42:5-6	Zeisler, Steve	God's dealings...
31 Dec 1980	Prayer's Relationships	Job 42:5-10	Stedman, Ray	Prayers of the Old Testament
	Lessons from Job	multiple messages	Stedman, Ray	Lessons
31 Dec 1977	The New Beginning	Job 42:1-17	Stedman, Ray	Let God be God
24 Dec 1977	Christmas at Uz	Job 42:1-17	Stedman, Ray	Let God be God
17 Dec 1977	The Nature of God	Job 40:1-24, 41:1-34	Stedman, Ray	Let God be God
10 Dec 1977	The God of Nature	Job 38:1-41, 39:1-30	Stedman, Ray	Let God be God
03 Dec 1977	Your God is Too Small	Job 34:1-37, 35:1-16, 36:1-33, 37:1-24	Stedman, Ray	Let God be God
26 Nov 1977	Youth answers Age	Job 32:1-22, 33:1-33	Stedman, Ray	Let God be God
05 Nov 1977	The Wrong of Self-Defense	Job 27:1-23, 28:1-28, 29:1-25, 30:1-31, 31:1-40	Stedman, Ray	Let God be God
23 Oct 1977	Why doesn't God Intervene?	Job 20:1-29, 21:1-34, 22:1-30, 23:1-17, 24:1-25, 25:1-6, 26:1-14	Stedman, Ray	Let God be God
16 Oct 1977	Help from on High	Job 13:1-28, 14:1-22, 15:1-35, 16:1-22, 17:1-16, 18:1-21, 19:1-29	Stedman, Ray	Let God be God
09 Oct 1977	The Folly of Platitudes	Job 8:1-22, 9:1-35, 10:1-22, 11:1-20, 12:1-25, 13:1-28	Stedman, Ray	Let God be God
02 Oct 1977	Is it Better to Die?	Job 3:1-26, 4:1-21, 5:1-27, 6:1-30, 7:1-21	Stedman, Ray	Let God be God
11 Sep 1977	The Pressure of Pain	Job 2:1-13	Stedman, Ray	Let God be God
04 Sep 1977	The Test	Job 1:1-22	Stedman, Ray	Let God be God
22 Dec 1973	Boils at Christmas	Job 19:13-27	Stedman, Ray	Main Service
13 Jun 1965	Job: The Hardest Question	Job	Stedman, Ray	Adventuring through the Bible

G CAMPBELL MORGAN
The Book of Job in "The Analyzed Bible"
Job - The Problem of Pain

Rosscup - This is a good synthesis which helps to trace the developing thought of the book of Job. A detailed outline is given. ([Commentaries For Biblical Expositors](#))

- [Job 1:1-5 Prologue: The Man Before the Process - His Character, Family, Wealth](#)
- [Job 1:6-2:10 The Controversy Between Heaven and Hell](#)
- [Job 2:11-Job 37 Controversy Between Job and His Friends](#)
- [Job 4-5 The Controversy](#)

- [Job 6-7 Job's Answer](#)
- [Job 8 Bildad](#)
- [Job 9, 10 Job's Answer](#)
- [Job 11 Zophar](#)
- [Job 12-14 Job's Answer](#)
- [Job 15-21 The Second Cycle](#)
- [Job 15 Eliphaz](#)
- [Job 16, 17 Job's Answer](#)
- [Job 18 Bildad](#)
- [Job 19 Job's Answer](#)
- [Job 20 Zophar](#)
- [Job 21 Job's Answer](#)
- [Job 22-31 The Third Cycle](#)
- [Job 22 Eliphaz](#)
- [Job 23-24 Job's Answer](#)
- [Job 25 Bildad](#)
- [Job 26 Job's Answer](#)
- [Job 27-31 Job's Final Answer](#)
- [Job 28 A Meditation in View of the Whole Problem](#)
- [Job 29, 30 A Survey and a Dedication](#)
- [Job 31 A Solemn Oath of Innocence](#)
- [Job 32-37 The Last Voice](#)
- [Job 33:8-35 Elihu Answers Job](#)
- [Job 36, 37 Elihu's Philosophy](#)
- [Job 38-42:6 Controversy Between Jehovah and Job](#)
- [Job 38, 39 Jehovah: The First Unveiling](#)
- [Job 40:6-41 Jehovah: The Second Unveiling](#)
- [Job 42:1-6 Job's Answer](#)
- [Job 42:7-17 Epilogue: The Man Beyond the Process](#)

Another Source of the same material with active links and pop ups...

- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)

- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

ROBERT MORGAN The Donelson Fellowship

Messages Include Many Illustrations

- [Job 1:1-2:7 I'm Under Attack](#)
- [Job 1 & 42 I'm Worried About My Kids](#)
- [Job 1:8 I'm Trying My Best](#)
- [Job 1, 2, 13, 19 & 23 I'm Going to Trust God Anyway](#)
- [Job 3 I'm Tired of Life](#)
- [Job 3-42 I'm Tired of My Friends](#)
- [Job 16 I'm Looking to Jesus](#)
- [Job 38-42 I'm Nothing and He's Everything](#)

HENRY MORRIS Study Notes on Job Defender's Study Bible

Brief but Excellent Notes

Listen to Dr Henry Morris' message on [The Remarkable Record of Job](#)

[The Remarkable Record of Job- Henry M. Morris \(reviews\)](#) - This book gives special emphasis to the scientific truths revealed in the book of Job.

ORD MORROW The Puzzles of Job Back to the Bible

Note: These are more general and are not Verse by Verse

1. [Why Do Christians Suffer? Job 7, et al](#)
2. [What is Man? Job 7 How Should Man Be Just With GOD? - Job 8](#)
3. [What is Justification?](#)

4. [Some Immediate Results Of Justification](#)
5. [If a Man Die Will He Live Again? Job 14, 19](#)
6. [Why Do the Wicked Prosper? Job 21:7](#)
7. [What Shall I Do When GOD Rises Up? Job 31:14](#)
8. [Where is Wisdom to Be Found? Job 28:12?](#)

ROBERT NEIGHBOUR Living Water Commentary

- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 19](#)
- [Job 23](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 38](#)
- [Job 42](#)

NET BIBLE NOTES Book of Job

- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)

- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

JAMES NISBET
Church Pulpit Commentary
Book of Job

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 16](#)
- [Job 17](#)
- [Job 19](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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RBC Ministries - Updated December 28, 2017

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- [Job 1:8 Learn to Teach](#)
- [Job 1:8-12 Fragile Existence](#)
- [Job 1:9 Satan's Logic](#)
- [Job 1:1-12 Just Asking a Question](#)
- [Job 1:1-12 Wind And Worship](#)
- [Job 1:12 The Standoff](#)
- [Job 1:1-22 O God Why?](#)
- [Job 1:6-22 Why Good People Suffer](#)
- [Job 1:13-22 When Trust is Tested](#)
- [Job 1:13-22 Worst Possible Scenario!](#)
- [Job 1:13-22 Still In God's Hands](#)
- [Job 1:13-22 Drifting Away](#)
- [Job 1:13-22 Character Amnesia](#)
- [Job 1:20 Wind and Worship](#)
- [Job 1:21 Unflinching Faith](#)
- [James 5:11 Power To Persevere](#)
- [Job 2 Because](#)
- [Job 2:3-13 Be Present](#)
- [Job 2:1-10 Sweet and Sour](#)
- [Job 2:10 Lost At Sea](#)
- [Job 2:10 An Age-Old Question](#)
- [Job 2:10 Job's Principle](#)
- [Job 2:11-13 Listening](#)
- [Job 2:13 The Greatest Gift](#)
- [Job 2:13 Mandy Just Listened](#)
- [Job 3:3 Beginning From The End](#)
- [Job 3:3-5; 42:5-6 Perspective From The Clouds](#)
- [Job 3:25 Job's Birthday](#)
- [Job 4:1-4 Encouraging Words](#)
- [Job 4:4 Strength and Support](#)
- [Job 5:7 Hitting the Rapids \(James 1:5\)](#)
- [Job 6:1-14 When We Don't Know What To Say](#)
- [Job 6:14 A Helping Hand](#)
- [Job 7:6 Where Are We Going So Fast?](#)
- [Job 7:11-21 Her Worst Day Ever](#)
- [Job 9:10 Countless Wonders](#)
- [Job 11:7 Divine Mystery](#)
- [Job 11:7-20 Out in the Cold](#)
- [Job 12:1-10 God Must Love Me More](#)
- [Job 12:7-13 The Variety of Creation](#)
- [Job 13:1-15 Trusting In Trial](#)
- [Job 13:5 Friends Listen](#)
- [Job 13:5 Better Than Words](#)
- [Job 13:13-28 Pressed Close to God](#)
- [Job 14 The Triumph of Hope](#)
- [Job 14 Suffering: How Do We Respond?](#)
- [Job 14:1 Sizing Up Our Troubles](#)
- [Job 14:14 A Mystery Solved](#)

- [Job 16:1-5 Sharing The Pain](#)
- [Job 16:1-5 The Slow Walk](#)
- [Job 16:12 Ground Squirrels](#)
- [Job 19:1-21 Unclear Vision](#)
- [Job 19:23-29 Christ the Redeemer](#)
- [Job 20:12,14 About That Sandwich](#)
- [Job 21:22 Informing God](#)
- [Job 23:1-12 When Questions Remain](#)
- [Job 23:1-12 Tried and Purified](#)
- [Job 23 The Search For God](#)
- [Job 23:3 Where Is He?](#)
- [Job 23:10 From Complaining To Trusting](#)
- [Job 23:10 Tested By Fire](#)
- [Job 23:10 Blue-ribbon Christians](#)
- [Job 23:10 The Pain That Perfects](#)
- [Job 23:12 Are You Starving?](#)
- [Job 23:12 The Book To Treasure](#)
- [Job 23:8 God Was At Columbine](#)
- [Job 23:8-17 Bring Out The Shine](#)
- [Job 26:5-14 Hanging on Nothing](#)
- [Job 28:12 Gold Rush](#)
- [Job 29:12-13 Bring Them Joy](#)
- [Job 29:1-6; 30:1-9 The Song of Our Lives](#)
- [Job 29 Goodness and Grace](#)
- [Job 31:1-4 A Covenant with My Eyes \(\[Click for more\]\(#\)\)](#)
- [Job 31:35 A Way Of Loving](#)
- [Job 34:21 "That Ain't It!"](#)
- [Job 35:10 Midnight Melodies](#)
- [Job 35:10 Singing At Night](#)
- [Job 36:26-33 The Wonder of Nature](#)
- [Job 37:1-16 Consider The Clouds](#)
- [Job 37:1-16 Consider The Clouds - 2](#)
- [Job 37:1-18 "Light" Of Creation](#)
- [Job 37:14-19 Earthworms And Fruit](#)
- [Job 37:14-24 God In The Storm](#)
- [Job 37:6; 38:22-23 Diamond Dust](#)
- [Job 38:1-7 Space Music](#)
- [Job 38:1-7 Celebration Of Creation](#)
- [Job 38:1-11 Wonders Of The Heart](#)
- [Job 38:1-11, 31-33 Star Power](#)
- [Job 38:1-11 Asking Different Questions](#)
- [Job 38:1-15 Why Are We Here?](#)
- [Job 38:4-18 From Mars?](#)
- [Job 38:1-42:17 Feeling Forsaken](#)
- [Job 38:4-13 'Were You There?'](#)
- [Job 38:4-18 I Invented It](#)
- [Job 38:29 Dangerous Beauty](#)
- [Job 40:1-14 Taking Notice](#)
- [Job 40-42 The School Of Pain](#)
- [Job 40:2 Who Calls The Game?](#)
- [Job 41:1-11 Giants Of The Deep](#)
- [Job 41:21 Leviathan](#)
- [Job 41:1-11 3-D Under The Sea](#)
- [Job 41:21 Leviathan](#)
- [Job 42 Praying Like Christ](#)
- [Job 42:1-6 No Answers](#)
- [Job 42:1-6 Wonderful!](#)

- [Job 42:1-8 Judge Rightly](#)
- [Job 42:1-17 No Explanation Required](#)
- [Job 42:5 The Upside of Sorrow](#)
- [Job 42:5-6 Perspective From The Clouds](#)
- [Job 42:5-6 Goodness and Grace](#)
- [Job 42:7 Misquote](#)
- [Job 42:10-17 From Bleak to Beautiful](#)

JOSEPH PARKER
The People's Bible
Commentary on Job

[Index](#)

- [Introduction](#)
- [Job 1 Satan At Work](#)
- [Job 2 The Assaults of Satan](#)
- [Job 3 The Trial of Job](#)
- [Job 4 The Argument of Eliphaz](#)
- [Job 5 The Argument of Eliphaz, Part II](#)
- [Job 6-7 Job's Answer to Eliphaz](#)
- [Job 8 First Speech of Bildad](#)
- [Job 9,10 Job's Answer to Bildad](#)
- [Job 9,10 Job's Answer to Bildad, Part II](#)
- [Job 11 The First Speech of Zophar](#)
- [Job 11 The First Speech of Zophar, Part II](#)
- [Job 11 The First Speech of Zophar, Part III](#)
- [Job 12-14 Job's Reply to His Three Friends](#)
- [Job 12-14 Job's Reply to His Three Friends, Part II](#)
- [Job 12-14 Job's Reply to His Three Friends, Part III](#)
- [Job 12-14 Job's Reply to His Three Friends, Part IV](#)
- [Job 12-14 Job's Reply to His Three Friends, Part V](#)
- [Job 15 The Second Speech of Eliphaz](#)
- [Job 16 Miserable Comforters](#)
- [Job 17 Comforters and Flatterers](#)
- [Job 18 The Second Speech of Bildad](#)
- [Job 19 Job's Reply to the Second Speech of Bildad](#)
- [Job 20 An Ancient Conception of Wickedness](#)
- [Job 20 An Ancient Conception of Wickedness, Part II](#)
- [Job 21:15 The Profitableness of Religion](#)
- [Job 22 The Last Speech of Eliphaz](#)
- [Job 22:21-30 Reconciliation and Results](#)
- [Job 23 Job's Review of the Controversy](#)
- [Job 23:3 Man Desiring God](#)
- [Job 24 Moral Antiquity](#)
- [Job 25-27 Quiet Resting-Places](#)
- [Job 28 What Is Wisdom?](#)
- [Job 29 Sunny Memories](#)
- [Job 30 Changes of Fortune](#)
- [Job 31 Job's Retrospect and Protest](#)
- [Job 31:40 Ended Words](#)
- [Job 32 The Speech of Elihu](#)
- [Job 32 The Speech of Elihu, II](#)
- [Job 32, 34 The Speech of Elihu, III](#)
- [Job 35-37 The Speech of Elihu IV](#)

- [Job 37:23, 24 The Known and the Unknown](#)
- [Job 38-41 The Theophany](#)
- [Job 38-41 The Theophany I](#)
- [Job 38-41 The Theophany II](#)
- [Job 38-41 The Theophany As a Whole](#)
- [Job 42:1-6 After the Storm](#)
- [Job 42:7-17 The Exaltation and Death of Job](#)

**HANDFULS OF PURPOSE
FOR ALL GLEANERS
Joseph Parker**

- [Job 1:5 Thus Did Job Continually](#)
- [Job 1:14 And There Came a Messenger to Job](#)
- [Job 2:13 None Spake a Word to Him](#)
- [Job 4:5 It Toucheth Thee, and Thou Art Troubled](#)
- [Job 4:12 Now a Thing was Secretly Brought to Me](#)
- [Job 5:3 I have seen the foolish take root](#)
- [Job 5:13 He taketh the wise in their own craftiness](#)
- [Job 5:26 Thou shalt come to thy grave in full age](#)
- [Job 6:7 The things that my soul refused to touch are as my sorrowful meat](#)
- [Job 6:24 Cause me to understand wherein I have erred](#)
- [Job 7:11 I will speak in the anguish of my spirit](#)
- [Job 7:16 Let me alone](#)
- [Job 8:7 Though thy beginning was small, yet thy latter end should greatly increase](#)
- [Job 9:20 If I justify myself, mine own mouth shall condemn me](#)
- [Job 10:8 Thine hands have made me and fashioned me...](#)
- [Job 10:15 I am full of confusion](#)
- [Job 11:8 It is as high as heaven](#)
- [Job 12:31 I am not inferior to you](#)
- [Job 12:10 The soul of every living thing](#)
- [Job 12:17 He maketh the judges fools](#)
- [Job 12:25 He maketh them stagger like a drunken man](#)
- [Job 12:26 Thou maketh me to possess the iniquities of my youth](#)
- [Job 14:1 Full of trouble](#)
- [Job 14:4 Who can bring a clean thing out of an unclean? No one."](#)
- [Job 15:7 Art thou the first man that was born?](#)
- [Job 16:2 I have heard many such things](#)
- [Job 16:11 God hath delivered me to the ungodly...](#)
- [Job 16:22 When a few years are come.](#)
- [Job 17:7 Mine eye also is dim by reason of sorrow and all my members are as a shadow](#)
- [Job 19:14 My familiar friends have forgotten me.](#)
- [Job 19:28 Why persecute we him, seeing the root of the matter is found in me?](#)
- [Job 25:4 How can he be clean that is born of a woman?](#)
- [Job 27:10 Will he always call upon God?](#)
- [Job 29:15 I was eyes to the blind.](#)
- [Job 30:25, 26 Did not I weep for him that was in trouble?...](#)
- [Job 33:23 ... an interpreter, one among a thousand](#)
- [Job 34:4 Let us know among ourselves what is good.](#)
- [Job 34:18 Is it fit to say to a king thou art wicked? and to princes, ye are ungodly?](#)
- [Index](#)

Job 14:7, 14, 1Co 15:19-20 “It’s Not the End” Theme: “Death is The Beginning”

I - Let Us Consider Life

A) He Was a Man Full Of Life

1 - A Fulfilled Life

2 - A Fantastic Life

B) He Was a Man of Love

1 - Love for His Family

2 - Love for His Friends

C) He Was a Man of Laughter

1 - His Choice - Enjoyed/Endured

2 - His Courage - Laughed/Languished

D) He Was a Man of Liberty

1 - Concerning His Fate

2 - Concerning His Future

II - Let Us Consider Death (Hebrews 9:27)

A) Death is a Powerful Foe

1 - It Does Not Discriminate

2 - It Does Not Delay

B) Death Is a Personal Fact

1 - The Undeniable Power of It

2 - The Unavoidable Prospects of It

C) Death Is a Painful Friend

1 - For the Heavy Sorrows of Life

2 - For the Harsh Sickness of Life

D) Death Is a Physical Finish

1 - It Is the Exit of Our Physical Life

2 - It Is the Entrance of Our Eternal Life

* It Should Be Entered Without Doubt

* It Should Be Entered Without Dread

* It Should Be Entered Without Danger

Job 14: 1 - 14 “From Tribulation to Triumph” Theme: “Death Is Not So Bad If You Are Ready”

I - Let Us Consider the Path of Life

A) The Beautifulnes of It

B) The Briefness of It

C) The Bitterness of It

1 - We Must Consider It's Harshness

2 - We Must Consider It's Heaviness

3 - We Must Consider It's Helplessness

II - Let Us Consider the Promise of Death

A) Death Is a Fact - We Acknowledge it

B) Death Is a Foe - We Avoid It

C) Death Is a Friend - We Accept It

D) Death Is a Finish - We Applaud It

III - Let Us Consider the Place of Eternity

A) Eternity Will Introduce the Saint

To A Much Brighter Place

Due to Who Is There

B) Eternity Will Introduce the Saint

To A Much Better Place

Due To What Is Not There

C) Eternity Will Introduce the Saint

To A Much Bigger Place

Due to What We Have There

Job 23:10, Romans 8:18 "The Product of Diamond Dust" Theme: "God perfects us through trials"

Job 23:10 (KJV) But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Romans 8:17-18 (KJV) 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

I - God Picks his Diamonds

A) Precisely Picks Them - Locates Us

B) Personally Picks Them - Lifts Us

II - God Places his Diamonds

A) In His Collection - Despite Beauty

B) In His Clamp - Detect Bounty

III - God Polishes his Diamonds

A) The Application of his Diamond Dust

"Notice What the Diamond Dust Removes"

B) The Affects of his Diamond Dust

"Notice What the Diamond Dust Reveals"

IV - God Devotedly Portrays his Diamonds

A) Joseph Experienced God's Diamond Dust

- B) Job Experienced God's Diamond Dust
 - C) John Mark Experienced God's Diamond Dust
-

Job 1:1-22 "Empty Handed Worship" Theme: "Crisis Worship"

I - The Godly Fear of Job

II - The Goodly Family of Job

III - The Great Fortune of Job

IV - The Grand Fame of Job

V - The Godless Foe of Job

VI - The Guarded Flesh of Job

VII - The Grievous Fall of Job

A) The Picture of It

1 – It Was a Day of Feasting – Good Day

2 – It Was a Day of Falling – Gloomy Day

B) The Pain of It

1 – Job Would Lose His Flock

2 – Job Would Lose His Fortune

3 – Job Would Lose His Family

4 – Job Would Lose His Friends (Job 16:2)

5 – Job Would Lose His Fame

C) The Purpose of It

1 – Satan Would Use This to Break Job

"In This Tragedy He Would Ruin His Faith"

2 – God Would Use This to Make Job

"In This Tragedy He Would Reveal His Faith"

D) The Potential of It

1 – How Sturdy Is Your Foundation – Will It Hold Up

2 – How Solid Is Your Faith – Can It Hold Up

3 – How Sincere Is Your Focus – Could It Hold It

VIII - The Glorious Faith of Job

A) His Worship

1 – Job Displayed Empty Handed Worship – Without/Seen

2 – Job Displayed Eternal Minded Worship – Within/Unseen

B) His Words

1 – He Did Not Worship Because Of What He Had

2 – He Did Worship Because Of Who He Was

C) His Worth

1 – Job's Worth Was Not in What He Possessed

2 – Job's Worth Was in What He Professed

Job 23:1-10: "He Knows" "When We Can't See God, He Still Sees us"

I - The Lowly Condition of Job - His Path (1/2)

A) What the Condition of Job Was Not

1 - It Was Not His Location (a place)

2 - It Was Not His Imagination (mental)

3 - It Was Not His Correction (sin)

4 - It Was Not His Provocation (own makings)

B) What the Condition of Job Was

1 - It was a Dry Condition - His Fog

2 - It was a Depressing Condition - His Feelings

3 - It was a Distant Condition - His Fears

4 - It was a Dangerous Condition - His Future

II - The Lonely Confusion - His Problem (3/9)

A) Job's Burden was overwhelming - His Vexation & Cry

1 - The Diagnosed Situation

2 - The Directed Search

3 - The Deserted Seat

B) Job's Bearings were overcast - His View & Compass

1 - Job Living in the Fog

2 - Job Languishing in the Fog

C) Job's Beliefs were overblown - His Void & Clarity

1 - What Job Could See - The Visible Losses

· His Limitations

· His Exaggerations

2 - What Job Could Not See - The Invisible Lord

· The Closeness of his Lord

· The Comprehension of his Lord

III - The Lovely Confession of Job - His Perception (10)

A) Job Confessed the High Place of God

B) Job Confessed the Hidden Presence of God

1 - God's Personal Presence - Always Near

2 - God's Promised Presence - Abundantly Noted

C) Job Confessed the Holy Perception of God

1 - God Knew Job's Name

2 - God Knew Job's Needs

3 - God Knew Job's Nature

IV - The Lively Celebration of Job - His Praise

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- Job (multiple passages) [Rebuilding After Tragedy](#) Paul E Brown
- Job (Multiple passages) [Thanksgiving Living](#) Steve Wagers
- Job (Multiple passages) [Why Do We Suffer?](#) James Merritt (See also [Sermons on Suffering](#))
- Job (several allusions to Job) [Tracing The Rainbow Through The Rain](#) O S Hawkins
- Job 1:1-22 [The Giant of Suffering](#) Denis Lyle
- Job 1:6-8 [Will A Man Serve God For Nothing?](#) Ron Dunn
- Job 1:13-22 [In God's Waiting Room](#) Jackie Kay
- Job 6:1-3 [Released From Resentment](#) (Bitterness) Larry Wynn - Resentment is "like driving down the street with your eyes continually on the rearview mirror. You are always looking in the past, so you crack up in the present."
- Job 19:21-27 [My Redeemer Lives](#) James William Mercer
- Job 23:10 [Pure Gold](#) Alan Stewart
- Job 23:1-10 [When You Can't Find God](#) Jerry N Watts
- Job 33:12-30 [Three Things that Never Change](#) J. Mike Minnix

JOHN PIPER

Sermons on Job

Desiringgod.org

- [Job 1:1-2:10 Job: Reverent in Suffering](#)
- [Job 1:1-2:10 Job: Wrestling with Suffering](#)
- [Job 31:13-15 God At Work in Every Womb](#)
- [Job 32-37 Job: Rebuked in Suffering](#)
- [Job 32:7-11 Let the Young Speak](#)
- [Job 38-42:6 Job: The Revelation of God in Suffering](#)
- [Job 42:7-17 Job: Reversal in Suffering](#)

Desiring God Fall, 2008 Conference - Recommended (Transcripts listed below but I also recommend listening to the Audio)

- [Job- When the Righteous Suffer, Part 1](#)
- [Job- When the Righteous Suffer, Part 2](#)
- [Job- When the Righteous Suffer, Q & A](#)

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Poole's English Annotations on the Holy Bible

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)

- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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[Introduction](#)

- [Job 1:1-3](#)
- [Job 1:4-5](#)
- [Job 1:6-12](#)
- [Job 1:13-19](#)
- [Job 1:20-22](#)
- [Job 2:1-6](#)
- [Job 2:7-10](#)
- [Job 2:11-13](#)

- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

PULPIT COMMENTARY
Exposition of the Book of Job
Scroll Down Page for Homilies

- [Introduction](#)
- [Job 1](#)
- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)

- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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Sermons on the
Book of Job

- [Introduction to the Book of Job](#)
- [Job 28:1-28 Wisdom](#)
- [Job 32 Elihu and the Problem of Evil](#)
- [Job 38-42 God's Answer to Job's Complaint](#)
- [Job 42 - Job's Righteousness](#)
- [Job 42:7-17 Job's Reward](#)

REFORMATION STUDY BIBLE
Notes On
Book of Job

[Table of Contents - Reformation Study Bible - Bible Gateway](#)

- [Job 1:1-5](#)
- [Job 1:1](#)

- [Job 1:3](#)
- [Job 1:5](#)
- [Job 1:6–2:13](#)
- [Job 1:6–12](#)
- [Job 1:6](#)
- [Job 1:8](#)
- [Job 1:11](#)
- [Job 1:12](#)
- [Job 1:13–22](#)
- [Job 1:20–22](#)
- [Job 2:1–6](#)
- [Job 2:3](#)
- [Job 2:4](#)
- [Job 2:6](#)
- [Job 2:7–10](#)
- [Job 2:7](#)
- [Job 2:8](#)
- [Job 2:9](#)
- [Job 2:10](#)
- [Job 2:11–13](#)
- [Job 2:13](#)
- [Job 3–27](#)
- [Job 3](#)
- [Job 3:3–10](#)
- [Job 3:11–26](#)
- [Job 4–5](#)
- [Job 4:2–6](#)
- [Job 4:6](#)
- [Job 4:8](#)
- [Job 4:16](#)
- [Job 4:17](#)
- [Job 4:21](#)
- [Job 5:1](#)
- [Job 5:7](#)
- [Job 5:17–26](#)
- [Job 5:19](#)
- [Job 5:23](#)
- [Job 5:25](#)
- [Job 5:26](#)
- [Job 5:27](#)
- [Job 6–7](#)
- [Job 6:3–4](#)
- [Job 6:6–7](#)
- [Job 6:8](#)
- [Job 6:25](#)
- [Job 6:27](#)
- [Job 6:29](#)
- [Job 6:30](#)
- [Job 7](#)
- [Job 7:1](#)
- [Job 7:5](#)
- [Job 7:7](#)
- [Job 7:9](#)
- [Job 7:11](#)
- [Job 7:12](#)
- [Job 7:14](#)
- [Job 7:15](#)

- [Job 7:16](#)
- [Job 7:17](#)
- [Job 7:20](#)
- [Job 7:21](#)
- [Job 8](#)
- [Job 8:2](#)
- [Job 8:6](#)
- [Job 8:8](#)
- [Job 8:13](#)
- [Job 8:20](#)
- [Job 9–10](#)
- [Job 9:2](#)
- [Job 9:3](#)
- [Job 9:6](#)
- [Job 9:7](#)
- [Job 9:8](#)
- [Job 9:13](#)
- [Job 9:15](#)
- [Job 9:21–24](#)
- [Job 9:24](#)
- [Job 9:25–31](#)
- [Job 9:33](#)
- [Job 10:1](#)
- [Job 10:2](#)
- [Job 10:3](#)
- [Job 10:4–7](#)
- [Job 10:8–12](#)
- [Job 10:13](#)
- [Job 10:14–15](#)
- [Job 10:21](#)
- [Job 11](#)
- [Job 11:1](#)
- [Job 11:4](#)
- [Job 11:6](#)
- [Job 11:7–9](#)
- [Job 11:13–20](#)
- [Job 11:14–15](#)
- [Job 12–14](#)
- [Job 12:4–6](#)
- [Job 12:7–8](#)
- [Job 12:12](#)
- [Job 12:13–25](#)
- [Job 13:13–27](#)
- [Job 13:14](#)
- [Job 13:15](#)
- [Job 13:23](#)
- [Job 13:24](#)
- [Job 13:28](#)
- [Job 14:7–22](#)
- [Job 14:13](#)
- [Job 14:14](#)
- [Job 14:18–22](#)
- [Job 15](#)
- [Job 15:3](#)
- [Job 15:7–8](#)
- [Job 15:9](#)
- [Job 15:10](#)

- [Job 15:14–15](#)
- [Job 15:30–35](#)
- [Job 16–17](#)
- [Job 16:3](#)
- [Job 16:8–14](#)
- [Job 16:18](#)
- [Job 16:19](#)
- [Job 16:22](#)
- [Job 17:3](#)
- [Job 17:4](#)
- [Job 17:6](#)
- [Job 17:7](#)
- [Job 17:12](#)
- [Job 18](#)
- [Job 18:2–4](#)
- [Job 18:14](#)
- [Job 19](#)
- [Job 19:20](#)
- [Job 19:21](#)
- [Job 19:23–24](#)
- [Job 19:25](#)
- [Job 19:26](#)
- [Job 20](#)
- [Job 20:2](#)
- [Job 20:29](#)
- [Job 21](#)
- [Job 21:5](#)
- [Job 21:7](#)
- [Job 21:22](#)
- [Job 22](#)
- [Job 22:2–3](#)
- [Job 22:3](#)
- [Job 22:5](#)
- [Job 22:6–11](#)
- [Job 22:12–14](#)
- [Job 23:1–12](#)
- [Job 23:8](#)
- [Job 24](#)
- [Job 24:18–24](#)
- [Job 24:23–24](#)
- [Job 25](#)
- [Job 25:4](#)
- [Job 25:5–6](#)
- [Job 26](#)
- [Job 26:5–14](#)
- [Job 26:5–6](#)
- [Job 26:7–8](#)
- [Job 26:11](#)
- [Job 26:12](#)
- [Job 27:1–12](#)
- [Job 27:7–10](#)
- [Job 27:13–23](#)
- [Job 28](#)
- [Job 28:1–11](#)
- [Job 28:28](#)
- [Job 29](#)
- [Job 29:2–6](#)

- [Job 29:7–17](#)
- [Job 29:14](#)
- [Job 29:18–20](#)
- [Job 29:21–25](#)
- [Job 30](#)
- [Job 30:1–15](#)
- [Job 30:16–23](#)
- [Job 30:18](#)
- [Job 30:24–31](#)
- [Job 31](#)
- [Job 31:1–4](#)
- [Job 31:5–8](#)
- [Job 31:9–12](#)
- [Job 31:13–15](#)
- [Job 31:16–23](#)
- [Job 31:24–27](#)
- [Job 31:29–34](#)
- [Job 31:35–37](#)
- [Job 31:37](#)
- [Job 31:40](#)
- [Job 32–37](#)
- [Job 32:1–5](#)
- [Job 32:3](#)
- [Job 32:6–33:7](#)
- [Job 33:8](#)
- [Job 33:12–22](#)
- [Job 33:23–30](#)
- [Job 34](#)
- [Job 34:10](#)
- [Job 34:14–15](#)
- [Job 34:16–20](#)
- [Job 34:31](#)
- [Job 35:3](#)
- [Job 35:6–7](#)
- [Job 35:9–13](#)
- [Job 35:14–16](#)
- [Job 36–37](#)
- [Job 36:1–4](#)
- [Job 36:5–15](#)
- [Job 36:16–21](#)
- [Job 36:22–26](#)
- [Job 36:27–37:13](#)
- [Job 37:14–24](#)
- [Job 38–41](#)
- [Job 38:1–40:2](#)
- [Job 38:1](#)
- [Job 38:4–39:30](#)
- [Job 38:5](#)
- [Job 38:7](#)
- [Job 38:15](#)
- [Job 38:17](#)
- [Job 38:26](#)
- [Job 38:31](#)
- [Job 38:36](#)
- [Job 38:39](#)
- [Job 39:1–2](#)
- [Job 39:5](#)

- [Job 39:9](#)
- [Job 39:18](#)
- [Job 39:19](#)
- [Job 39:29](#)
- [Job 40:1–2](#)
- [Job 40:3–5](#)
- [Job 40:6–41:34](#)
- [Job 40:8–14](#)
- [Job 40:15](#)
- [Job 41:1](#)
- [Job 41:34](#)
- [Job 42:1–6](#)
- [Job 42:2](#)
- [Job 42:5](#)
- [Job 42:7–17](#)
- [Job 42:7–9](#)
- [Job 42:7](#)
- [Job 42:8](#)
- [Job 42:12](#)

**SAMUEL RIDOUT
COMMENTARY
BOOK OF JOB**

- [Table of Contents](#)
- [Introduction](#)
- [Chapter 1](#) Job 4-16
- [Chapter 2](#) Job 15-21
- [Chapter 3](#) Job 22-26
- [Chapter 4](#) Job 27-31
- [Chapter 5](#) Job 32-37
- [Chapter 6](#) Job 38-42:6
- [Chapter 7](#) Job 42:7-17

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Sermons on Book of Job**

[Click here for 86 pages of sermon material on Job](#) from one of the premier expositors of our generation

- Job 1 In Everything Give Thanks
- Job 1:1-3, 6-12 Is God Enough?
- Job 1:6-22, 2:7-11, 13:15; 19:13-19 How to Stand When You Don't Understand
- Job 8:8-10 Ghosts that Haunt Us
- Job 9 The God-Man, Our Mediator
- Job 9:1-2 How Can Man be Justified with God?
- Job 13:15 Can God Be Trusted in Your Troubles?

**SERMON BIBLE COMMENTARY
Book of Job**

- [Job 1](#)
- [Job 2](#)

- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 25](#)
- [Job 26](#)
- [Job 28](#)
- [Job 29](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 40](#)
- [Job 42](#)

CHARLES SIMEON
Sermons on the Book of Job
Horae Homileticae

- [Job 1:5 Job's Anxiety for His Children](#)
- [Job 1:20, 21 Trials and Resignation of Job](#)
- [Job 2:11-13 Friendly Sympathy Illustrated](#)
- [Job 3:1 Job Curses the Day of His Birth](#)
- [Job 4:12-19 Eliphaz Reproves Job](#)
- [Job 5:19-27 The Security of God's People](#)
- [Job 7:1 Man's Time on Earth Fixed](#)
- [Job 8:8-10 Bildad Warns Job of the Danger of Hypocrisy](#)
- [Job 9:2-4 The Folly of Self-Righteousness and Presumption](#)
- [Job 9:20,21 The Evil of a Self-Justifying Spirit](#)
- [Job 10:1 Impatience Reproved](#)
- [Job 10:7 Conscious Integrity](#)
- [Job 11:7-12 The Incomprehensibility of God](#)
- [Job 12:5 A Want of Sympathy](#)
- [Job 14:10 Death](#)
- [Job 14:14 The Change that Takes Place at Death](#)
- [Job 15:31 The Folly of Trusting in Vanity](#)
- [Job 16:9 Job's Conscious Integrity](#)
- [Job 17:9 Dark Dispensations Overruled for the Establishment of the Saints](#)
- [Job 19:25-27 Christ A Living Redeemer](#)

- [Job 20:4-7 Against Hypocrisy](#)
- [Job 21:14, 15 Conduct of Sinners Towards God](#)
- [Job 22:21 Acquaintance With God](#)
- [Job 23:10 The Upright Person's Comfort Under Afflictions](#)
- [Job 23:12 Job's Love of the Word of God](#)
- [Job 24:13 Rebelling Against the Light](#)
- [Job 27:6 Self-Reproach](#)
- [Job 29:2 Spiritual Declension Considered](#)
- [Job 29:11-16 Job's Character](#)
- [Job 30:23 The Certainty of Death](#)
- [Job 30:25 Job's Compassion for the Poor](#)
- [Job 31:14 The Importance of Preparing for our Great Account](#)
- [Job 31:24, 25, 28 Spiritual Idolatry](#)
- [Job 33:23, 24 The Benefit of Visiting the Sick](#)
- [Job 33:27, 28 Nature and Efficacy of Repentance](#)
- [Job 34:29 The Importance of Being in Favour With God](#)
- [Job 35:10 The Impiety and Folly of Mankind](#)
- [Job 35:14 The Source and Remedy of Desponding Fears](#)
- [Job 36:13 Hypocrisy Exposed](#)
- [Job 40:2 Sin of Reproving God](#)
- [Job 40:4 True Humiliation](#)
- [Job 42:5-6 The Effect Which A Sight of God Produces](#)
- [Job 42:10 Job's Restoration to Health and Prosperity](#)

CHUCK SMITH

Sermon Notes on Job

- [Sermon Notes for Job 1:20-22](#)
- [Sermon Notes for Job 1:21,22](#)
- [Sermon Notes for Job 9:1, 2, 32, 33](#)
- [Sermon Notes for Job 9:2, 5, 6, 7, 8, 9, 10, 11, 23, 33](#)
- [Sermon Notes for Job 9:2, 32, 33](#)
- [Sermon Notes for Job 9:32, 33](#)
- [Sermon Notes for Job 9:32,33](#)
- [Sermon Notes for Job 9:33](#)
- [Sermon Notes for Job 11:7, 8, 9](#)
- [Sermon Notes for Job 14:14](#)
- [Sermon Notes for Job 14:14](#)
- [Sermon Notes for Job 23:3](#)
- [Sermon Notes for Job 23:3](#)
- [Sermon Notes for Job 23:3](#)
- [Sermon Notes for Job 23:3](#)
- [Sermon Notes for Job 23:3](#)
- [Sermon Notes for Job 23:3](#)
- [Sermon Notes for Job 23:12](#)
- [Sermon Notes for Job 40:3,4](#)
- [Sermon Notes for Job 40:4](#)
- [Sermon Notes for Job 42:1-6](#)
- [Sermon Notes for Job 42:5](#)
- [Sermon Notes for Job 42:5,6](#)
- [Sermon Notes for Job 42:5, 6](#)

Through the Bible (C2000 Series)

- [Job 1](#)
- [Job 2](#)

- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

C. H. SPURGEON

Sermons

All of Spurgeon's Sermons on Job Including His Sermon Notes

- [Job 1:4, 5 A Merry Christmas](#)
- [Job 1:6 Satan Among the Saints - Sermon Notes](#)
- [Job 1:8 Satan Considering the Saints](#)
- [Job 1:20-22 Job's Resignation](#)
- [Job 1:21 Fifteen Years Later](#)
- [Job 1:22 Patient Job, and the Baffled Enemy](#)
- [Job 3:23 The Sorrowful Man's Question](#)
- [Job 3:23 The Sorrowful Man's Question - Sermon Notes](#)
- [Job 5:26 The Death of the Christian](#)
- [Job 5:27 So It Is](#)

- [Job 6:6 Cure for Unsavory Meats; or, Salt for the White of an Egg](#)
- [Job 6:10 Concealing the Words of God](#)
- [Job 7:1 The Hand of God in the History of Man](#)
- [Job 7:12 Am I a Sea, or a Whale?](#)
- [Job 7:20 A Blow at Self-Righteousness](#)
- [Job 7:20. The Sinner's Surrender to His Preserver - Sermon Notes](#)
- [Job 7:21 Why Some Sinners Are Not Pardoned](#)
- [Job 8:7 The Beginning, Increase, and End of the Divine Life](#)
- [Job 8:11 A Sermon from a Rush](#)
- [Job 9:20 A Blow at Self-Righteousness](#)
- [Job 9:20 False Justification and True](#)
- [Job 9:30,31 Cleansing—Wrong or Right?](#)
- [Job 9:30-31 Washed to Greater Foulness](#)
- [Job 9:30,31 The Great Arbitration Case](#)
- [Job 10:2 The Sweet Uses of Adversity](#)
- [Job 10:12 Three Blessings of the Heavenly Charter](#)
- [Job 10:12,13 A Song and a Solace](#)
- [Job 11:16 Comfort from the Future](#)
- [Job 12:9,10 Everywhere and Yet Forgotten](#)
- [Job 13:15 Faith Tried and Triumphant](#)
- [Job 13:15 Faith's Ultimatum](#)
- [Job 13:22 Where Are Your Sins?](#)
- [Job 13:22 How to Converse with God](#)
- [Job 13:23 Struggles of Conscience](#)
- [Job 13:25 A Frail Leaf](#)
- [Job 14:4 Out of Nothing Comes Nothing](#)
- [Job 14:4 Out of Nothing Comes Nothing - Sermon Notes](#)
- [Job 14:14 A Voice from the Hartley Coal Mine](#)
- [Job 14:14 Our Life, Our Work, Our Change](#)
- [Job 15:4 Restraining Prayer](#)
- [Job 15:11 Concerning the Consolations of God](#)
- [Job 16:20 Man's Scorn and God's Succour](#)
- [Job 16:22 Our Last Journey](#)
- [Job 17:1 Ready, Ay, Ready!](#)
- [Job 17:9 The Final Perseverance of the Saints](#)
- [Job 17:9 The Righteous Holding on His Way](#)
- [Job 18:12 The Hunger-Bite](#)
- [Job 19:25 Job's Sure Knowledge - Sermon Notes](#)
- [Job 19:25 Job's Sure Knowledge](#)
- [Job 19:25-27 I Know that My Redeemer Lives](#)
- [Job 19:28 The Root of the Matter](#)
- [Job 21:29-31 Not Now, But Hereafter](#)
- [Job 22:15-17 The Old Way of the Wicked](#)
- [Job 22:26 Delight in the Almighty](#)
- [Job 22:29 A Message to the Glad and the Sad](#)
- [Job 23:3 Jesus Desired](#)
- [Job 23:3 Longing to Find God](#)
- [Job 23:3 Anxious Enquirer](#)
- [Job 23:3-4 Order and Arguments in Prayer](#)
- [Job 23:6 The Question of Fear and the Answer of Faith](#)
- [Job 23:8-10 Believers Tested by Trials](#)
- [Job 23:10 Whither Goest Thou](#)
- [Job 23:11-12 Fair Portrait of a Saint](#)
- [Job 23:13 The Infallibility of God's Purpose](#)
- [Job 24:13 Rebelling Against the Light - Sermon Notes](#)
- [Job 27:2 A Vexed Soul Comforted](#)
- [Job 27:10 The Touchstone of Godly Sincerity](#)

- [Job 27:10 The Hypocrite Discovered- Sermon Notes](#)
- [Job 27:10 Hypocrites Deficient in the Duty of Prayer](#)
- [Job 28:7-8 Way of Wisdom](#)
- [Job 29:2 Comfort for the Desponding](#)
- [Job 29:2-4 Job's Regret and Our Own](#)
- [Job 29:20 Freshness](#)
- [Job 30:23 Concerning Death](#)
- [Job 30:25 Christian Sympathy](#)
- [Job 32:7 The Voices of Our Days](#)
- [Job 33:14-18 A Hard Case](#)
- [Job 33:23,24 Footsteps of Mercy](#)
- [Job 33:24 Deliverance from the Pit](#)
- [Job 33:29,30 An Old-Fashioned Conversion](#)
- [Job 34:29 God-All in All](#)
- [Job 34:31-32 For the Sick and Afflicted](#)
- [Job 34:33 Pride Catechized](#)
- [Job 34:33 Pride Catechized - Sermon Notes](#)
- [Job 34:33 Conceit Rebuked](#)
- [Job 34:33 Conceit Rebuked - Sermon Notes](#)
- [Job 35:10 Songs in the Night](#)
- [Job 35:10-11 Questions which Ought to be Asked](#)
- [Job 36:2 God's Advocates Breaking Silence](#)
- [Job 36:2 Speaking on God's Behalf](#)
- [Job 36:5 The Magnanimity of God](#)
- [Job 37:7 The Sealed Hand—A Winter Sermon](#)
- [Job 38:17 The Doors of the Shadow of Death](#)
- [Job 38:25-27 Rain and Grace--A Parallel](#)
- [Job 38:25-27 Rain and Grace: A Comparison - Sermon Notes](#)
- [Job 38:17 The Pleiades and Orion](#)
- [Job 40:3-4 Indwelling Sin](#)
- [Job 42:5,6 Job Among the Ashes](#)
- [Job 42:10 Intercessory Prayer](#)
- [Job 42:10 The Turning of Job's Captivity](#)

C H SPURGEON
Devotionals on Job
Morning and Evening
Faith's Checkbook

- [Job 1:5](#)
- [Job 1:9](#)
- [Job 5:19](#)
- [Job 7:12](#)
- [Job 8:11](#)
- [Job 10:2](#)
- [Job 13:23](#)
- [Job 14:1](#)
- [Job 14:14](#)
- [Job 19:25](#)
- [Job 19:26](#)
- [Job 22:21](#)
- [Job 22:23](#)
- [Job 23:3](#)
- [Job 28](#)
- [Job 29:2](#)

- [Job 33:27](#)
- [Job 35:10](#)
- [Job 36:2](#)
- [Job 38:16](#)
- [Job 38:31](#)
- [Job 40:4](#)

C H SPURGEON Expositions on Job

- [Job 1](#)
- [Job 7](#)
- [Job 11](#)
- [Job 19](#)
- [Job 23](#)
- [Job 24](#)
- [Job 27](#)
- [Job 33](#)
- [Job 34](#)

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- [Job - The Hardest Question](#)
- [Job 1 The Test](#)
- [Job 2 The Pressure Of Pain](#)
- [Job 3-7 Is It Better To Die?](#)
- [Job 8-14 The Folly Of Platitudes](#)
- [Job 13-19 Help From On High](#)
- [Job 19:13-17 Boils At Christmas](#)
- [Job 20-26 Why Doesn't God Intervene?](#)
- [Job 27-31 The Wrong Of Self-Defense](#)
- [Job 32-33 Youth Answers Age](#)
- [Job 34-37 Your God Is Too Small](#)
- [Job 38-39 The God Of Nature](#)
- [Job 40-41 The Nature Of God](#)
- [Job 42 The New Beginning](#)
- [Job 42:5-10 Prayer's Relationships](#)
- [Job - Lessons From Job](#)
- [Job 42 Christmas At Uz](#)

Devotionals on Book of Job - Ray Stedman

- [The Test](#) Job 1
- [Divine Limitation](#) Job 2:1-8
- [Accepting What God Gives](#) Job 2:9-13
- [Is It Better To Die?](#) Job 3
- [When The Righteous Suffer](#) Job 4-5
- [Lord, Leave Me Alone!](#) Job 6-7
- [True But Wrong](#) Job 8
- [The Need For A Mediator](#) Job 9-10

- [The Folly Of Platitudes](#) Job 11-12
- [The View From Below](#) Job 13-14
- [Worn-out Theology](#) Job 15
- [Honest To God](#) Job 16-17
- [A Vision Of Faith](#) Job 18-19
- [When Life Seems Unfair](#) Job 20-21
- [False Accusations](#) Job 22-24
- [The Grand Perhaps](#) Job 25-26
- [Where Is Wisdom?](#) Job 27-28
- [The Wrong Of Self-defense](#) Job 29-31
- [Youth Answers Age](#) Job 32-33
- [Tried To The End](#) Job 34-35
- [Your God Is Too Small](#) Job 36-37
- [The God Of Nature](#) Job 38-39
- [Can You Handle It?](#) Job 40-41
- [When We Repent](#) Job 42:3-6
- [Christmas At Uz](#) Job 42:10-11
- [Speaking What Is Right](#) Job 42:7-8
- [Forgiveness And Prayer](#) Job 42:9
- [A God Of Purpose](#) Job 42:1-2
- [God's Compassion And Mercy](#) Job 42:12-13
- [Job's Daughters](#) Job 42:14-15
- [A New Beginning](#) Job 42:16-17

JOE TEMPLE

Sermons in Job

- [Job 1-3 In The Sieve Of Satan](#)
- [Job 4 Commit Suffering To The Lord](#)
- [Job 5-11 Our Attitude Toward Trouble](#)
- [Job 11-14 Remaining Faithful Through Trials](#)
- [Job 15-17 Longing For Assurance](#)
- [Job 18-21 Hope Lies In The Redeemer](#)
- [Job 22-26 Exercising The Faith](#)
- [Job 27-31 Righteousness Through Christ](#)
- [Job 32-36 Lessons To Be Learned From Trials](#)
- [Job 38-42 God Blesses Job](#)

DEREK THOMAS

Studies in Job

- [Job 1:1-22 When the Storm](#)
- [Job 2:1-10 It Never Rains But It Pours](#)
- [Job 3 1-26 Where is God When Life Hurts](#)
- [Job 4 - 7 When Counseling Doesn't Help](#)
- [Job 8-9 If Only There Were Someone to Arbitrate](#)
- [Job 16 - 19 My Redeemer Lives](#)
- [Job 28 Where Can Wisdom be Found?](#)
- [Job 32 - 37 Enter Elihu - Help at Last](#)
- [Job 38 -39 When God Speaks in Our Anguish](#)
- [Job 40 -41 Behemoth and Leviathan](#)
- [Job 42 Hope Returns](#)

THIRD MILLENNIUM STUDY NOTES JOB

Chapter 1

- [The Prologue - Job 1:1-2:13](#)
- [Job Blessed and Pious - Job 1:1-5](#)
- [A Testing of Job - Job 1:6-2:13](#)
- [Satan's First Accusation - Job 1:6-12](#)
- [Trouble and Job's Reaction - Job 1:13-22](#)

Chapter 2

- [Satan's Second Accusation - Job 2:1-6](#)
- [Trouble and Job's Reaction - Job 2:7-10](#)
- [The Arrival of Job's Friends - Job 2:11-13](#)

Chapter 3

- [Dialogues Between Job and His Friends - Job 3:1-27:23](#)
- [Job's Opening Lament - Job 3:1-26](#)

Chapter 4

- [The First Cycle of Speeches - Job 4:1-14:22](#)
- [Eliphaz's First Speech - Job 4:1-5:27](#)
- [Compliments and Challenges - Job 4:1-11](#)
- [Claim of Revelation - Job 4:12-21](#)

Chapter 5

- [Profile of a Fool - Job 5:1-7](#)
- [Praise for God's Goodness - Job 5:8-16](#)
- [Praise for Divine Discipline - Job 5:17-27](#)

Chapter 6

- [Job's Reply to Eliphaz - Job 6:1-7:21](#)
- [Rejection of Eliphaz - Job 6:1-30](#)

Chapter 7

- [Lament to God - Job 7:1-21](#)

Chapter 8

- [Bildad's First Speech - Job 8:1-22](#)
- [Rebuke for Job - Job 8:1-10](#)
- [Appeal to Proverbial Wisdom - Job 8:11-22](#)

Chapter 9

- [Job's Reply to Bildad - Job 9:1-10:22](#)
- [Affirmation of God's Power and Wisdom - Job 9:1-13](#)
- [Questions About God's Justice - Job 9:14-29](#)

- [Questions to God Himself - Job 9:29-10:22](#)
- [I Need a Mediator - Job 9:29-35](#)

Chapter 10

- [I Will Say What I Think - Job 10:1-22](#)

Chapter 11

- [Zophar's First Speech - Job 11:1-20](#)
- [Rebuke for Idle Talk - Job 11:1-6](#)
- [Praise for God's Wisdom and Power - Job 11:7-12](#)
- [Call to Repentance - Job 11:13-20](#)

Chapter 12

- [Job's Reply to Zophar - Job 12:1-14:22](#)
- [Sarcastic Rebuke- Job 12:1-13:19](#)
- [To God Belong Wisdom and Power - Job 12:1-25](#)

Chapter 13

- [Though He Slay Me, Yet Will I Hope in Him - Job 13:1-19](#)
- [Cries to God - Job 13:20-28](#)

Chapter 14

- [Lament Over Humanity's Condition - Job 14:1-22](#)

Chapter 15

- [The Second Cycle of Speeches - Job 15:1-21:34](#)
- [Eliphaz's Second Speech - Job 15:1-35](#)
- [Questions and Accusations - Job 15:1-16](#)
- [Affirmation of Proverbial Wisdom - Job 15:17-35](#)

Chapter 16

- [Job's Reply to Eliphaz - Job 16:1-17:16](#)
- [Cynical Rebuke - Job 16:1-6](#)
- [Lament to God - Job 16:7-17:16](#)
- [God Hates Me - Job 16:7-22](#)

Chapter 17

- [No Hope - Job 17:1-16](#)

Chapter 18

- [Bildad's Second Speech - Job 18:1-21](#)
- [Unsympathetic Rebuke - Job 18:1-4](#)
- [Affirmation of Proverbial Wisdom - Job 18:5-21](#)

Chapter 19

- [Job's Reply to Bildad - Job 19:1-29](#)
- [Appeal for Sympathy - Job 19:1-6](#)
- [Laments to God - Job 19:7-20](#)

- [Appeal and Warnings - Job 19:21-29](#)

Chapter 20

- [Zophar's Second Speech - Job 20:1-29](#)
- [Personal Offense - Job 20:1-3](#)
- [Affirmation of Proverbial Wisdom - Job 20:4-29](#)

Chapter 21

- [Job's Reply to Zophar - Job 21:1-34](#)
- [An Appeal to Be Heard - Job 21:1-3](#)
- [Rejection of Zophar's Views - Job 21:4-34](#)

Chapter 22

- [The Third Cycle of Speeches - Job 22:1-26:14](#)
- [Eliphaz's Third Speech - Job 22:1-30](#)
- [Divine Indifference - Job 22:1-5](#)
- [Accusations Against Job - Job 22:6-11](#)
- [Correction of Job - Job 22:12-14](#)
- [Affirmation of Proverbial Wisdom - Job 22:15-20](#)
- [Call to Repentance - Job 22:21-30](#)

Chapter 23

- [Job's Reply to Eliphaz - Job 23:1-24:25](#)
- [God's Absence - Job 23:1-9](#)
- [God's Control - Job 23:10-17](#)

Chapter 24

- [Injustices in the World - Job 24:1-12](#)
- [Justice for the Wicked - Job 24:13-25](#)

Chapter 25

- [Bildad's Third Speech: God's Glory and Humanity's Insignificance - Job 25:1-6](#)

Chapter 26

- [Job's Reply to Bildad - Job 26:1-14](#)
- [Sarcastic Rejection - Job 26:1-4](#)
- [Affirmation of God's Supremacy - Job 26:5-14](#)

Chapter 27

- [Jobs Closing Discourse - Job 27:1-23](#)
- [Protest of Innocence - Job 27:1-12](#)
- [The Fate of the Wicked - Job 27:13-23](#)

Chapter 28

- [Interlude on Wisdom - Job 28:1-28](#)
- [Human Abilities - Job 28:1-11](#)
- [Human Limitations - Job 28:12-19](#)
- [Divine Prerogatives - Job 28:20-28](#)

Chapter 29

- [The Monologues - Job 29:1-42:6](#)
- [Job's Final Oration - Job 29:1-31:40](#)
- [Job's Past Experience - Job 29:1-25](#)

Chapter 30

- [Job's Present Experience - Job 30:1-31](#)

Chapter 31

- [Job's Protest of Innocence - Job 31:1-40](#)

Chapter 32

- [Elihu's Speeches - Job 32:1-37:24](#)
- [Introductory Explanation - Job 32:1-5](#)
- [Elihu's First Speech - Job 32:6-33:33](#)
- [Defense of Elihu - Job 32:6-14](#)
- [A Soliloquy - Job 32:15-22](#)

Chapter 33

- [Words for Job - Job 33:1-33](#)

Chapter 34

- [Elihu's Second Speech - Job 34:1-37](#)
- [Call to the Wise - Job 34:1-4](#)
- [Job's Erroneous Words - Job 34:5-9](#)
- [Divine Justice - Job 34:10-30](#)
- [Call for Repentance - Job 34:31-37](#)

Chapter 35

- [Elihu's Third Speech: Job's Inconsistencies - Job 35:1-16](#)

Chapter 36

- [Elihu's Fourth Speech - Job 36:37-24](#)
- [Apology - Job 36:1-4](#)
- [Job's Erroneous Words - Job 36:5-15](#)
- [Call for Repentance - Job 36:16-21](#)
- [Divine Purposes - Job 36:22-37:13](#)

Chapter 37

- [Call for Repentance - Job 37:14-24](#)

Chapter 38

- [Gods Responses - Job 38:1-42:6](#)
- [God's First Discourse - Job 38:1-40:2](#)

Chapter 40

- [Job's Humility - Job 40:3-5](#)

- [God's Second Discourse - Job 40:6-41:34](#)
- [Behemoth - Job 40:6-24](#)

Chapter 41

- [Leviathan - Job 41:1-34](#)

Chapter 42

- [Job's Repentance - Job 42:1-6](#)
- [The Epilogue - Job 42:7-17](#)
- [Rebuke for Job's Friends - Job 42:7-9](#)
- [Blessings for Job - Job 42:10-17](#)

GEOFF THOMAS Sermons on Job

- [1:1 The Book of Job: 1. An Introduction](#)
- [1:1 The Book of Job: 2. A Survey](#)
- [1:1-23 Job's God is a Sovereign God](#)
- [1:1-22 The Sovereignty of God and the Responsibility of Man](#)
- [2:9-11 The Disdain of Job's Wife](#)
- [2:11-13 Job's Friends](#)
- [3:1-26 Job's Heart-breaking Lament](#)
- [4-7 The First Encounter with a 'Friend'](#)
- [8-10 Bildad's Speech and Job's reply](#)
- [11-14 Zophar's Speech and Job's Reply](#)
- [15-17 Eliphaz's second counsel and Job's reply](#)
- [18 & 19 Bildad's second counsel and Job's reply](#)
- [20 & 21 Why do the wicked prosper?](#)
- [22-24 Eliphaz's third counsel and Job's reply](#)
- [25-28 Job maintains his righteousness and will not doubt](#)
- [29-31 Job speaks for the final time](#)
- [32-34 A young man speaks](#)
- [35-37 A young man continues to speak](#)
- [38-39 The Lord answered Job \(I\)](#)
- [40-41 The Lord answered Job \(II\) Let him who accuses God answer Him!](#)
- [42 God vindicates Job](#)

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- [Job 1](#)
- [Job 2](#)
- [Job 3](#)

- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

BOB UTLEY

Commentary on Job

COMMENT - Dr Utley's comments are not strictly speaking verse by verse but are focused more on words and phrases in the verses with a healthy sprinkling of links to related topics. You can find some very helpful thoughts in his material.

- [Job 1](#) - Here is a sample from Dr Utley's comments on Job 1:

Job 1:1 "There was a man" Job 1 and 2 were written in prose and set the theological and historical stage for the dialogue between Job and his friends in Job 3-37.

Both AB and the UBS *Handbook* assert that this phrase is not used to introduce the genre of "historical narrative" (see [SPECIAL TOPIC: HISTORICAL NARRATIVE](#)), but is common in introducing a story (i.e., 2 Sam. 12:1; Esther 2:5).

However, the *Tyndale OT Commentary*, Job , p. 78, says the phrase is used in both

1. a parable – 2 Sam. 12:1
2. a historical account – 1 Sam. 25:2

so the genre is indeterminable.

■ **"the land of Uz"** There have been several theories related to the geographical location of this region.

1. Edom – Genesis 36; Jer. 25:20; Lam. 4:21
2. Aram – Gen. 10:23; 22:21
3. Josephus (*Antiq.* 1.6.4) says it was northeast of the Sea of Galilee

Although we do not know the exact location, a site in the trans-Jordan area is best. See Introduction to Job VII. Historical Setting. Job is not an Israelite.

■ **"Job"** There have been several theories concerning the etymology of this name.

1. from the Hebrew root for "enemy" (BDB 33)
2. from the Arabic root for "one who repents" (AB, p. 6)
3. from the Ugaritic root, "where is my father?"

Job is mentioned in Ezek. 14:14,20 along with two other well known wise men.

Notice how this non-Israelite is characterized.

1. blameless – BDB 1070
2. upright – BDB 449
3. fearing God (*Elohim*) – 431, KB 432, *Qal* ACTIVE PARTICIPLE
4. turning away from evil – BDB 693, KB 747, *Qal* ACTIVE PARTICIPLE

God initiated the conversation with "the" accuser in relation to this faithful follower (see YHWH's words in Job 1:8). The goodness of Job accentuates the unfair attack on him.

The death of his children (and servants) has forced me to think of this book in literary terms. Is Job's life more valuable to God than his children's lives or the servants' lives? The only books in the OT that I think are "historical dramas" are

1. Jonah
2. Job
3. the first eleven chapters of Genesis

The basic hermeneutical principle is, "take everything literally until something in the text points toward a figurative meaning." God's and Satan's discussions, Job's unfair treatment, and the death of all his children by violent means point in the direction of literary, not literal. Also the fact that most of the book is poetry is a textual marker of a literary presentation to make a theological point.

One of my favorite authors, John H. Walton, *The NIV Application Commentary* (p. 69) says

"As a side note, we must remember that this is a thought experiment in a literary scenario. It is pointless to wring our hands over the sad fate of Job's innocent family, for the challenge does not focus on his family and their innocence, but on God's work in the world. The children simply represent the blessing of God, like Job's cattle. This is not to suggest they are no better than cattle; rather, it warns us that we are losing our way if we decide to advocate their cause and press a complaint against God on their behalf. Their fate is part of the challenge to God's policies, but not its focus."

■ **"blameless, upright"** These two terms are often together in the OT (cf. Ps. 25:21; 37:37). They speak of moral rectitude and compliance with the religious light of the day, see [SPECIAL TOPIC: BLAMELESS, INNOCENT, GUILTLESS, WITHOUT REPROACH](#)

The ADJECTIVE "upright" (BDB 449) has the basic meaning of that which is "straight." This is parallel to the Hebrew concept of "righteousness." See [SPECIAL TOPIC: RIGHTEOUSNESS](#).

These two terms, used to characterize Job's life and faith, do not imply sinlessness (cf. Job 10:6; 14:16-17), but a volitional conformance to his understanding of God's will for his life and family.

I saw a quote online (sorry, I have forgotten where and who) that described "blameless" as

1. not sinless
2. sin refers to one's relationship with God (vertical)
3. blameless focuses on one's relationship with other humans (horizontal; i.e., family, friends, servants, etc.)

■ **"fearing God and turning away from evil"** See Genesis 22:12 for the same description used of Abraham. Notice there is a reverence toward God and a lifestyle that reflects this reverence.

The term "fear" (BDB 431, KB 432, *Qal* ACTIVE PARTICIPLE) describes a person who has reverence for God. See [SPECIAL TOPIC: FEAR \(OT\)](#).

The description of Job in Job 1:1 and 8 clearly shows that non-covenant people can live lives pleasing to God (i.e., also note Noah, Gen. 6:9). To assert that all humans are so damaged in the Fall (i.e., Genesis 3) that they cannot choose to act in godly ways and form strong faith commitments is a theological overstatement!

Job 1:2 "seven sons and three daughters" This was the ideal family in the ancient world. There were more sons than daughters and seven was the perfect number. See [SPECIAL TOPIC: SYMBOLIC NUMBERS IN SCRIPTURE](#), #4.

Job 1:3 "His possessions" This man is presented as one of the wealthiest men of the East. This shows that material possessions are not evil in and of themselves (see [SPECIAL TOPIC: WEALTH](#)). The list of these possessions describes a semi-nomadic existence.

One of the main theological issues of the book is the validity of the covenant "blessings and cursings" of the Mosaic covenant (i.e., Leviticus 26; Deuteronomy 27-30). The promise of prosperity in this life for obedience and poverty/destruction for disobedience in this life, is often called "the two ways" (cf. Psalm 1). How can this be true in light of the reality of the prosperity of the wicked (cf. Psalm 73) and the poverty, sickness, and misery of the godly poor?

■ **"thousand"** This Hebrew word can have a literal or figurative sense. See [SPECIAL TOPIC: THOUSAND \(eleph\)](#).

These numbers may be a literary way of expressing Job's great wealth and large number of servants (i.e., "the greatest of all the men of the east," Job 1:3).

■ **"that man was the greatest of all men of the east"** This involves both moral rectitude and physical wealth. The "men of the east" (lit. "sons of the east") refers to the semi-nomadic peoples of the ANE. Job would have been a person of renown for his wealth and because of it, considered wise and godly.

Job 1:4 "on his day" There has been much discussion about the phrase. Some relate it to

1. their birthdays
2. the transition to manhood
3. an annual feast day

■ **"they would send and invite their three sisters to eat and drink with them"** This does not suggest a wild riotous party but a close family relationship where the daughters are treated with equal dignity as the sons.

Job 1:5 "consecrate them" This is the VERB (BDB 872, KB 1073, *Piel* IMPERFECT with *waw*) form of *kadosh* (see [SPECIAL TOPIC: HOLY](#)).

■ **"Offering burnt offerings"** This shows that the historical setting of Job is very early (i.e., second millennium B.C.). This reflects a patriarchal period before the development of a priesthood.

Also note the concept of sacrifice predates the Exodus (see Gen. 4:3-6; 8:20-21).

■ **"Perhaps my sons have sinned and cursed God in their hearts"** This is the basic religious purpose behind the Day of Atonement (cf. Leviticus 16). It would reflect "unintentional sin" (see [SPECIAL TOPIC: UNINTENTIONAL SINS](#))

The word translated "cursed" is literally "blessed" (BDB 138, KB 159, *Piel* PERFECT) used in a special sense (cf. Job 1:11; 2:5,9; 1 Kgs. 21:10,13).

For "heart" see [SPECIAL TOPIC: THE HEART](#), which is a Hebrew idiom for the person.

Job 1:6 "the sons of God" In the OT the SINGULAR "son of God" can refer to Israel, the King of Israel, and the

Messiah, while the PLURAL, "the Sons of God" always refers to the angels (cf. Gen. 6:2). The term *Elohim* by itself often refers to the "angels" (cf. Psalm 29:1-2; 82:1; 89:5,7; 97:7).

[SPECIAL TOPIC: THE SONS OF GOD IN GENESIS 6](#)

[SPECIAL TOPIC: SONS OF GOD](#)

■ **"came to present themselves"** This (BDB 426, KB 927, *Hithpael* INFINITIVE CONSTRUCT) implies standing before a king ready for service.

■ **"came to present themselves before the Lord"** This seems to be a reference to "the heavenly council" of angels who serve YHWH, and possibly "national angels" (cf. Deut. 32:8 in the LXX and Daniel 10).

This council is assumed in

1. the "us" statements of Gen. 1:26; 3:22; 11:7
2. Micaiah's vision of 1 Kgs. 22:19-23; 2 Chr. 18:18-22
3. Neh. 9:6
4. Ps. 82:1,6; 89:5-7 (different name for "God")
5. the "us" of Isa. 6:8 (see #1)
6. Zech. 3:1-2; Satan appears again before YHWH

For "Lord," see YHWH in the [SPECIAL TOPIC: NAMES FOR DEITY](#), D.

■ **"Satan"** This is literally, "the Accuser." This is a Hebrew term that speaks of "adversary" or "accuser" (BDB 966). See [SPECIAL TOPIC: SATAN](#) and [SPECIAL TOPIC: PERSONAL EVIL](#). The implication is that Satan was one of the sons of God who had free access to the throne of God. Although Satan, in Job 1 and 2, sets the stage for Job's troubles (i.e., so suffering and violence is not directly attributed to YHWH), he forms a minor personage in the overall structure of the book and does not appear anywhere else in the poetic section nor in the epilogue. He is a literary foil so that Job can dialogue with Hebrew sages and God.

Job 1:7 "The Lord said to Satan" The use of the term YHWH is limited in this book, as in other books of Wisdom Literature. Normally other, more general, terms for Deity in the ANE are used, such as *El*, *Eloah*, *Elohim*.

[SPECIAL TOPIC: NAMES FOR DEITY](#), C. and D.

■ **"From where do you come"** God is not asking the question because of lack of knowledge but as a Hebrew idiom for, "what do you want?"

■ **"From roaming about on the earth and walking around on it"** This is an idiomatic phrase for Satan's full knowledge of events on planet earth (cf. Zech. 1:10,11; 6:7). Earth has already become a sphere of Satan's influence (cf. 1 Pet. 5:8). Satan is an angelic being tasked by YHWH to test mankind. He is a servant in the OT, not an enemy (see A. B. Davidson, *OT Theology*, pp. 300-306).

[SPECIAL TOPIC: THE FALL OF MANKIND](#)

Job 1:8 "My servant, Job" This is an honorific title used of Moses, Joshua, David, and many of the prophets. Notice that God chose the best, most righteous, man to endure suffering—the purpose being to show the faith of fallen mankind, even in crisis.

[SPECIAL TOPIC: MY SERVANT](#)

Job 1:9 "Then Satan answered the Lord, 'Does Job fear God for nothing'" Satan's accusation was that Job loved and served God only because of God's blessings and protection. I wonder how often this is true of modern believers.

This rhetorical question expects a "no" answer. It is the heart of "the two ways." Obedience brings God's blessing and disobedience brings destruction.

The question is really about motives. Do faithful followers obey to receive rewards or do they obey because they love and honor God? "The two ways" does not distinguish between the two motives. It is possible to have obedience but with a self-seeking motive (i.e., some Pharisees, all legalists).

One other point, does God not know the motives? Is there really limited knowledge with God? The Bible clearly asserts that God knows the inner thoughts and motives of humans (cf. 1 Sam. 2:3; 16:7; 1 Kgs. 8:39; 1 Chr. 28:9; Prov. 16:2; 21:2; 24:12; Jer. 11:20; 17:10; 20:12; Luke 16:15; Acts 1:24; Rom. 8:27).

Job 1:10 "a hedge" This term (BDB 962 I, KB 1312, *Qal* PERFECT) would refer to an enclosure or boundary fence made of thorn bushes. It denoted strong protection.

Job 1:11 "put forth Your hand now" Satan is a created being and acts only at God's behest. There is only one ultimate cause in the OT—God, both good and evil, light and dark, come from Him (cf. 2 Chr. 20:6; Eccl. 7:14; Isa. 14:24-27; 45:7; 54:16; Jer. 18:11; Lam. 3:33-35; Amos 3:6b). See [SPECIAL TOPIC: MONOTHEISM](#).

This verse has two *Qal* IMPERATIVES, which are requests of Satan for YHWH to act against Job. Notice it is God who must give permission for Satan to act (cf. Job 1:12).

This whole encounter in the midst of the heavenly council was

1. initiated by YHWH
2. permitted by YHWH

for a purpose. The real question is, "what is that purpose?"

1. to show the limits of "the two ways" Mosaic covenant
2. to show the character of YHWH
3. to show the lasting results of the Fall, even on faithful followers

Job 1:12 YHWH allows Satan to test Job but with limits (i.e., take his possessions but do not touch him physically).

Notice that his children are listed among his possessions (Job 1:2-3). This is surprising to moderns but was an aspect of ANE culture, especially for a rich, powerful person.

The terrible events are standardized in literary form (i.e., "a messenger came and said. . .I alone have escaped to tell you"). Notice that heaven and earth, north and south, animate and inanimate are involved in rapid succession (i.e., for literary effect). See the Genre section of the Introduction.

John H. Walton, *NIV Application Commentary*, p. 70, says that each of these disasters would have been recognized as part of the "cursing" section of Deut. 28:31-35 (which is a passage related to "the two ways," cf. Deut. 30:15,19; Psalm 1).

Job 1:13 "Now on the day when his sons and his daughters were eating and drinking wine in their oldest brother's house" This would be the very day that Job offered sacrifices for them (cf. Job 1:5).

■ **"drinking wine"** See [SPECIAL TOPIC: WINE AND STRONG DRINK](#).

Job 1:15 "the Sabeans" The ABD (p. 861) suggests there are three (possibly related) groups of Arabs who are designated by this term.

1. from Nubia, cf. Isa. 45:14
2. from the same tribal group as the Queen of Sheba (i.e., Yemen), cf. Joel 3:8
3. from trans-Jordan area near Tema, mentioned as "Saba" in the Assyrian inscriptions of Tiglath-pileser III and Sargon II; note the connection of "Dedan" with "Sheba" in Gen. 25:3.

Job 1:16 "The fire of God" This seems to refer to lightning (cf. 2 Kgs. 1:12) or some supernatural act of judgment (cf. Gen. 19:24; Lev. 10:2; Num. 11:1-3; 1 Kgs. 18:38).

[SPECIAL TOPIC: FIRE](#)

■ **"heaven"** See [SPECIAL TOPIC: HEAVEN](#).

Job 1:17 "The Chaldeans" This seems to refer to a racial group from the Fertile Crescent. Later, the term can refer to wise men (cf. Dan. 2:2).

[SPECIAL TOPIC: CHALDEANS](#)

Job 1:19 "a great wind" This seems to be some kind of strong desert wind (cf. Jer. 13:24). It was a targeted supernatural event.

■ **"the four corners of the house"** This house (BDB 108) must have been more than a large tent. Some supporting structure falling is what killed the children (whether married or not is uncertain).

[SPECIAL TOPIC: SYMBOLIC NUMBERS IN SCRIPTURE](#), #2

Job 1:20 "Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshiped" These were signs of mourning amidst worship and trust in God. The shaving of the head was later condemned because of its association with pagan practices. There is no sign of condemnation here, which speaks of its early date. Notice that Job is extremely sad but not bitter.

[SPECIAL TOPIC: GRIEVING RITES](#)



NASB, NKJV, NRSV, JPSOA, Peshitta	"worshiped"
TEV, LXX	"threw himself face down on the ground"
NJB	"prostrated himself"
NET Bible	"with his face to the ground"
REB	"prostrate on the ground"

The Hebrew VERB (BDB 1005, KB 295, *Hishtaphel* [in *OT Parsing Guide*], but *Hithpael* [in *Analytical Key to the OT*] IMPERFECT with *waw*). The basic meaning is to fall face down to the ground. The motive must be determined from the context.

1. was Job worshiping
2. did Job stagger and fall to the ground from shock
3. was it a sign of reverence to a superior

Job's words imply #1.

[SPECIAL TOPIC: WORSHIP](#)

Job 1:21 "Naked I came from my mother's womb

And naked I shall return there" This may relate to the concept of humans being created in the earth (cf. Ps. 139:13,15). Notice that Job did not assign blame, either to the forces of nature, his own servants, or the attackers. For Job there is one ultimate source—the God who he knew and worshiped (i.e., 2 Chr. 20:6; Eccl. 7:14; Isa. 14:24-27; 43:13; 45:7; 54:16; Jer. 18:11; Lam 3:33-38; Amos 3:6b).



Blessed be the name of the Lord" Here the name of God is "YHWH" (twice). See [SPECIAL TOPIC: "THE NAME" of YHWH](#), D.

Notice the very thing "the accuser" suggested (i.e., that Job would "curse" God) is found to be false! The same Hebrew word, "bless" (BDB 138) is used in several senses.

1. YHWH has "blessed" Job, Job 1:10 (*Piel* PERFECT)
2. used as euphemism in Job 1:5,11 for "curse" (cf. Job 2:5,9)
3. Job, after the terrible events, "blessed" the name of YHWH, Job 1:21 (*Pual* PARTICIPLE)

Job 1:22 "Through all this Job did not sin nor did he blame God" Job did not speak evil of God at this point; however, as he reflected on these experiences, he began to question the conflict between (1) his view of God as merciful, loving, kind, protective and (2) the validity of "the two ways" (cf. Deut. 30:15,19; Psalm 1).



NASB	"blame"
NKJV, NRSV	"charge with wrong"
NJB, JPSOA	"reproach"
REB	"ascribe any fault"
LXX	"charge. . .with folly"
Peshitta	"blaspheme"

The rare (only three occurrences in the OT) FEMININE NOUN (BDB 1074, cf. Job 24:12; Jer. 23:13) means "unsavoriness" or "unseemliness." It was obvious that

1. the timing
2. the different forms
3. geographical directions

all pointed to a supernatural series of planned events.

Job did not understand (i.e., and never would), but he trusted YHWH. This same type of summary statement describing Job is found in Job 2:10.

- [Job 2](#)
- [Job 3](#)
- [Job 4](#)
- [Job 5](#)
- [Job 6](#)
- [Job 7](#)
- [Job 8](#)
- [Job 9](#)
- [Job 10](#)
- [Job 11](#)
- [Job 12](#)
- [Job 13](#)
- [Job 14](#)
- [Job 15](#)
- [Job 16](#)
- [Job 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)
- [Job 24](#)
- [Job 25](#)
- [Job 26](#)
- [Job 27](#)
- [Job 28](#)
- [Job 29](#)
- [Job 30](#)
- [Job 31](#)
- [Job 32](#)
- [Job 33](#)
- [Job 34](#)
- [Job 35](#)
- [Job 36](#)
- [Job 37](#)
- [Job 38](#)
- [Job 39](#)
- [Job 40](#)
- [Job 41](#)
- [Job 42](#)

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- [Job 4.5](#)
- [Job 6.7](#)
- [Job 8](#)
- [Job 9,10](#)
- [Job 11](#)
- [Job 12-14](#)
- [Job 15](#)
- [Job 16, 17](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23,24](#)
- [Job 25](#)
- [Job 26, 27](#)
- [Job 28](#)
- [Job 29-31](#)
- [Job 32-34](#)
- [Job 35-37](#)
- [Job 38](#)
- [Job 38:1-42:6](#)
- [Job 42:7-17](#)

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- [Job 3](#)
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- [Job 8](#)
- [Job 9](#)
- [Job 11](#)
- [Job 12](#)
- [Job 15](#)
- [Job 16](#)
- [Job 18](#)
- [Job 19](#)
- [Job 20](#)
- [Job 21](#)
- [Job 22](#)
- [Job 23](#)

- [Job 25](#)
- [Job 27](#)
- [Job 29](#)
- [Job 32](#)
- [Job 34](#)
- [Job 36](#)
- [Job 38](#)
- [Job 40](#)
- [Job 42](#)

SERMONS BY VERSE MULTIPLE SPEAKERS

Note - These are older messages, but still worth checking. There are over 1600 messages

Job	W.F. Adeney	Job 1:1
A Good Man in Great Prosperity	Homilist	Job 1:1-3
A Great Estate	J. Caryl.	Job 1:1-3
Children a Blessing	J. Caryl.	Job 1:1-3
God's Servants in Unfavourable Surroundings	J. Caryl.	Job 1:1-3
Grace the Best of Blessings	J. Caryl.	Job 1:1-3
Hatred of Evil	J. Caryl.	Job 1:1-3
Holy Fear	J. Caryl.	Job 1:1-3
Job	G. M. Grant, B. D.	Job 1:1-3
Job, the Model of Piety	R. Newton, D. D.	Job 1:1-3
Job's Life of Prosperity	Robert A. Watson, D. D.	Job 1:1-3
The Character of Job	Robert Tuck, B. A.	Job 1:1-3
The Character of Job	Daniel Moore, M. A.	Job 1:1-3
The Perfection of the Saints	J. Caryl.	Job 1:1-3
The Upright Eschew All Evil	Baxter, Richard	Job 1:1-3
Job's Life and Character	E. Johnson	Job 1:1-5
The Typical Conditions of Domestic Happiness	R. Green	Job 1:1-5
The Dangers of Prosperity	W.F. Adeney	Job 1:2-5
A Merry Christmas	Spurgeon, Charles Haddon	Job 1:4-5
Counteractions of Excitement	C. J. Vaughan, D. D.	Job 1:4-5
Job's Fears for His Children	T. Horton, D. D.	Job 1:4-5
Moderate Recreation Lawful	J. Caryl.	Job 1:4-5
On Family Worship	Bishop Dehon.	Job 1:4-5
Parental Solitude	J. Caryl.	Job 1:4-5
Regard for Children's Spiritual Welfare	Alexander Whyte, D. D.	Job 1:4-5
Religion Presiding Over Hospitality and Social Enjoyment	H. Gray, D. D.	Job 1:4-5
The Banquet of Job's Children	H. Smith.	Job 1:4-5

The Early Morning the Best Praying Time	J. Caryl.	Job 1:4-5
The Family Meeting and the Family Sacrifice	D. Moore, M. A.	Job 1:4-5
The Patriarch Job and His Children	J. Bromley.	Job 1:4-5
The Priest-Like Father	Samuel Gregory.	Job 1:4-5
The Sanctification of the Home; Or, Parental Priesthood	R. Green	Job 1:4, 5
The Village Feast	Rowland P. Hills, M. A.	Job 1:4-5
Unconscious Sin	F. B. Meyer, B. A.	Job 1:4-5
A Fatal Day	J. Caryl.	Job 1:6-12
A Three-Fold Estimate of a Good Man's Character	Joseph S. Exell, M. A.	Job 1:6-12
Counsels in Heaven Concerning Man's Life on Earth	E. Johnson	Job 1:6-12
God's Servant	J. Caryl.	Job 1:6-12
God's Testimony to the Good	J. Caryl.	Job 1:6-12
Satan	Homilist	Job 1:6-12
Satan Among the Angels	E. P. Hood.	Job 1:6-12
Satan Compassing the Earth	H. Smith.	Job 1:6-12
Satan Considering the Saints	Spurgeon, Charles Haddon	Job 1:6-12
Satan Deserves His Name	Henry Smith.	Job 1:6-12
Satanic Excursions	T. De Witt Talmage.	Job 1:6-12
Satanic Temptation	J. Caryl.	Job 1:6-12
Sin Eschewed	Spurgeon, Charles Haddon	Job 1:6-12
Temptation	E. Monte.	Job 1:6-12
The Satan	Robert A. Watson, D. D.	Job 1:6-12
The Trial of the Righteous Man	R. Green	Job 1:6-19
Satan's Wanderings	W.F. Adeney	Job 1:7
Satan Considering the Saints	Charles Haddon Spurgeon	Job 1:8
The Righteous Man	R. Green	Job 1:8
Disinterested Goodness	Dean Bradley.	Job 1:9
Disinterested Piety	W.F. Adeney	Job 1:9
Disinterestedness	C. Beard, B. A.	Job 1:9
Doth Job Fear God for Nought	Homilist	Job 1:9
Is it Selfish to be Religious	Thomas Spurgeon.	Job 1:9
Is Man Entirely Selfish	John Ker, D. D.	Job 1:9
Is Piety Mercenary	J. Caryl.	Job 1:9
Religious Selfishness	T. Teignmouth Shore, M. A.	Job 1:9
Satanic Selfishness	S. Cox, D. D.	Job 1:9
The Devil's Sneer	F. A. Noble, D. D.	Job 1:9
The Satanic Insinuation	David Davies.	Job 1:9
God Protects His People	J. Caryl.	Job 1:10

Hedges	David Davies.	Job 1:10
Success the Outcome of the Divine Blessing	J. Caryl.	Job 1:10
Conscious and Unconscious Hypocrisy	Alfred Bowen Evans.	Job 1:11
Temptations of the Afflicted	G. Swinnoek.	Job 1:11
The Ease with Which God Can Destroy Man's Estate	J. Caryl.	Job 1:11
Trial the Touchstone	J. Caryl.	Job 1:11
In Satan's Power	W.F. Adeney	Job 1:12
God Sets Bounds to the Afflictions of His People	J. Caryl.	Job 1:12-22
The Foe of Foes	Homilist	Job 1:12-22
Job's Unparalleled Calamities	W.F. Adeney	Job 1:13-19
The Invasion of Trouble, and its First Effect on Job	E. Johnson	Job 1:13-22
The Calamities of Job	John Clayton.	Job 1:16
The Design of Affliction	A. S. Cannon.	Job 1:16
The Mystery of Pleasure and Pain	Robert A. Watson, D. D.	Job 1:16
The Severest Temptation Last	J. Caryl.	Job 1:16
The Testing of Job	Homilist	Job 1:16
The Tests to Which God Puts His People	Spurgeon, Charles Haddon	Job 1:16
The Three-Fold Calamity	Robert Tuck, B. A.	Job 1:16
Usually Where God Gives Much Grace, He Tries Grace Much	J. Caryl.	Job 1:16
Whom He Loveth He Chasteneth	Bishop Perowne.	Job 1:16
Afflictions Turned into Prayers	J. Caryl.	Job 1:20
Right Behaviour in Times of Affliction	J. Caryl.	Job 1:20
The Grand Victory	Homilist	Job 1:20
The Humble Saint Under an Awful Rod	S. Wilson.	Job 1:20
The Triumph of Faith	R. Green	Job 1:20-22
Blessed Adversity	J. Hudson Taylor	Job 1:21
Empty-Handed Departure from Life	Spurgeon, Charles Haddon	Job 1:21
God Giving and Taking	Homiletic Review	Job 1:21
God the Subtractor	T. H. Darlow, M. A.	Job 1:21
God's Dealing with Job	H. Harris Davies, M. A.	Job 1:21
In Everything Give Thanks	Gurnall, William	Job 1:21
Infancy and After Life	Spurgeon, Charles Haddon	Job 1:21
Job Recognising God's Hand	T. Judkin, A. M.	Job 1:21
Job's Gracious Words	G. Hill, D. D.	Job 1:21
Job's Resignation	Spurgeon, Charles Haddon	Job 1:21
Music from the Heart		Job 1:21
Praise for Resignation		Job 1:21
Right Conduct Under the Smiles and Frowns of God	N. Emmons, D. D.	Job 1:21

Sorrow that Worships	Alexander Maclaren	Job 1:21
Submission to Bereaving Providences	J. Haman.	Job 1:21
Submission with Praise to God on the Death of Hopeful Children	Joseph Pitts.	Job 1:21
The Entrance and Exit of Life	J. Caryl.	Job 1:21
The Life of the True	Homilist	Job 1:21
The Lord Hath Taken Away	S. A. Tipple.	Job 1:21
The Mourner's Song	Joseph Parker, D. D.	Job 1:21
The Right Attitude in Time of Trouble	Edward Meade, M. A.	Job 1:21
True Resignation	Homilist	Job 1:21
The Triumph of Faith	R. Green	Job 1:20-22
Job's Resignation	W.F. Adeney	Job 1:21, 22
Charging God Foolishly	S. Johnson, LL. D.	Job 1:22
Job's First Victory	George Hutcheson.	Job 1:22
Patient Job and the Baffled Enemy	Spurgeon, Charles Haddon	Job 1:22
Pious Resignation	C. de Coetlogon.	Job 1:22
Standing Fire	W.F. Adeney	Job 1:22
Renewed Assaults and Temptations of the Adversary	E. Johnson	Job 2:1-10
Spiritual Agencies, Good and Evil, in Sickness	J. C. Boyce, M. A.	Job 2:1-10
The Afflictions of Job	D. J. Burrell, D. D.	Job 2:1-10
The Afflictions of Job	T. J. Holmes.	Job 2:1-10
The Severer Tests of Faith	R. Green	Job 2:1-10
A Commendation of Job's Integrity	George Hutcheson.	Job 2:3
God Unchangeable Toward the Afflicted Servant	H. E. Stone.	Job 2:3
Graces Held Fast in Trial	J. Caryl.	Job 2:3
Satanic Importunity	J. Caryl.	Job 2:3
Satan's Malicious Incitements	R. A. Watson.	Job 2:3
The Moral Law and its Observance	Dean Farrar, D. D.	Job 2:3
Satan's Estimate of Human Nature	W. M. Taylor, D. D.	Job 2:4
Satan's Old Saw	W.F. Adeney	Job 2:4
Satan's Proverb	Robert A. Watson, D. D.	Job 2:4
Satan's Proverb	Robert Tuck, B. A.	Job 2:4
The Fear of Death	The Pulpit	Job 2:4
The Love of Life	R. Hall, M. A.	Job 2:4
The Love of Life	H. W. Beecher.	Job 2:4
The Value of Life	William Jay.	Job 2:4
To Love Life a Christian Duty	Henry Melvill, B. D.	Job 2:4
Man in the Hands of Satan	J. Clifford, D. D.	Job 2:6-10
Satan Malevolently Dealing with Job's Personality	Homilist	Job 2:6-10

The Worth of a Good Man	J. S. Exell, M. A.	Job 2:6-10
Job's Leprosy	W.F. Adeney	Job 2:7, 8
A Despairing Cry	C. H. Buckley, D. D.	Job 2:9
Husband and Wife	W.F. Adeney	Job 2:9
Job's Wife	Dean Bradley.	Job 2:9
Job's Wife	R. A. Watson, D. D.	Job 2:9
The Blasphemy of Despair	George Sexton, M. A. , LL. D.	Job 2:9
A Right View of Life	L. Adamson.	Job 2:10
Evil from the Hand of God	Anon.	Job 2:10
God's Gifts of Good and Evil	W. J. Dawson.	Job 2:10
Good and Evil	W. Covington, M. A.	Job 2:10
Good in Evil	Capel Molyneux, B. A.	Job 2:10
Making Friends with the Inevitable		Job 2:10
On Submission to the Divine Will	Hugh Blair, D. D.	Job 2:10
On the Duty of Resignation	J. Seed, M. A.	Job 2:10
On the Mixture of Good and Evil in Human Life	C. Moore, D. D.	Job 2:10
Patience as Simple Resignation	Dean Bradley.	Job 2:10
Relative Good and Evil in Human Life	Robert Bogg, D. D.	Job 2:10
Submission	Brookes, Thomas	Job 2:10
Submission Under Affliction	M. J. Wynyard, B. D.	Job 2:10
Submission Under Afflictive Dispensations of Providence	Henry H. Chettle.	Job 2:10
The Evils of Life	W. Shiels.	Job 2:10
The Result of a Partial Test	John Fry, B. A.	Job 2:10
Genuine Friendship	Homilist	Job 2:11
Interview of Job and His Three Friends	C. Moore, M. A.	Job 2:11
Job's Friends	J. J. S. Bird.	Job 2:11
Sympathy	Homilist	Job 2:11
The Mistaken Friends	Robert Tuck, B. A.	Job 2:11
A Picture of Friendship	E. Johnson	Job 2:11-13
Human Impotence in Presence of Great Sorrow	R. Green	Job 2:11-13
Job's Comforters	W.F. Adeney	Job 2:11-13
Silence, not Speech, the Best Service of Friendship in Sorrow	Homilist	Job 2:13
Silent Sympathy	Victor Hugo.	Job 2:13
The Calamity	Richard Clover.	Job 2:13
The Trials of Job, and His Consolations Under Them	A. Bonar.	Job 2:13
The Curse of Despair	R. Green	Job 3:1
Human Infirmary Revealed in Deep Affliction	R. Green	Job 3:1-12
Birth Deplored	T. T. Munger.	Job 3:1-26

Defect in the Best of Men	Dean Farrar.	Job 3:1-26
Good Men not Always At Their Best	J. Caryl.	Job 3:1-26
Good Men Weakened by Calamities	H. E. Stone.	Job 3:1-26
Infirmity Appearing	Footsteps of Truth.	Job 3:1-26
Job Cursing His Day	Joseph Caryl.	Job 3:1-26
Job's Distemper	George Hutcheson.	Job 3:1-26
Mistaken Speech	J. Parker, D. D.	Job 3:1-26
The Cry from the Depths	Robert A. Watson, D. D.	Job 3:1-26
The Eloquence of Grief	E. Johnson	Job 3:1-26
The Maddening Force of Suffering	Homilist	Job 3:1-26
The Peril of Impulsive Speech	Albert Barnes.	Job 3:1-26
The Speech of Job and its Misapprehensions	Joseph Parker, D. D.	Job 3:1-26
The Grave a Rest	R. Green	Job 3:13-19
The Pyramids	R. Green	Job 3:14
Departed Trouble, and Welcome Rest	A. K. H. Boyd.	Job 3:17
Desire to Depart	J. Trapp.	Job 3:17
The Peace of the Grave	R. Green	Job 3:17
The Rest of the Grave	Albert Barnes.	Job 3:17
Wicked Men Trouble the World	J. Caryl.	Job 3:17
Death, the Leveller	R. Green	Job 3:19
Small and Great in Death	J. Caryl.	Job 3:19
The Common Lot	H. M. Villiers, M. A.	Job 3:19
Christian Posture of the Problem of Evil in Life	C. A. Barrel.	Job 3:20
Reasons for Life's Continuance	A. Barnes.	Job 3:20
The Will of God a Sufficient Reason for Existence	J. Caryl.	Job 3:20
Why is the Miserable Man Kept Alive	Homilist	Job 3:20
The Unanswered Question	R. Green	Job 3:20-26
Hedged In	Homilist	Job 3:23
Light and Life	Charles Williams.	Job 3:23
Light on a Hidden Way	Robert Collyer.	Job 3:23
The Light Given -- the Way Hidden	E. Paxton Hood.	Job 3:23
The Mystery of Limitations	R. Green	Job 3:23
The Sorrowful Man's Question	Spurgeon, Charles Haddon	Job 3:23
The Sorrowful Man's Question	Charles Haddon Spurgeon	Job 3:23
Fears Confirmed by Facts	R. Green	Job 3:25, 26
Trouble and Usefulness	Alfred Bowen Evans.	Job 3:26
Eliphaz the Visionary	W.F. Adeney	Job 4:1
The Teacher Tested	E. Johnson	Job 4:1-6

Eliphaz and Job: Forgotten Truths Called to Mind	E. Johnson	Job 4:1-11
Eliphaz as a Natural Religionist	Homilist	Job 4:1-21
The Error of Eliphaz	D. J. Burrell, D. D.	Job 4:1-21
The First Colloquy	Samuel Cox, D. D.	Job 4:1-21
The Message of the Three Friends	Robert A. Watson, D. D.	Job 4:1-21
Irrepressible Speech	W.F. Adeney	Job 4:2
But Now it is Come Upon Thee, and Thou Faintest	J. Caryl.	Job 4:3-5
Job's Usefulness in the Past	J. Caryl.	Job 4:3-5
Preaching Easier than Practising	J. Trapp.	Job 4:3-5
The Teacher At Fault	W.F. Adeney	Job 4:3-5
The Confidence of a Godly Fear	Joseph Caryl.	Job 4:6
Times of Trouble are Special Times for the Use of Our Graces	Joseph Caryl.	Job 4:6
Divine Retributions	John Fry, B. A.	Job 4:7
A True Principle Falsely Applied	W.F. Adeney	Job 4:8
An Old Axiom	Alfred Bowen Evans.	Job 4:8-9
Is the Old Axiom True Still	Alfred Bowen Evans.	Job 4:8-9
Sinful Sowing and Penal Reaping	J. Caryl.	Job 4:8-9
Sowing and Reaping	George Wagner.	Job 4:8-9
The Life of the Sinner a Foolish Agriculture	Homilist	Job 4:8-9
The Oracle in a Dream of the Night	E. Johnson	Job 4:12-5:7
An Apparition	W.F. Adeney	Job 4:12-16
The Condemnation of Man in Presence of the Divine Holiness	E. Johnson	Job 4:12-21
Super Sensuous Phenomena	T. T. Waterman.	Job 4:13-17
The Discourse of the Apparition	Henry Melvill, B. D.	Job 4:13-17
The Spectre	F. J. Austin.	Job 4:13-17
The Spectre's Question	E. Paxton Hood.	Job 4:13-17
Man Compared with God	George Hutcheson.	Job 4:17
On Humility	A. Stifling, L. L. D.	Job 4:17
A Message from the Unseen	W.F. Adeney	Job 4:17-21
Folly in Angels	Thomas M'Crie, D. D.	Job 4:18-21
On Easter Day	John Donne.	Job 4:18-21
The Imperfect Angel	Thomas G. Selby.	Job 4:18-21
The Frailty and Mortality of Man	Essex Remembrancer	Job 4:19
Dying in Ignorance	Carlyle.	Job 4:21
Unpreparedness for Death		Job 4:21
The Lot of the Foolish	R. Green	Job 5:1-5
Moral Evil as Viewed by an Enlightened Natural Religionist	Homilist	Job 5:1-7
Wrath and Envy	Homilist	Job 5:2

The Foolish Taking Root	R. Green	Job 5:3
Human Suffering	W. Craig.	Job 5:6-7
Inevitable Trouble	R. Green	Job 5:6, 7
Is Affliction Reasonable	S. O'Sullivan, A. M.	Job 5:6-7
On Affliction	T. Laurie, D. D.	Job 5:6-7
On Afflictions	G. Gaff.	Job 5:6-7
Preparation for and Improvement of Our Afflictions	M. Hale.	Job 5:6-7
The Common Lot	R. Green	Job 5:6, 7
The Shortness and Vanity of Human Life	S. Clarke, D. D.	Job 5:6-7
The Troubles of Life Divinely Appointed	N. Emmons, D. D.	Job 5:6-7
The Uses of Suffering	T. W. Maya, M. A.	Job 5:6-7
Trouble a Part of Human Life	Spurgeon, Charles Haddon	Job 5:6-7
God a Great Worker	J. Caryl.	Job 5:8-9
Marvels and Prayer	J. Leckie, D. D.	Job 5:8-9
Refer All to God	Quiver.	Job 5:8-9
The Great God as Viewed by an Enlightened Natural Religionist	Homilist	Job 5:8-9
The Works of God Unsearchable	J. Caryl.	Job 5:8-9
God the True Refuge in Affliction	R. Green	Job 5:8-16
Seeking unto God	R. Green	Job 5:8-16
Refuge from Trouble in the Thought of God	E. Johnson	Job 5:8-27
The Exaltation and Safety of the Penitent	Stephen Bridge, M. A.	Job 5:11
The Designing Projects of Ambitious Men Defeated	Tho. Whincop, D. D.	Job 5:12
The Disappointment of the Crafty	Sir Wm. Dawes, Bart. , D. D.	Job 5:12
The Expediency of Preventive Wisdom	Lord Bishop of Worcester	Job 5:16
The Happiness of Chastisement	R. Green	Job 5:17
The Peaceable Fruits of Sorrows Rightly Borne	Alexander Maclaren	Job 5:17
Afflictions Sanctified	Albert H. Currier.	Job 5:17-18
Afflictions Sanctified	D. J. Burrell, D. D.	Job 5:17-18
Benefits of Afflictions		Job 5:17-18
Chastening not to be Despised	J. Caryl.	Job 5:17-18
Divine Chastisement Conducive to Happiness	W. Mudge.	Job 5:17-18
God's Merciful Chastening of His Children	J. H. Evans.	Job 5:17-18
Happiness	J. M'Cann, D. D.	Job 5:17-18
Happy Under Divine Corrections	J. Caryl.	Job 5:17-18
The Afflictions of the Good	Homilist	Job 5:17-18
The Blessedness of the Divine Correction	R. Green	Job 5:17-23
The Scourge of the Tongue	J. J. S. Bird.	Job 5:21
The Scourge of the Tongue	H. O. Mackey.	Job 5:21

In League with Nature	R. Green	Job 5:23
Returning from a Journey	William Jay.	Job 5:24
The Final Consequences of the Divine Chastisement	R. Green	Job 5:24-27
A Pious Old Age	S. Lavington.	Job 5:26
A Ripe Old Age	F. W. Brown.	Job 5:26
Christian Maturity	J. Riddell.	Job 5:26
Consolations in the Death of Aged Christians	W. Harris, D. D.	Job 5:26
Corn Husking Time	T. De Witt Talmage, D. D.	Job 5:26
Death in a Ripe Old Age	R. Ainslie.	Job 5:26
God's Harvest Home	R. Green	Job 5:26
How to Grow Old Gracefully	J. Hawes, D. D.	Job 5:26
Preparation for Death	George Anthony Moore.	Job 5:26
Ripe for the Harvest	Daniel Katterns.	Job 5:26
The Christian Ripe for the Garner	H. Woodcock.	Job 5:26
The Death of the Christian	Spurgeon, Charles Haddon	Job 5:26
The Death of the Christian	Charles Haddon Spurgeon	Job 5:26
The Good Man's Grave	W. Lindsay Alexander, D. D.	Job 5:26
The Grave Relieved of its Terror	Homilist	Job 5:26
The Parable of Harvest	G. W. Dawson.	Job 5:26
The Ripe Christian	J. Thain Davidson, D. D.	Job 5:26
The Ripened Life Garnered	W. P. Tiddy.	Job 5:26
A True Estimate of Grief Under the Severities of Affliction	R. Green	Job 6:1-13
The Sufferer's Self-Justification	E. Johnson	Job 6:1-13
Job's Answer to Eliphaz	J. Parker, D. D.	Job 6:1-30
Job's First Reply	Robert A. Watson, D. D.	Job 6:1-30
Job's Great Suffering	Homilist	Job 6:1-30
Afflictions Weighed	J. Caryl.	Job 6:2
Heaping Up One Scale	J. D. Watters, M. A.	Job 6:2
Scales for Misery	W.F. Adeney	Job 6:2
Of Religious Melancholy	S. Clarke, D. D.	Job 6:4
Sharp Arrows	J. Caryl.	Job 6:4
The Arrows of the Almighty	W.F. Adeney	Job 6:4
The Poisoned Arrows of the Almighty	George Hutcheson.	Job 6:4
The Satisfied Ass	J. J. S. Bird.	Job 6:5
A Cure for Unsavory Meats	Spurgeon, Charles Haddon	Job 6:6
Seasoning for Christianity	J. J. S. Bird.	Job 6:6
The Treatment of the Unsavory	Albert Barnes.	Job 6:6
The Prayer of Despair	W.F. Adeney	Job 6:8, 9

Concealing the Words of God	J. Caryl.	Job 6:10
Concealing the Words of God	Spurgeon, Charles Haddon	Job 6:10
God, the Holy One	Joseph Caryl.	Job 6:10
The Claims of the Suffering on the Pity of Friends	R. Green	Job 6:14
The Redeeming Power of Sympathy	W.F. Adeney	Job 6:14
The Illusions of Friendship	E. Johnson	Job 6:14-21
A Message to Doubters	G. Jackson, B. A.	Job 6:14-30
Mistaken Friendship	Homilist	Job 6:14-30
Brethren as Brooks	J. L. Lafferty.	Job 6:15-20
Friends Jail in Adversity		Job 6:15-20
The Uses and Lessons of Disappointment	Albert Barnes.	Job 6:15-20
Friendship: its Rights and its Disclaimers	E. Johnson	Job 6:22-27
Man Liable to Error	J. Caryl.	Job 6:24
The Virtue of Silence	H. P. Young.	Job 6:24
Right Words	J. Caryl.	Job 6:25
The Force of Right Words	Bishop Percival.	Job 6:25
The Force of Right Words	W.F. Adeney	Job 6:25
The Potency of Language	A. T. Pierson, D. D.	Job 6:25
The Power of Right Words: Or, Complaining Stayed by Instruction	R. Green	Job 6:25
An Appointed Time	James Parsons.	Job 7:1
Life as a Clock	J. Holmes.	Job 7:1
The Hand of God in the History of a Man	Spurgeon, Charles Haddon	Job 7:1
The Days of a Hireling	W.F. Adeney	Job 7:1-3
The Days of the Hireling	R. Green	Job 7:1-6
The Weariness of Sorrow	R. Green	Job 7:1-6
The Weakness of Man's Appeal to the Clemency of God	E. Johnson	Job 7:1-10
Longing for Sunset	W. H. Corning.	Job 7:2-3
On Sickness	S. Lavington.	Job 7:3-5
The Design and Improvement of Useless Days and Wearisome Nights	Job Orton.	Job 7:3-5
The Wasted Weeks of Sickness	A. Mackennal, D. D.	Job 7:3-5
Life's Brevity	T. Guthrie.	Job 7:6
The Weaver's Shuttle	W.F. Adeney	Job 7:6
The Web of Life	E. Blencowe, M. A.	Job 7:6
The Web of Life	Homiletic Review	Job 7:6
The Web of Life	H. W. Beecher.	Job 7:6
The Speedy Flight of Life	R. Green	Job 7:6-9
The Vanishing Cloud	W.F. Adeney	Job 7:9, 10

Fresh Recourse to the Relief of Words	E. Johnson	Job 7:11-16
The Cry of Despair	R. Green	Job 7:11-16
Am I a Sea, or a Whale?	Spurgeon, Charles Haddon	Job 7:12
Am I a Sea, or a Whale?	Charles Haddon Spurgeon	Job 7:12
Man Magnified in View of God's Providence	R. A. Hallam, D. D.	Job 7:12
Man Marked and Watched	Spurgeon, Charles Haddon	Job 7:12
Watch and Ward	Good Company	Job 7:12
Scared with Dreams	W.F. Adeney	Job 7:14
A Reasonable Desire	D. Wilcox.	Job 7:16
Continuance on Earth not Desired by the Believer	Essex Remembrancer	Job 7:16
Death Better than Life	W. Ramsay.	Job 7:16
Death Preferable to Life	S. Fuller.	Job 7:16
I Would not Live Alway	A. A. Livermore.	Job 7:16
Living Alway	S. Charters.	Job 7:16
On Death	Bishop Dehon.	Job 7:16
Reasons Why Good Men May Look Forward with Desire to the Termination of Life	James Grant.	Job 7:16
The Advantage of not Living Alway	Christian Endeavour Times	Job 7:16
Why the Believer Does not Wish to Live Always	Evangelical Preacher	Job 7:16
Continual Trial	J. Caryl.	Job 7:17
Divine Condescension	T. Hannam.	Job 7:17
God's Dealings with Insignificant Man	J. H. Evans, M. A.	Job 7:17
God's Perpetual Providence in Life	E. L. Hull, B. A.	Job 7:17
Man Magnified by the Divine Regard	R. Watson.	Job 7:17
Measured by the Shadow	W. L. Watkinson.	Job 7:17
On the Nature and Character of Man	W. Jones, M. A.	Job 7:17
The Dignity and Possibility of Manhood	Spurgeon, Charles Haddon	Job 7:17
The Philosophy of Human Worth	Jabez Cole.	Job 7:17
The Tragedy of Life	T. Campbell Finlayson.	Job 7:17
What is Man?	R. Green	Job 7:17
The Littleness of Man	W.F. Adeney	Job 7:17, 18
Complaining to God	Dean Bradley.	Job 7:20
The Sinner's Surrender to His Preserver	Spurgeon, Charles Haddon	Job 7:20
What to Do in Case of Sin	J. Caryl.	Job 7:20
Limits to Forgiveness	W.F. Adeney	Job 7:21
Why Some Sinners are not Pardoned	Spurgeon, Charles Haddon	Job 7:21
Bildad the Pedant	W.F. Adeney	Job 8:1
Bildad's First Speech	Homilist	Job 8:1-3
Bildad's Unsympathetic Speech	Dean Bradley.	Job 8:1-3

The Divine Justice	R. Green	Job 8:1-7
The Unimpeachable Character of the Divine Judgment	R. Green	Job 8:1-7
Shall not the Judge of All... Do Right?	E. Johnson	Job 8:1-22
Judgment and Justice	George Hutcheson.	Job 8:3
The Justice of God	W.F. Adeney	Job 8:3
The Sinful Man's Search	H. Smith.	Job 8:5-7
Prayer Awaking God	Joseph Caryl.	Job 8:6
A Small Beginning a Great Increase	W.F. Adeney	Job 8:7
Beginning to be Interpreted by the End	H. Drummond.	Job 8:7
The Beginning, Increase, and End of the Divine Life	Spurgeon, Charles Haddon	Job 8:7
The Beginning, Increase, and End of the Divine Life	Charles Haddon Spurgeon	Job 8:7
The Day of Small Things	Mathematicus, M. A.	Job 8:7
Lessons from History	W.F. Adeney	Job 8:8
The Hypocrite's Hope	R. Green	Job 8:8-19
Life a Shadow	T. R. Stevenson.	Job 8:9
Life as a Shadow		Job 8:9
On the Ignorance of Man, and the Proper Improvement of It	R. Price, D. D.	Job 8:9
The Intellectual Poverty of Life	Homilist	Job 8:9
A Sermon from a Rush	Spurgeon, Charles Haddon	Job 8:11
The Rush and the Papryus	W.F. Adeney	Job 8:11, 12
Forgetfulness of God	J. Caryl.	Job 8:13
The Hope of the Hypocrite	J. L. Adamson.	Job 8:13
The Hope of the Hypocrite Delusive	R. South, D. D.	Job 8:13
The Hypocrite -- His Character, Hope, and End	George Wagner.	Job 8:13
The Sin of Hypocrisy	C. O. Pratt, M. A.	Job 8:13
Withering Paths	W. Osborne Lilley.	Job 8:13
False and True Hope	George John Allen, B. A.	Job 8:14
Hope as a Spider's Web	R. South.	Job 8:14
The Hope of the Hypocrite	T. Hannam.	Job 8:14
The Spider and the Hypocrite	W. G. Jones.	Job 8:14
The Spider's Web	W.F. Adeney	Job 8:14
Two Kinds of Hope	Alexander Maclaren	Job 8:14
God's Care of the Perfect Man	R. Green	Job 8:20-22
Moral Character Determines a Man's Destiny	Homilist	Job 8:20-22
Second Reply of Job. the Fearfulness of God's Power	E. Johnson	Job 9:1-10:22
Atonement and Modern Thought	John Smith, M. A.	Job 9:1-4
Job's Answer to Bildad	J. Parker, D. D.	Job 9:1-4
Job's Idea of God	Homilist	Job 9:1-4

Man Unable to Answer to God	R. Green	Job 9:1-4
On Justification	George Jeans, M. A.	Job 9:1-4
The Demand of Human Nature for the Atonement	J. C. Jackson, D. D.	Job 9:1-4
The Mode of the Sinner's Justification Before God	W. Sparrow, D. D.	Job 9:1-4
The Problem of Justification	W.F. Adeney	Job 9:2
God Viewed as Absolute and Arbitrary Power	E. Johnson	Job 9:2-20
Contenders with God	W. Hay M. H. Aitken, M. A.	Job 9:4
Fatal Issue of Final Impenitence	T. Hannam.	Job 9:4
Hardened Against God	James Parsons.	Job 9:4
Man Hardening Himself Against God	J. Caryl.	Job 9:4
The Cause and Cure of Earthquakes	John Wesley	Job 9:5
God in Nature	Homilist	Job 9:5-9
Religious Interest in Nature	R. Venting.	Job 9:5-9
Job's Idea of What God is to Mankind	Homilist	Job 9:10-24
God Passing By	James Carmichael, D. D.	Job 9:11
Man's Ignorance of God	J. Caryl.	Job 9:11
Present Though Invisible	Homiletic Review	Job 9:11
Divine Providence	C. Clayton, M. A.	Job 9:12
Submission to Divine Sovereignty	N. Emmons, D. D.	Job 9:12
The Conduct to Which Adverse Dispensations Should Lead	A. Jack, D. D.	Job 9:12
The Divine Dispensations not to be Questioned	C. Lowell.	Job 9:12
The True Attitude of the Afflicted	R. Green	Job 9:15, 16
Prerequisites to Belief	T. G. Selby.	Job 9:16
A Blow At Self-Righteousness	Charles Haddon Spurgeon	Job 9:20
Self-Justification	W.F. Adeney	Job 9:20
A Blow At Self-Righteousness	Spurgeon, Charles Haddon	Job 9:20-21
Not Quite Perfect	Quiver.	Job 9:20-21
Our Exact Worth		Job 9:20-21
The Folly of Self-Justification		Job 9:20-21
Rebellion of the Conscience Against This Picture of Terror	E. Johnson	Job 9:21-24
The Injustice of Equality	W.F. Adeney	Job 9:22
Illustrations of Life	H. J. Bevis.	Job 9:25-26
The Fleetness of Life	Homilist	Job 9:25-26
The Swift Days	W.F. Adeney	Job 9:25, 26
Melancholy Reflections	E. Johnson	Job 9:25-35
Concerning Job's Sufferings	Homilist	Job 9:27-35
Washed to Greater Foulness	Charles Haddon Spurgeon	Job 9:30
Despair of Purification	W.F. Adeney	Job 9:30, 31

An Estimate of the Morality that is Without Godliness	T. Chalmers, D. D.	Job 9:30-32
Washed to Greater Foulness	Spurgeon, Charles Haddon	Job 9:30-32
A Mediator Between God and Man	T. Chalmers, D. D.	Job 9:33
The Daysman	Marvin R. Vincent, D. D.	Job 9:33
The Daysman	J. Elder Cumming, D. D.	Job 9:33
The Daysman	Robert Maguire, M. A.	Job 9:33
The Daysman	W.F. Adeney	Job 9:33
The Great Arbitration Case	Spurgeon, Charles Haddon	Job 9:33
The Mediator	R. Green	Job 9:33
The Need of a Daysman	George Wagner.	Job 9:33
The Sinner's Daysman	G. Hadley.	Job 9:33
Great Music Uncomplaining	Christian Age	Job 10:1
On the Causes of Men's Being Weary of Life	Hugh Blair, D. D.	Job 10:1
Weariness of Life	W.F. Adeney	Job 10:1
Weariness of Life and its Remedies	J. Brewster.	Job 10:1
The Supplicatory Cry of Deep Sorrow	E. Johnson	Job 10:1-7
Appeal to the Justice, Knowledge, and Goodness of God	E. Johnson	Job 10:1-22
The Cry of Penitence	Essex Congregational Remembrancer	Job 10:2
The Design of God in Affliction	T. Kidd.	Job 10:2
The Sweet Uses of Adversity		Job 10:2
The Sweet Uses of Adversity	Charles Haddon Spurgeon	Job 10:2
Job's Mistaken Views of His Sufferings	Homilist	Job 10:3-17
Man is the Work of God	Joseph Caryl.	Job 10:3-17
God's Vision of Man	W.F. Adeney	Job 10:4
Creation and its Consequences	W.F. Adeney	Job 10:8
Creation, the Pledge of God's Guardianship	Henry Melvill, B. D.	Job 10:8
Man the Creature of God	E. Johnson	Job 10:8-12
Life and Favour from God	W.F. Adeney	Job 10:12
A Song and a Solace	Spurgeon, Charles Haddon	Job 10:12-16
Acknowledgment of and Appeal to God	Christian Observer	Job 10:12-16
Living by the Visitation of God	Spurgeon, Charles Haddon	Job 10:12-16
The Divine Visitation	Anon.	Job 10:12-16
Three Blessings of the Heavenly Charter	Spurgeon, Charles Haddon	Job 10:12-16
The Things that are Hidden in God's Heart	W.F. Adeney	Job 10:13
The Hidden Purposes of Affliction	E. Johnson	Job 10:13-17
A Good Man's Distempers	George Hutcheson.	Job 10:18-22
The Effects of Job's Sufferings	Homilist	Job 10:18-22
The Land of Darkness	W.F. Adeney	Job 10:21, 22

Death Without Order	N. Emmons, D. D.	Job 10:22
Zophar, the Man of the World	W.F. Adeney	Job 11:1
Multitudinous Words	J. Landor.	Job 11:1-6
Questionable Reproving and Necessary Teaching	Homilist	Job 11:1-6
Self-Complacency Condemned	R. Green	Job 11:1-6
The Attitude of Job's Friends	Dean Bradley.	Job 11:1-6
Humble Yourselves Beneath the Mighty Hand of God	E. Johnson	Job 11:1-20
The Provocation of a Reply	W.F. Adeney	Job 11:2
Oh that God Would Speak!	W.F. Adeney	Job 11:5
Difficulties Concerning God's Providence	R. Fiddes.	Job 11:7
Doctrine of Trinity not a Contradiction to Reason	H. Melvill, B. D.	Job 11:7
Feelings After God	David Swing.	Job 11:7
God Incomprehensible	G. Burder.	Job 11:7
God Incomprehensible by His Creatures	N. Emmons, D. D.	Job 11:7
God Searchable and Yet Unsearchable	F. G. Crossman.	Job 11:7
How Can I Know There is a God	Charles Leach, D. D.	Job 11:7
Man Can Never Apprehend First Causes	Haeckel, History of Creation.	Job 11:7
Man's Imperfect Knowledge of God	Baxter, Richard	Job 11:7
Nature's Testimony of God Insufficient		Job 11:7
Searching After God	Homilist	Job 11:7
The Divine Nature Incomprehensible	James Roe, M. A.	Job 11:7
The Eternity and Unchangeableness of God	Hugh Binning	Job 11:7
The Incomprehensibility of God	W. S. Plumer, D. D.	Job 11:7
The Incomprehensible Character of God	John Ayre, M. A.	Job 11:7
The Incomprehensibleness of God	Richard Lucas, D. D.	Job 11:7
The Incomprehensibleness of God	J. Tillotson, D. D.	Job 11:7
The Incomprehensibleness of God	H. Groves.	Job 11:7
The Incomprehensibleness of the Divine Nature and Perfection	H. Groves.	Job 11:7
The Soul's Way to God	C. Beard, B. A.	Job 11:7
The Unsearchable Depth of God	W.F. Adeney	Job 11:7
The Unsearchableness of God	P. B. Power, M. A.	Job 11:7
The Unsearchableness of God	D. Moore, M. A.	Job 11:7
Man Humbled Before God	R. Green	Job 11:7-12
Change of Heart	Prof. James, Psychology.	Job 11:13-15
Heart and Hands	Good Company	Job 11:13-15
The Two-Fold Development of Godliness	Homilist	Job 11:13-15
The Way to Happiness	R. Watson.	Job 11:13-15
The Blessedness of Returning to God	W.F. Adeney	Job 11:13-19

The Invitation to Repentance	R. Green	Job 11:13-19
Comfort from the Future	Spurgeon, Charles Haddon	Job 11:16
Secret of a Radiant Personality	R. Venting.	Job 11:17
Shining for Jesus		Job 11:17
The Believer's Security	Jeremy Taylor.	Job 11:18
The Practical Advantages of Religion	N. Marshall, D. D.	Job 11:18
The Security of Hope	W.F. Adeney	Job 11:18
Delusive Hopes of Ungodly Men	Baxter, Richard	Job 11:20
The Doom of the Wicked	Homilist	Job 11:20
Independency of Thought in Religion	Homilist	Job 12:1-5
The Effect of the Friends' Speeches Upon Job	Dean Bradley.	Job 12:1-5
Contempt the Lot of Misfortune	R. Green	Job 12:1-6
The Resentment of a Wounded Spirit	E. Johnson	Job 12:1-6
Irony	W.F. Adeney	Job 12:2
The Man Who Gets Answers May Mock Him Who Gets None	Joseph Caryl.	Job 12:4
Contempt for the Unfortunate	W.F. Adeney	Job 12:5
An Appeal to the Living Creatures	Albert Barnes.	Job 12:7
Does God Treat Men Here According to Character	Homilist	Job 12:7
Our Duty to the Creatures	J. Styles, D. D.	Job 12:7
Religious Lessons Taught to Man	W. Lindsay Alexander, D. D.	Job 12:7
Lessons of Nature	W.F. Adeney	Job 12:7-10
The Testimony of the Creature to the Divine Government	R. Green	Job 12:7-10
The Wisdom and Tile Power of God a Truth Universally Known	E. Johnson	Job 12:7-12
After the Holiday	W. G. Horder.	Job 12:8
Man and Nature	A. M. Sime.	Job 12:8
The Discipline of Life	Henry Giles.	Job 12:8
The Gospel of Nature	J. G. Stevenson.	Job 12:8
The Harvest	Thomas Jackson, M. A.	Job 12:8
The Teaching of the Earth	Hugh Macmillan, D. D.	Job 12:8
Whispers of the Spring	James Legge, M. A.	Job 12:8
Divine Domination	J. J. S. Bird.	Job 12:9-10
Everywhere and Yet Forgotten	Spurgeon, Charles Haddon	Job 12:9-10
God and Nature	J. D. Watters, M. A.	Job 12:9-10
The Hand of the Lord	George Hutcheson.	Job 12:9-10
Discrimination	W.F. Adeney	Job 12:11
The Divine Supremacy Illustrated	R. Green	Job 12:11-25
Images of the Irresistible Power of God	E. Johnson	Job 12:13-15, 18-21, 23-25
Job's Maxims	Homilist	Job 12:13-25

The Wisdom and Might of God	W.F. Adeney	Job 12:13-25
Instances of the Overruling Wisdom of God	E. Johnson	Job 12:16, 17, 22
Insanity	Essex Congregational Remembrancer	Job 12:20
Deep Things Out of Darkness	W.F. Adeney	Job 12:22
Trite Sayings	W.F. Adeney	Job 13:1, 2
Correction of the Friends	E. Johnson	Job 13:1-12
Man's Injustice and the Justice of God	E. Johnson	Job 13:1-22
Lies Easily Forged	J. Teasdale.	Job 13:3-4
Man Speaking to God	Homilist	Job 13:3-4
Physicians of no Value	W.F. Adeney	Job 13:4
Speaking Wickedly for God	W.F. Adeney	Job 13:7
Special Religious Pleadings	R. A. Watson, D. D.	Job 13:7
Job's Appeal to God	E. Johnson	Job 13:13-22
A Misinterpreted Verse, and a Misapprehended God	J. Halsey.	Job 13:15
A Trustful Resolution	B. Bailey.	Job 13:15
Absolute Faith	J. Peters.	Job 13:15
Faith in God Bringing Resignation	R. Green	Job 13:15
Faith's Ultimatum	Spurgeon, Charles Haddon	Job 13:15
Fortitude Under Trial	Edward Garbett, M. A.	Job 13:15
Joy Out of Suffering	E. B. Pusey, D. D.	Job 13:15
Peace and Joy and Chastisement	J. H. Newman, B. D.	Job 13:15
Perfect Trust in Extreme Trial	Samuel Martin.	Job 13:15
The Perfect Faith	Phillips Brooks.	Job 13:15
The Triumph of Faith	George Wagner.	Job 13:15
Trust Without Calculation	J. A. Jacob, M. A.	Job 13:15
Trustfulness	P. E. Paget, M. A.	Job 13:15
Trusting God	Theodore L. Cuyler, D. D.	Job 13:15
Unconditional Trust in God	J. S. Swan.	Job 13:15
The Several Sorts of Hypocrisy	S. Clarke, D. D.	Job 13:16
The Echo	Hugh Macmillan, D. D.	Job 13:22
How Many are My Sins	Donald Smith Brunton.	Job 13:23
Sin Revealed by God	W.F. Adeney	Job 13:23
Struggles of Conscience	Spurgeon, Charles Haddon	Job 13:23
Struggles of Conscience	Charles Haddon Spurgeon	Job 13:23
Self-Defence Before God: 1. the Weak Against the Strong	E. Johnson	Job 13:23-28
The Hiding of God's Face	W.F. Adeney	Job 13:24
The Reasons for Sorrow	R. Green	Job 13:24

A Picture and a Problem of Life	Homilist	Job 13:25
A Pitiful Plea	Spurgeon, Charles Haddon	Job 13:25
God and Human Frailty	W. M. Statham.	Job 13:25
Age Lamenting the Sins of Youth	C. O. Pratt, M. A.	Job 13:26
Possessing the Sins of Youth	J. B. Johnston, D. D.	Job 13:26
Suffering for the Sins of One's Youth	W.F. Adeney	Job 13:26
The Aggravations and Sorrows of Youthful Iniquities	John Guyse, D. D.	Job 13:26
The Influence of Youthful Sin		Job 13:26
The Iniquities of Youth Repossessed	J. Jowett, M. A.	Job 13:26
The Iniquities of Youth Visited	J. Chevalier, B. D.	Job 13:26
The Man Possessing the Iniquities of His Youth	John Hambleton, M. A.	Job 13:26
The Possession of the Iniquities of Youth in Afterlife	H. Melvill, B. D.	Job 13:26
The Sins of Youth in the Groans of Age	Homilist	Job 13:26
The Sins of Youth Possessed in Afterlife	W. Waiters.	Job 13:26
The Sins of Youth Productive of the Sorrows of Age	Helps for the Pulpit	Job 13:26
Footprints	J. C. Phipps Eyre, M. A.	Job 13:27
Rotten Establishments	W. Bird.	Job 13:28
Struggles of Conscience	Spurgeon, Charles Haddon	Job 13:28
And is Cut Down	W. Shiels.	Job 14:1-2
Frailty of Life	Spurgeon, Charles Haddon	Job 14:1-2
Human Life Troublous and Brief		Job 14:1-2
Job's Account of the Shortness and Troubles of Life	Laurence Sterne.	Job 14:1-2
Lessons from the Brevity of Human Life	R. Green	Job 14:1, 2
Man's State and Duty	Peter Samuel.	Job 14:1-2
On the Shortness and Troubles of Human Life	W. Adey.	Job 14:1-2
The Brevity and Burden of Life	G. J. Zollikofer.	Job 14:1-2
The Brevity and Burden of Life	John Taylor, LL. D.	Job 14:1-2
The Brevity and Troubles of Human Life	Sir Wm. Dunbar.	Job 14:1-2
The Brevity and Uncertainty of Man's Life	J. Edwards.	Job 14:1-2
The Flower and the Shadow	W.F. Adeney	Job 14:1, 2
The Fragility of Human Life	Sketches of Four Hundred Sermons	Job 14:1-2
The Proper Estimate of Human Life	G. Goldie.	Job 14:1-2
The Shortness and Misery of Life	C. Clayton, M. A.	Job 14:1-2
Self-Defence Before God	E. Johnson	Job 14:1-12
On the Corruption of Human Nature	J. Seed, M. A.	Job 14:3-4
Out of Nothing Comes Nothing	Spurgeon, Charles Haddon	Job 14:3-4
A Clean Thing Out of an Unclean	W.F. Adeney	Job 14:4
An Unanswerable Question	John Percival	Job 14:4

The Day's Work	W.F. Adeney	Job 14:6
Sad Views of Life	R. Green	Job 14:7-10
Is There a Life Beyond the Grave?	W.F. Adeney	Job 14:7-14
A Four-Fold View of Man After Death	C. Clayton, M. A.	Job 14:10
Am I to Live Forever	D. G. Watt, M. A.	Job 14:10
An Anxious Query Answered	Hugh S. Carpenter, D. D.	Job 14:10
Immortality of the Soul	John N. Norton.	Job 14:10
Man is a Dying Creature	Henry, Matthew	Job 14:10
The Great Question	C. J. P. Eyre, A. M.	Job 14:10
The Momentous Event	J. Burns, D. D.	Job 14:10
The Mystery of Death	Gordon Calthrop, M. A.	Job 14:10
The Query of the Ages	Byron A. Woods.	Job 14:10
The Shortness and Vanity of Human Life	B. Bailey.	Job 14:10
The State of the Dead	R. A. Hallam, D. D.	Job 14:10
Where are the Dead	John Vaughan, LL. D.	Job 14:10
Where is He?	W. Windle.	Job 14:10
The Sleep of Death	G. Cole.	Job 14:12
The Voice of Job	George MacDonald	Job 14:13
A Coming Change	E. Jones.	Job 14:14
A Voice from the Hartley Colliery	Charles Haddon Spurgeon	Job 14:14
Annihilation in Death	E. Bersier, D. D.	Job 14:14
Awaiting God's Time to Die	R. A. Bertram.	Job 14:14
Belief in Immortality	Homiletic Review	Job 14:14
Death a Great Change	T. De Witt Talmage.	Job 14:14
Does Death End All	Original Secession Magazine	Job 14:14
Good Men Wait for the Day of Their Death	N. Emmons, D. D.	Job 14:14
Immortality and Nature	Theodore Munger.	Job 14:14
Is There a Future Life	Henry Varley, B. A.	Job 14:14
Job's Question, Jesus' Answer	Alexander Maclaren	Job 14:14
Life a Warfare	M. Biggs, M. A.	Job 14:14
Life Beyond the Grave	A. Cranford, M. A.	Job 14:14
Nature and Immortality	A. Oliver, B. A.	Job 14:14
Our Immortality God's Will	Alfred Bowen Evans.	Job 14:14
Our Life, Our Work, Our Change	Spurgeon, Charles Haddon	Job 14:14
Resignation to the Divine Will	J. Hughes.	Job 14:14
Shall We Live Again	R. D. B. Rawnsley, M. A.	Job 14:14
The Advantages of Religious Resignation	W. Adey.	Job 14:14
The Christian Waiting for His Final Change	C. Bradley.	Job 14:14

The Future Life	R. Green	Job 14:14
The Human Lien on the Immortal Life	Robert Collyer, D. D.	Job 14:14
The Immortality of the Soul	G. F. Cushman, D. D.	Job 14:14
The Last Change	Thomas Adam.	Job 14:14
The One Question of Humanity, and its Many Answers	Richard Hancock.	Job 14:14
The Resurrection	J. King Lord.	Job 14:14
The Resuscitation and its Time Appointed	J. Cochrane, M. A.	Job 14:14
The Triumph of Patience	George Wagner.	Job 14:14
The True Argument for Immortality	Homiletic Monthly	Job 14:14
The Two Questions About Death	Arthur T. Pierson, D. D.	Job 14:14
Waiting for Death	E. Payson, D. D.	Job 14:14
When a Man Dies	D. Merson, M. A. , B. D.	Job 14:14
Yes and No	Spurgeon, Charles Haddon	Job 14:14
Confidence in the Creator	George Macdonald, D. D.	Job 14:15
God Calling in Death	A. R. Torrey, D. D.	Job 14:15
The Believer's Confidence	Henry Melvill, B. D.	Job 14:15
The Rights of Creation	D. J. Vaughan, M. A.	Job 14:15
God Compassing Our Paths	Hugh Macmillan, D. D.	Job 14:16
Memory	G. Roberts.	Job 14:17
Sealed Transgression	W.F. Adeney	Job 14:17
Silent Action of Rain	Dr. Geikie's, Earth Sculpture.	Job 14:17
Self-Defence Before God: 4. Relapse into Despondent Imaginations	E. Johnson	Job 14:17-22
The Law of Nature and of Life	H. J. Bevis.	Job 14:18-19
How Waters Wear the Stones	W.F. Adeney	Job 14:19
Man's Mittimus	J. Jackson Wray.	Job 14:20
Physical Sensation After Death	Homiletic Monthly	Job 14:22
Perversity and Impenitence Rebuked	E. Johnson	Job 15:1-19
The Wise Man Speaketh Wisdom	R. Green	Job 15:2, 3
On Formality and Remissness in Prayer	John Foster.	Job 15:4
Prayer the Barometer of the Spiritual State	H. G. Salter.	Job 15:4
Restrained Prayer of no Effect	Gurnall, William	Job 15:4
Restraining Prayer	Spurgeon, Charles Haddon	Job 15:4
Restraining Prayer	James Parsons.	Job 15:4
Restraining Prayer	A. K. H. Boyd, D. D.	Job 15:4
Restraining Prayer	W.F. Adeney	Job 15:4
Restraining Prayer Before God	George Robson.	Job 15:4
The Hindrances to Spiritual Prayer	R. P. Buddicom, M. A.	Job 15:4
You Don't Pray	Christian Age	Job 15:4

A Man Condemned by His Own Mouth	W.F. Adeney	Job 15:6
Grey-Headed and Aged Men	William Walters.	Job 15:10
The Aged that Linger in the World	H. W. Beecher.	Job 15:10
The Old Faith and the New Experience	R. A. Watson.	Job 15:10
Concerning the Consolations of God	Spurgeon, Charles Haddon	Job 15:11
Consolation Abundant But Unrealised	Spurgeon, Charles Haddon	Job 15:11
God's Consolations	T. Spurgeon.	Job 15:11
Insidious Influences Destroying Spiritual Joy	G. V. Reichel.	Job 15:11
Losing the Divine Consolations	D. Wilcox.	Job 15:11
Small Consolations	Homiletic Magazine	Job 15:11
Strength Impaired	R. A. Suckling, M. A.	Job 15:11
The Consolations of God	B. Beddome, M. A.	Job 15:11
The Consolations of God	W. A. Bevan.	Job 15:11
The Consolations of God	Phillips Brooks.	Job 15:11
The Consolations of God	John N. Norton, D. D.	Job 15:11
The Consolations of God and Secret Things	George Wagner.	Job 15:11
Unappreciated Consolations	W.F. Adeney	Job 15:11
Unhappy Religion	Alfred Bowen Evans.	Job 15:11
Why is There no More Enjoyment of Religion	Tryon Edwards, D. D.	Job 15:11
Heart-Wanderings	W.F. Adeney	Job 15:12
Impulsiveness	Homilist	Job 15:12
God's Holiness and Man's Sin	W.F. Adeney	Job 15:14-16
Holiness Imperfect in the Best Men	Spurgeon, Charles Haddon	Job 15:14-16
Human Sinfulness	R. Green	Job 15:14-16
Original Sin	W. E. Light, M. A.	Job 15:14-16
The Consequences of Evil-Doing	R. Green	Job 15:20-30
Warnings from the Wisdom of Experience	E. Johnson	Job 15:20-35
The Cry for Bread	Spurgeon, Charles Haddon	Job 15:23
Trusting in Vanity	W.F. Adeney	Job 15:31
Job's Comforters	Richard Glover.	Job 16:1-3
Job's Comforters	J. S. Swan.	Job 16:1-3
Miserable Comforters	George Hutcheson.	Job 16:1-3
Miserable Comforters	Spurgeon, Charles Haddon	Job 16:1-3
No Comfort in Cant	T. De Witt Talmage.	Job 16:1-3
Spiritual Depression and its Remedies	M. Villiers, M. A.	Job 16:1-3
The Comforter Must have Experienced Sorrow	T. De Witt Talmage.	Job 16:1-3
The Voluble are Miserable Comforters	T. De Witt Talmage.	Job 16:1-3
The Worldly Philosopher no Comforter	T. De Witt Talmage.	Job 16:1-3

Deep Dejection and Irrepressible Hope	E. Johnson	Job 16:1-22
Miserable Comforters	W.F. Adeney	Job 16:2
Incurable Grief	W.F. Adeney	Job 16:6
Sorrow Without Hope	R. Green	Job 16:6
Weariness Under Affliction	Joseph Caryl.	Job 16:7
Tracing All to God	Joseph Parker, D. D.	Job 16:11
The Severity of the Divine Judgments	R. Green	Job 16:11-17
Shattered When At Ease	W.F. Adeney	Job 16:12
Purity of Prayer	W.F. Adeney	Job 16:17
A Good Man's Confidence	John Donne.	Job 16:17-19
The Trite Witness of Life	G. Brooks.	Job 16:17-19
The Appeal of Innocence to the Highest Tribunal	R. Green	Job 16:19, 20
The Witness in Heaven	W.F. Adeney	Job 16:19, 20
Pleading with God	W.F. Adeney	Job 16:21
Calm in Prospect of Death	A. Maclaren.	Job 16:22
Our Last Journey	Spurgeon, Charles Haddon	Job 16:22
The Extreme Brevity of Human Life	F. Pollard.	Job 16:22
The Final Journey Anticipated	Sketches of Four Hundred Sermons	Job 16:22
The Shortness and Frailty of Human Life	D. Moore, M. A.	Job 16:22
The Shortness of Human Life	T. Boston, D. D.	Job 16:22
The Just Holds on His Way	E. Johnson	Job 17:1-16
A Pledge from God	W.F. Adeney	Job 17:3
The Heart that is Hidden from Understanding	W.F. Adeney	Job 17:4
The Eye that is Made Dim by Sorrow	W.F. Adeney	Job 17:7
Clean-Handed Righteousness	John Davies.	Job 17:9
Completing the Good Work	R. Vaughan.	Job 17:9
Holding on and Growing Stronger	W.F. Adeney	Job 17:9
Progress in Virtue	R. Green	Job 17:9
The Christian's Persistency	Spurgeon, Charles Haddon	Job 17:9
The Godly Man	G. Warner.	Job 17:9
The Hope of Job	George Wagner.	Job 17:9
The Laws of Spiritual Progress	J. C. Macintosh.	Job 17:9
The Nature of the Doctrine of the Saint's Final Perseverance	J. H. Evans, M. A.	Job 17:9
The Penitence of Perfect Job	J. Clifford, D. D.	Job 17:9
The Righteous Holding on His Way	Spurgeon, Charles Haddon	Job 17:9
The Saint's Perseverance	Spurgeon, Charles Haddon	Job 17:9
The Way of the Righteous	J. A. Picton, M. A.	Job 17:9
Broken Purposes	J. J. S. Bird.	Job 17:11

Broken Purposes	The Study	Job 17:11
Broken Purposes	Anon.	Job 17:11
Broken Purposes	W.F. Adeney	Job 17:11
The Premature Arrest of the Purposes of Life	R. Green	Job 17:11
The House of the Grave	N. Emmons, D. D.	Job 17:13
The Darkened Hope	R. Green	Job 17:13-16
Hope Held Out to Anxious Inquirers	Thomas Hitchin.	Job 17:15
The Lost Hope	W.F. Adeney	Job 17:15
Where Now My Hope	The Evangelist	Job 17:15
Renewed Rebukes and Warnings	E. Johnson	Job 18:1-21
The Danger of Denouncing Wickedness	Joseph Parker, D. D.	Job 18:1-21
The Second Discourse of Bildad	Homilist	Job 18:1-21
The Folly of Discontent	J. Burroughs.	Job 18:4
The Individual Need and the Universal Order	W.F. Adeney	Job 18:4
A Plea for the Idiot	Samuel Martin, M. A.	Job 18:5-6
The Light Extinguished	W.F. Adeney	Job 18:5, 6
Three Sorts of Light	Joseph Caryl.	Job 18:5-6
The Fruits of Impiety	R. Green	Job 18:5-14
The Sinner Entrapped by His Own Feet	W.F. Adeney	Job 18:8-10
The Hunger-Biter	Spurgeon, Charles Haddon	Job 18:12
Death is Terrible	Joseph Caryl.	Job 18:14
The Confidence of the Wicked	George Wagner.	Job 18:14
The King of Terrors	W.F. Adeney	Job 18:14
The Home of the Wicked Insecure	R. Green	Job 18:15
Root and Branch	W.F. Adeney	Job 18:16
The Curse Upon the Family of the Wicked	R. Green	Job 18:16-21
An Appeal for Pity	R. Green	Job 19:1-21
Complaints and Confidences	Homilist	Job 19:1-29
Unconquerable Convictions	E. Johnson	Job 19:1-29
The Erring Soul and its God	W.F. Adeney	Job 19:4-6
The Difficulties of Unbelief	C. Beard, B. A.	Job 19:6-7
The Cry Unheard	W.F. Adeney	Job 19:7
The Fenced Way	W.F. Adeney	Job 19:8
Fickleness of Friends	Gotthold.	Job 19:14
A Narrow Escape	T. De Witt Talmage.	Job 19:20
Christ's Passion	F. Close, A. M.	Job 19:21
Compassion a Human Duty	W. Enfield.	Job 19:21
Hindrances to Sympathy	James, Psychology.	Job 19:21

Touched by the Hand of God	W.F. Adeney	Job 19:21
Written Words	W F Adeney	Job 19:23
Job Finding Comfort for Himself	R. Glover.	Job 19:23-24
Job Longing for a Permanent Memorial	J. Guthrie, D. D.	Job 19:23-24
Job's Wish for a Permanent Record	R. A. Watson, D. D.	Job 19:23-24
The Redeemer	J. E. Coming, D. D.	Job 19:23-24
The Divine Vindicator	R. Green	Job 19:23-29
I Know that My Redeemer Liveth	Charles Haddon Spurgeon	Job 19:25
Job's Faith and Expectation	John Newton	Job 19:25
Job's Sure Knowledge	Charles Haddon Spurgeon	Job 19:25
A Spiritual Deliverance	J. Parsons.	Job 19:25-27
Certitude	Life of Dr. Arnold.	Job 19:25-27
Faith Triumphant Over Circumstance	John Stedman, D. D.	Job 19:25-27
Glory of the Resurrection	E. B. Pusey, D. D.	Job 19:25-27
I Know that My Redeemer Liveth	J. Clifford, M. A.	Job 19:25-27
I Know that My Redeemer Liveth	Spurgeon, Charles Haddon	Job 19:25-27
Job and the Resurrection of the Body	D. H. Bolles.	Job 19:25-27
Job's Confession	John Natt, B. D.	Job 19:25-27
Job's Confidence	W. Cardall, B. A.	Job 19:25-27
Job's Confident Expectation	Manton, Thomas	Job 19:25-27
Job's Faith in the Redeemer	J. Burns, D. D.	Job 19:25-27
Job's Great Hope	Robert A. Watson, D. D.	Job 19:25-27
Job's Idea of Resurrection	Albert Barnes.	Job 19:25-27
Job's Knowledge and Triumph	W. M'Culloch.	Job 19:25-27
Job's Sure Knowledge	Spurgeon, Charles Haddon	Job 19:25-27
My Redeemer	Joseph Parker, D. D.	Job 19:25-27
My Redeemer	Dean Bradley.	Job 19:25-27
Natural Tendencies to Dissolution	H. Drummond.	Job 19:25-27
Of the Resurrection	Bishop Brownrig.	Job 19:25-27
Precious Experience	T. Davies, M. A.	Job 19:25-27
Realising the Second Advent	F. W. Robertson, M. A.	Job 19:25-27
The Believer's Confidence in the Dominion of Christ After Death	Edward Parsons.	Job 19:25-27
The Believer's Triumph	D. Wilcox.	Job 19:25-27
The Christian's Assurance of a Glorious Resurrection	A. Worsnop.	Job 19:25-27
The Faith and Expectation of the Patriarch Job	Peter Grant.	Job 19:25-27
The General Resurrection	S. Hulme.	Job 19:25-27
The Great Hope	W.F. Adeney	Job 19:25-27
The Hope of Restoration	W. W. Davis, Ph. D.	Job 19:25-27

The Law of Justice Universal and Unfailing	R. A. Watson, D. D.	Job 19:25-27
The Living Redeemer	James Hay, D. D.	Job 19:25-27
The Living Redeemer	Geo. W. Bethune, D. D.	Job 19:25-27
The Sight of God Incarnate	Sermons by Contributors to, Tracts for the Times	Job 19:25-27
The Staying Power of Certitudes	William H. Green, D. D.	Job 19:25-27
Vision of God	Homilist	Job 19:25-27
Faith a Root	J. L. Jackson.	Job 19:28
Roots Give Fixity	Spurgeon, Charles Haddon	Job 19:28
The Root of the Matter	J. Blackburn.	Job 19:28
The Root of the Matter	J. Parker, D. D.	Job 19:28
The Root of the Matter	Spurgeon, Charles Haddon	Job 19:28
The Root of the Matter	W.F. Adeney	Job 19:28
The Substance of True Religion	Spurgeon, Charles Haddon	Job 19:28
Toleration of Intolerance	Alfred Bowen Evans.	Job 19:28
A Final Judgment	R. Green	Job 19:29
Godless Prosperity Short-Lived	E. Johnson	Job 20:1-29
Against Hypocrisy	Sketches of Sermons	Job 20:4-5
The Triumph of the Wicked	George Wagner.	Job 20:4-5
The Triumphing of the Wicked Short	F. Rogers Blackley.	Job 20:4-5
The Short Triumphing of the Wicked	W.f Adeney	Job 20:5
The Temporary Triumph of the Wicked	R. Green	Job 20:5-20
The Dream of Life	Homilist	Job 20:8
Sins and Their Punishments	Joseph Caryl.	Job 20:11
The Enduring Effects of Early Transgression	Henry Melvill, B.D.	Job 20:11
The Sin of Youth	J. Burroughs.	Job 20:11
The Sin of Youth in the Bones of Age	Francis Jacox.	Job 20:11
The Sins of Youth	T. Horton, D.D.	Job 20:11
Youth the Root of Age	H.W. Beecher.	Job 20:11
The Woe of the Wicked	T. Horton, D.D.	Job 20:12-14
The Sweet Taste of Sin and its Bitter After-Taste	W.f Adeney	Job 20:12-17
Social Wickedness	Joseph Parker, D.D.	Job 20:19
Oppressing the Poor	W.f Adeney	Job 20:19, 20
Disappointment to the Wicked	R. Green	Job 20:21-26
Straitened in the Time of Fulness	W.f Adeney	Job 20:22
Iniquity Revealed	W.f Adeney	Job 20:27
The Final Testimony Against Ungodliness	R. Green	Job 20:27
Diverse Interpretations of Life	E. Johnson	Job 21:1-34
Job's Third Answer	Homilist	Job 21:1-34

The Right of Reply	W.F. Adeney	Job 21:3
The Complaint that Goes Beyond Man	W.F. Adeney	Job 21:4
Reason for the Existence of the Wicked on Earth	Urijah R. Thomas.	Job 21:7
Why Do the Live	G. Brooks.	Job 21:7
Why Do the Wicked Live	T. De Witt Talmage.	Job 21:7
The Perverse Misapplication of the Divine Goodness	R. Green	Job 21:7-15
The Prosperity of the Wicked	W.F. Adeney	Job 21:7-21
Things Contingent Upon a Moment	Anon.	Job 21:13
God Repudiated	J. L. Burrows, D. D.	Job 21:14
The Language of Impiety	B. Beddome, M. A.	Job 21:14
The Riches of Grace	William Penner, B. D.	Job 21:14
The Sinner's Prayer	H. B. Ingrain.	Job 21:14
Is Prayer of Any Use	D. G. Watt, M. A.	Job 21:15
Is Prayer Useless	L. B. Brown.	Job 21:15
Is There Reason or Profit in Prayer	Bishop Stevens.	Job 21:15
Of the Reasonableness of Religion	H. Grove.	Job 21:15
On the Nature of Acceptable Prayer	James Ross, D. D.	Job 21:15
Prayer a Profitable Exercise	Sketches of Four Hundred Sermons	Job 21:15
Prayer Proved to be a Profitable Exercise	J. Benson.	Job 21:15
Profit in Service and Prayer	John S. Plumer.	Job 21:15
Profitable Prayer	Caleb Scott, D. D.	Job 21:15
Questioning	John Foster.	Job 21:15
The Advantages of Prayer	W. Amory.	Job 21:15
The Claims and Rewards of God's Service	J. Walker, D. D.	Job 21:15
The Profit of Prayer	The Evangelist	Job 21:15
The Profit of Prayer	A. F. Forrest.	Job 21:15
The Profit of Religion	W. J. Hocking.	Job 21:15
The Profitableness of Prayer	Bishop Smallridge.	Job 21:15
The Profitableness of Religion	Joseph Parker.	Job 21:15
Mental Independence of God	Homilist	Job 21:22
Teaching God	W.F. Adeney	Job 21:22
Providence Vindicated Against the Superficial Observer	William Isaac Keay.	Job 21:23-26
The Common Fate	W.F. Adeney	Job 21:23-26
Not Now. But Hereafter!	Charles Haddon Spurgeon	Job 21:29
The Reservation of the Divine Judgment	R. Green	Job 21:30
Vain Comfort	W.F. Adeney	Job 21:34
Does Religion Enrich God	B. J. Gibbon.	Job 22:1-4
The Doctrine of Merit	Robert South, D. D.	Job 22:1-4

The Independence of God	Henry Melvill, B. D.	Job 22:1-4
The Third Speech of Eliphaz	Homilist	Job 22:1-4
Censorious and Uncharitable Reasoning	E. Johnson	Job 22:1-30
Whether Man Can be Profitable to God	W.F. Adeney	Job 22:2
The Impartiality of the Divine Judgment	R. Gree	Job 22:2-11
God's Pleasure in Man's Righteousness	G. J. Proctor.	Job 22:3
Our Sins Infinite in Number and Enormity	E. Payson, D. D.	Job 22:5-14
The Charge Against Job	Homilist	Job 22:5-14
Help for the Needy	W.F. Adeney	Job 22:7
God Brought Near	Homilist	Job 22:12-13
God's Knowledge	W.F. Adeney	Job 22:13
The Unseen Eye	R. Gree	Job 22:13, 14
The History of Wickedness	Homilist	Job 22:15-20
The Old Way of the Wicked	Spurgeon, Charles Haddon	Job 22:15-20
The Way of the Wicked Described	E. Cooper.	Job 22:15-20
The Way Which Wicked Men have Trodden	E. Payson, D. D.	Job 22:15-20
A Divine Acquaintance	Edwin D. Green.	Job 22:21
Acquaintance with God	George Wagner.	Job 22:21
Acquaintance with God	W. Williams.	Job 22:21
Acquaintance with God	G. Brooks.	Job 22:21
Acquaintance with God	C. Clayton, M. A.	Job 22:21
Acquaintance with God	Henry Melvill, B. D.	Job 22:21
Acquaintance with God	J. C. Jacoby.	Job 22:21
Acquaintance with God	John C. Miller, M. A.	Job 22:21
Acquaintance with God	T. Jones.	Job 22:21
Acquaintance with God	F. Atterbury, D. D.	Job 22:21
Acquaintance with God the Best Foundation for Peace	V. Nalson.	Job 22:21
God is Worthy of Confidence	Barnes, Albert	Job 22:21
How Good Comes to Man	F. Burnett.	Job 22:21
How Good Comes to Man	F. Burnett.	Job 22:21
Knowledge and Peace	Alexander Maclaren	Job 22:21
On Acquaintance with God	R. Richmond, LL. D.	Job 22:21
Peace and Good by Acquaintance with God	A. Raleigh, D. D.	Job 22:21
Peace from the Knowledge of God	W.F. Adeney	Job 22:21
Peace Through the Knowledge of God	J. Oswald Dykes, D. D.	Job 22:21
The Advice of Eliphaz	Joseph Parker, D. D.	Job 22:21
The Blessedness of Acquaintance with God	John Natt, B. D.	Job 22:21
The Highest Knowledge and the Greatest Good	W. Williams.	Job 22:21

The Peace of Knowing God	C. Girdlestone, M. A.	Job 22:21
The True Source of Peace of Mind	W. Barrow, LL. D.	Job 22:21
Peace with God	R. Gree	Job 22:21-30
Heart-Treasures	W.F. Adeney	Job 22:22
Meditation	T. F. Crosse, D. C. L.	Job 22:22
The Penitent's Return and Restoration	W.F. Adeney	Job 22:23
Returning to God by Conviction and Progress	W. D. Horwood.	Job 22:23-30
Spiritual Reformation	Homilist	Job 22:23-30
Standing Right with God	G. Cubitt.	Job 22:23-30
Rich in God	W.F. Adeney	Job 22:24, 25
The Joy of the Lord	W.F. Adeney	Job 22:26
What Life May be Made	Alexander Maclaren	Job 22:26
An Outline of the Devout Life	A. Maclaren, D. D.	Job 22:26-29
Delight in the Almighty	Spurgeon, Charles Haddon	Job 22:26-29
The Prayer that Shall be Hears	W.F. Adeney	Job 22:27
Delight in the Lord	Sketches of Four Hundred Sermons	Job 22:29
The Humble Soul the Peculiar Favourite of Heaven	E. Erskine.	Job 22:29
The Ministry of Fellow Helpfulness	Ralph M. Spoor.	Job 22:29
Uplifting the Fallen	W.F. Adeney	Job 22:29
Struggles of Faith with Doubt	E. Johnson	Job 23:1-24:25
Craving for God	T. M. Herbert, M. A.	Job 23:1-6
How to Find God	Canon J. P. Norris, B. D.	Job 23:1-6
Job Looking Round for God	Joseph Parker, D. D.	Job 23:1-6
Job's Appeal to God	Justin E. Twitchell.	Job 23:1-6
Job's Appeal to God	D. J. Burrell, D. D.	Job 23:1-6
Job's Spiritual Sentiments	J. Love, D. D.	Job 23:1-6
Job's Thoughts Concerning an Absent God	William Jay.	Job 23:1-6
Man Desiring God	Joseph Parker, D. D.	Job 23:1-6
Man's Cry for Fellowship with God	Homilist	Job 23:1-6
Oh that I Knew Where I Might Find Him	J. Summerfield, A. M.	Job 23:1-6
Pleading with God	J. Cross, D. D.	Job 23:1-6
The Believer Under Affliction	Stephen Bridge, A. M.	Job 23:1-6
The Cry for Restored Relations with God	Charles O. Stewart.	Job 23:1-6
The Great Problem of Life	H. Black, M. A.	Job 23:1-6
The Soul's Inquiry After a Personal God	T. Hughes.	Job 23:1-6
The Universal Cry	David Merson, B. D.	Job 23:1-6
Where God is Found	J. Cranbrook.	Job 23:1-6
Longing for the Appearance of the Delivering and Justifying God	E. Johnson	Job 23:1-17

The Bitter Complaint	W.F. Adeney	Job 23:2
Order and Argument in Prayer	Charles Haddon Spurgeon	Job 23:3
The Search for God	W.F. Adeney	Job 23:3
The True Support Under Deferred Judgment	R. Green	Job 23:3-13
Job's Confidence in God	W. M. Statham.	Job 23:6
The Question of Fear and the Answer of Faith	Charles Haddon Spurgeon	Job 23:6
The Unseen God	W.F. Adeney	Job 23:8, 9
Obscurity of the Divine Working	J. Burton.	Job 23:8-10
Searching for God	John Thomas, M. A.	Job 23:8-10
The Unseen God Declared	John Bruce, D. D.	Job 23:8-10
Confidence in God Under Affliction	Essex Remembrancer	Job 23:10
God's Deeper Good	R. J. Campbell, M. A.	Job 23:10
God's Knowledge and Man's Discipline	W.F. Adeney	Job 23:10
On Affliction	S. Lavington.	Job 23:10
Saints Compared to Gold	Homilist	Job 23:10
Sustaining Consciousness of the Soul in Sorrow	Homilist	Job 23:10
The Crucible of Experience	F. A. Russell.	Job 23:10
The Good Man's Way	I. E. Page.	Job 23:10
The Purification of the Mind by Troubles and Trials	J. Horne.	Job 23:10
Whither Goest Thou	Spurgeon, Charles Haddon	Job 23:10
Whither Goest Thou?	Charles Haddon Spurgeon	Job 23:10
A Faithful Life	W.F. Adeney	Job 23:11, 12
The Fair Portrait of a Saint	Spurgeon, Charles Haddon	Job 23:11-12
Of the Decrees of God	Hugh Binning	Job 23:13
The Infallibility of God's Purpose	Charles Haddon Spurgeon	Job 23:13
The Inflexibility of God	W.F. Adeney	Job 23:13
The Humbled and Overwhelmed Sufferer	R. Green	Job 23:14-17
God's Displeasure a Source of Fear	E. Stillingfleet, D. D.	Job 23:15
Of the Fear of God	S. Clarke, D. D.	Job 23:15
On the Effects of Consideration	Henry Melvill, B. D.	Job 23:15
Troubled At the Presence of God	W.F. Adeney	Job 23:15, 16
God Maketh My Heart Soft	James Mackay, B. D.	Job 23:16
God the Softener of the Heart	Alfred Bowen Evans.	Job 23:16
God's Special Days	W.F. Adeney	Job 24:1
Examples of God's Incomprehensible Dealings	E. Johnson	Job 24:1-12
Apparent Anomalies in the Divine Judgment	R. Green	Job 24:1-22
Consideration for Others	J. Ruskin.	Job 24:1-25

Great Crimes not Always Followed by Great Punishment in This Life	Homilist	Job 24:1-25
Removing the Landmarks	W.F. Adeney	Job 24:2
Oppressing the Poor	W.F. Adeney	Job 24:4
The Bitter Cry of the City	W.F. Adeney	Job 24:12
The Groans of the City	Alfred Bowen Evans.	Job 24:12
Hatred of the Light	Sunday Circle	Job 24:13
Light Used Figuratively	Joseph Caryl.	Job 24:13
Rebelling Against the Light	Spurgeon, Charles Haddon	Job 24:13
Pictures of Secret End Unpunished Evil-Doers	E. Johnson	Job 24:13-25
Death	Alfred Port, B. D.	Job 24:17
The Death-Penalty of Sin	W.F. Adeney	Job 24:19
God Observes the Ways of the Wicked	George Hutcheson.	Job 24:23
The Prosperity of the Wicked Unsolved	R. Green	Job 24:23, 24
A Little While	W.F. Adeney	Job 24:24
Ideas of God and Man	Homilist	Job 25:1-6
Peace in High Places	W.F. Adeney	Job 25:2
The Innumerable Armies of God	W.F. Adeney	Job 25:3
Accusations Silenced		Job 25:4
An All-Important Question	A. Roberts, M. A.	Job 25:4
Condemnation	R. Green	Job 25:4
Justification	J. Glasson.	Job 25:4
Man Contending with God	Joseph Caryl.	Job 25:4
On Justification	W. Mudge, B. A.	Job 25:4
The Majesty of God and the Weakness of Man	E. Johnson	Job 25:4
The Awe of God's Holiness	W.F. Adeney	Job 25:5, 6
The Worm	Anon.	Job 25:6
Praises of the Eternal	E. Johnson	Job 26:1-14
The Transcendent Greatness of God	Homilist	Job 26:1-14
Cruel Reproof Helps not the Sufferer	R. Green	Job 26:2-4
God's Vision of Death	W.F. Adeney	Job 26:6
The Divine Ways But Partially Revealed	R. Green	Job 26:6-14
The Basis of the Great Realities	W. L. Watkinson.	Job 26:7
Clouds	W.F. Adeney	Job 26:8
Water and its Wonderful Transportation by Clouds	G. D. Boardman.	Job 26:8
The Cloud Upon the Throne	W. J. Brock, A. B.	Job 26:9
A Discourse Upon the Power of God	S. Charnock.	Job 26:14
Limited Knowledge of the Creator	Joseph Caryl.	Job 26:14
On the Incomprehensibleness of God	Johnson Grant.	Job 26:14

Our Ignorance of God	J. Mason, A. M.	Job 26:14
Parts of His Ways	Joseph Parker, D. D.	Job 26:14
The Jubilee of Science in 1881	E. M. Geldart, M. A.	Job 26:14
The Mystery of Providence	Henry A. Boardman, D. D.	Job 26:14
The Power of God	Skeletons of Sermons	Job 26:14
The Thunder of His Power	W.F. Adeney	Job 26:14
The Veil Partly Lifted	T. De Witt Talmage.	Job 26:14
Praises of the Eternal	E. Johnson	Job 26:1-14
The Transcendent Greatness of God	Homilist	Job 26:1-14
The Divine Ways But Partially Revealed	R. Green	Job 26:6-14
A Vexed Soul Comforted	Spurgeon, Charles Haddon	Job 27:2
Holding Fast Integrity	T. Somerville, D. D.	Job 27:3-6
Holding Fast Our Righteousness	G. Hunsworth, M. A.	Job 27:3-6
Moral Courage	D. P. Faure.	Job 27:3-6
Of an Unreproaching Heart	J. Orr, D. D.	Job 27:3-6
Peace of Conscience	Pawlet St. John, A. M.	Job 27:3-6
Uprightness in Life and Death	W. R. Clarke, M. A.	Job 27:3-6
Determined Integrity	R. Green	Job 27:5, 6
A Warning to Hypocrites	James Bennett, D. D.	Job 27:8
The Character and Hope of the Hypocrite	D. Rees.	Job 27:8
The Hypocrite's Hope	D. Wilcox.	Job 27:8
The Hypocrite's Hope	T. Hannam.	Job 27:8
An Empty Hope	W.F. Adeney	Job 27:8-10
The Hope of the Hypocrite	R. Green	Job 27:8-12
The Hypocrite	The Evangelist	Job 27:9-10
The Hypocrite	James Stewart.	Job 27:9-10
The Hypocrite Detected by His Prayers	Henry Melvill, B. D.	Job 27:9-10
The Hypocrite Discovered		Job 27:9-10
The Hypocrite's Inconstancy in Prayer Explained	R. Hall, M. A.	Job 27:9-10
The Privations of Godnessness	The Thinker	Job 27:9-10
The Touchstone of Godly Sincerity	Charles Haddon Spurgeon	Job 27:10
Teachings Concerning God	W.F. Adeney	Job 27:11
God's Treatment of Wicked Men	Homilist	Job 27:11-23
Zophar's Missing Speech	Albert Barnes.	Job 27:11-23
The Portion of a Wicked Man	W.F. Adeney	Job 27:13-23
The Reward of Iniquity	R. Green	Job 27:13-23
Hoarding	Homilist	Job 27:16-17
The Wicked Working for the Good	W.F. Adeney	Job 27:17

The East Wind	W.F. Adeney	Job 27:21
Hissed Off the Stage		Job 27:23
Refining the Gold	T. L. Cuyler, D. D.	Job 28:1
The Miner	W.F. Adeney	Job 28:1-11
The Path of True Wisdom	R. Green	Job 28:1-12
Praises of Divine Wisdom	E. Johnson	Job 28:1-28
How to Turn Everything to Gold	James Legge, M. A.	Job 28:6
The Miner's Path	W.F. Adeney	Job 28:7, 8
Every Precious Thing	Mark Guy Pearse.	Job 28:10
The Religious Uses and Limitations of Science	W. T. Bankhead, M. A. , B. D.	Job 28:11-12
The Search for Wisdom	W.F. Adeney	Job 28:12-15
Culture and Religion	L. D. Bevan, D. D.	Job 28:12-28
The Inestimable Value of True Wisdom, or Religion	David Roberts, D. D.	Job 28:12-28
The Religious Use of Wisdom	Dean Stanley.	Job 28:12-28
The Search Alter Wisdom	E. M. Goulburn, D. G. L.	Job 28:12-28
The Secret of Wisdom	Canon Scott Holland.	Job 28:12-28
The Speculative Difficulties of an Inquiring Intellect Solved by the Heart of Practical Piety	Homilist	Job 28:12-28
The Crystal Exact	T. De Witt Talmage.	Job 28:17
The High Price of Wisdom	W.F. Adeney	Job 28:18
Mystery and Dogma	D. I. Vaughan, M. D.	Job 28:20-21
Wisdom Hidden from Man	R. Green	Job 28:20-27
God's Access to Wisdom	W.F. Adeney	Job 28:23
The Fear of the Lord	J. C. Cadman.	Job 28:28
The Nature of True Wisdom	J. S. Pratt.	Job 28:28
The Revelation of Wisdom	W.F. Adeney	Job 28:28
The Search for Wisdom	Samuel Scattergood, M. A.	Job 28:28
The True Wisdom	R. Green	Job 28:28
The Whole of Duty	C. Peters, M. A.	Job 28:28
The Wisdom of Being Religious	J. Tillotson, D. D.	Job 28:28
The Wisdom of Fearing the Lord	W. Shiels.	Job 28:28
True Wisdom	Homiletic Magazine	Job 28:28
What is Wisdom	J. Salmon.	Job 28:28
Where is Wisdom Found	G. E. Jelf, M. A.	Job 28:28
A Mournful Reflection Upon a Happy Past	R. Green	Job 29:1-25
Wistful Retrospect of Past Happy Days	E. Johnson	Job 29:1-25
Comfort for the Desponding	Spurgeon, Charles Haddon	Job 29:2
Comfort for the Desponding	Charles Haddon Spurgeon	Job 29:2
Job's Regret and Our Own	Spurgeon, Charles Haddon	Job 29:2

Job's Regret and Our Own	Charles Haddon Spurgeon	Job 29:2
Painful Retrospects	John Love.	Job 29:2
Spiritual Fluctuation	Francis F. West.	Job 29:2
The Fluctuations of a Religious Life	T. E. Westerdale.	Job 29:2
Regrets for the Happy Past	W.F. Adeney	Job 29:2-4
The Character that Wins Respect	W.F. Adeney	Job 29:8-12
Eyes to the Blind	J. H. Jowett, M. A.	Job 29:12
Piety and Riches	Thomas Colclough.	Job 29:12
Sympathy Should be Practical		Job 29:12
The Use and Application of Wealth and Authority	J. Rogers, D. D.	Job 29:12
Rescue the Perishing	William Birch.	Job 29:13
The Blessedness of Doing Good	Sketches of Four Hundred Sermons	Job 29:13
The Blessing of Him that was Ready to Perish	W.F. Adeney	Job 29:13
Clothed with Righteousness	W.F. Adeney	Job 29:14
Ad Magistratum	Bishop Sanderson.	Job 29:14-17
Sermon on the Election of a Lord Mayor	F. Atterbury, D. D.	Job 29:14-17
Eyes to the Blind	John Hambleton, M. A.	Job 29:15
Happy Memories of Past Usefulness	D. Swing.	Job 29:15
Job's Social Goodness	Andrew Snape, D. D.	Job 29:15
Self-Multiplication	Joseph Parker, D. D.	Job 29:15
A Father to the Poor	N. Hill.	Job 29:16
A Father to the Poor	Archbishop Hay Drummond.	Job 29:16
Home and Sunday School	J. Baldwin Brown, B. A.	Job 29:16
On Beneficence	W. Moodie, D. D.	Job 29:16
Life	S. D. Hillman.	Job 29:18
The Commendable and Censurable in Character	Homilist	Job 29:18
The Disappointments of Life	William Jay.	Job 29:18
The Disappointments of Life	Charles Vince.	Job 29:18
The Phoenix	W.F. Adeney	Job 29:18
Freshness	Spurgeon, Charles Haddon	Job 29:20
Welcome Counsel	W.F. Adeney	Job 29:21-23
The Fall from Honour to Contempt	W.F. Adeney	Job 30:1-10
Job's Social Disabilities	Homilist	Job 30:1-15
A Sorrowful Contrast	R. Green	Job 30:1-31
The Troubles of the Present	E. Johnson	Job 30:1-31
The Prospects of Life	W. Waiters.	Job 30:12
The Thralldom of Affliction	W.F. Adeney	Job 30:16

Physical Pain	Homilist	Job 30:16-20
The Use of Afflictions	R. Venting.	Job 30:16-20
Unanswered Prayer	Joseph Caryl.	Job 30:20
Charging God with Cruelty	W.F. Adeney	Job 30:21
Job's Grievance Against God	George Hutcheson.	Job 30:21
Misunderstanding God	Christian Age	Job 30:21
Concerning Death	Spurgeon, Charles Haddon	Job 30:23
Death	Homilist	Job 30:23
Death and the Grave Our Common Inheritance	R. Ainslie.	Job 30:23
Death Universal	T. Boston, D. D.	Job 30:23
Relieving Thoughts Concerning Death	Homilist	Job 30:23
The Certainty of Death	T. Hannam.	Job 30:23
The House Appointed for All Living	John Cumming, D. D.	Job 30:23
The House of Death	W.F. Adeney	Job 30:23
The Mission of Death	J. Logan, F. R. S. E.	Job 30:23
Variety in the Conduct of Men At Death	H. Kollock, D. D.	Job 30:23
Christian Sympathy	Spurgeon, Charles Haddon	Job 30:25
Christian Sympathy	Charles Haddon Spurgeon	Job 30:25
Tears for the Oppressed	J. M'Connell Hussey, B. A.	Job 30:25
Disappointment	W.F. Adeney	Job 30:26
The Harp Turned to Mourning	W.F. Adeney	Job 30:31
Guard the Senses	Gurnall, William	Job 31:1-32
Methods of Moral Life	Joseph Parker, D. D.	Job 31:1-32
Solemn Assurances of Innocence	E. Johnson	Job 31:1-40
The Consciousness of Integrity	R. Green	Job 31:1-40
God's Watchfulness	W.F. Adeney	Job 31:4
An Even Balance	W.F. Adeney	Job 31:6
A Heinous Crime	W.F. Adeney	Job 31:11
The Day of Visitation	F. Close, A. M.	Job 31:14
The Final Judgment and Ground of Acquittal	Adam Gun, A. M.	Job 31:14
The Great Account	John W. Reeve, M. A.	Job 31:14
The Great Question	George Fish, LL. B.	Job 31:14
God the Universal Creator	Homilist	Job 31:15
Man's Common Rights	Albert Barnes.	Job 31:15
A Good Man's Righteousness	John Hartcliffe, B. D.	Job 31:19
The Poor Man's Plea Heeded		Job 31:19
The Hope of Gold	W.F. Adeney	Job 31:24
On the Love of Money	T. Chalmers, D. D.	Job 31:24-28

The Worship of Wealth	Canon Liddon.	Job 31:24-28
Hiding and Confessing Sin	Joseph Caryl	Job 31:33
The Shame of Public Exposure	W.F. Adeney	Job 31:33, 34
The Indictment	W.F. Adeney	Job 31:35
Job's Final Position	Dean Bradley.	Job 31:40
Silence After the Storm	W.F. Adeney	Job 32:1
Appearance of Elihu: the Motives of His Address	E. Johnson	Job 32:1-33:7
Elihu and His Discourse	E. Johnson	Job 32:1-37:24
Analysis of Elihu's Speech	Albert Barnes.	Job 32:1-7
Credulous and Incredulous Minds	E. Monro.	Job 32:1-7
Post-Exilic Wisdom	Robert A. Watson, D. D.	Job 32:1-7
The Speech of Elihu	Homilist	Job 32:1-7
The Voice of Juvenile Self-Confidence	R. Green	Job 32:1-22
Elihu the Young Man	W.F. Adeney	Job 32:2, 3
Youth and Age	W.F. Adeney	Job 32:6
Ancestral Experience a Divine Schoolmaster	Homilist	Job 32:7
Homily for the New Year	J. O. Keen, D. D.	Job 32:7
The Lessons of Time	T. Davies, M. A.	Job 32:7
The Past	The Study	Job 32:7
The Voice of Days	W. R. Stevenson, B. A.	Job 32:7
Time Yields Maturity		Job 32:7
God the Source of All Wisdom		Job 32:8
Human Spirit and Divine Inspiration	Charles H. Parkhurst, D. D.	Job 32:8
On Man as a Rational and Moral Being	J. Morehead, M. A.	Job 32:8
On Man as a Religious Being	J. Morehead, M. A.	Job 32:8
The Common Inspiration of Man	W.F. Adeney	Job 32:8
The Spirit in Man	A. P. Peabody, D. D.	Job 32:8
The World Within	Homilist	Job 32:8
Job 32:17		
Ideas and Expression		Job 32:18
The Refreshment of Speech	W.F. Adeney	Job 32:20
Flattery	W.F. Adeney	Job 32:21, 22
Personal Applications of Truth	Joseph Parker, D. D.	Job 33:1-7
The Divine Correction	R. Green	Job 33:1-33
On the General Dispensation of the Holy Spirit with Respect to the New Creation	J. Kidd, D. D.	Job 33:4
The Inspiration of Creation	W.F. Adeney	Job 33:4
The Value of Life	T. L. Cuyler, D. D.	Job 33:4

God's Dealings with Man	Henry Melvill, B. D.	Job 33:6-7
The Human Mediator	W.F. Adeney	Job 33:6, 7
The Philosophy of Mediation	J. Baldwin Brown, B. A.	Job 33:6-7
Elihu's First Discourse: the Guilt of Man in the Sight of God	E. Johnson	Job 33:8-33
Man's Contentions, with God	Samuel Pearson, M. A.	Job 33:12-13
Divine Communications	W. B. O. Peabody.	Job 33:14
Elihu's First Discourse	Samuel Cox, D. D.	Job 33:14
Divine Voices	W.F. Adeney	Job 33:14-17
A Hard Case	Spurgeon, Charles Haddon	Job 33:15-18
Dreams -- Their Philosophy and Use	Homilist	Job 33:15-18
Chastisement	W.F. Adeney	Job 33:19-22
Sanctified Affliction	Sermons by Monday Club	Job 33:19-30
The Mission of Sickness	Nathanael Resbury, D. D.	Job 33:19-30
The Right Improvement of Sickness and Other Distress	E. Bather, M. A.	Job 33:19-30
Deliverance from the Pit	Spurgeon, Charles Haddon	Job 33:23-24
Footsteps of Mercy	Spurgeon, Charles Haddon	Job 33:23-24
How to Visit the Sick	Matthew Poole, A. M.	Job 33:23-24
The Finding of the Ransom	T. J. Judkin, A. M.	Job 33:23-24
The Gospel Preached by Elihu	C. A. Hulbert, M. A.	Job 33:23-24
The Ransom Found	J. Burns, D. D.	Job 33:23-24
The Messenger and the Ransom	W.F. Adeney	Job 33:23-26
The Autumn Crocus	Hugh Macmillan, D. D.	Job 33:25
A Penitential Spirit	T. Spencer.	Job 33:27-28
God Looking Upon Men	J. Walker, D. D.	Job 33:27-28
God Waiting to Discover Repentance, and to Accept the Penitent	Robert Eden, M. A.	Job 33:27-28
Jehovah's Look of Love	Stephen Bridge, M. A.	Job 33:27-28
Repentance	Bishop Boyd Carpenter.	Job 33:27-28
The Penitent Pardoned	J. T. Woodhouse.	Job 33:27-28
The Penitent's Creed	J. Baldwin Brown, B. A.	Job 33:27-28
The Unprofitableness of Sin in This Life an Argument for Repentance	J. Tillotson, D. D.	Job 33:27-28
The Restored Penitent	W.F. Adeney	Job 33:27-30
An Old-Fashioned Conversion	Spurgeon, Charles Haddon	Job 33:29-30
Divine Providence	Francis A. West.	Job 33:29-30
God's Work with Man	Samuel Wesley.	Job 33:29-30
Trials Sent of God to Save the Soul	C. S. Robinson, D. D.	Job 33:29-30
Elihu's Second Discourse: Man has no Right to Doubt of God's Fustier	E. Johnson	Job 34:1-37
The Test of Truth	W.F. Adeney	Job 34:3

Elihu's Estimate of Job	Samuel Cox, D. D.	Job 34:6-9
The Certain Justice of God	W.F. Adeney	Job 34:10
The Righteousness of the Divine Dealings	R. Green	Job 34:10
On the Justice of God	S. Clarke, D. D.	Job 34:10-12
The Perdition of the Unconverted, not Attributable to God	John Young, M. A.	Job 34:10-12
The Disposer of the World	William Jay.	Job 34:13
Elihu's Remonstrance	Homilist	Job 34:16-30
God's Sovereignty Viewed in Relation to the Death of His People	George Wilkins.	Job 34:20
Christian Calmness	C. A. Heurtley, B. D.	Job 34:29
Christian Calmness	J. J. S. Bird.	Job 34:29
Christian Quietness	George Wagner.	Job 34:29
God -- All in All	Spurgeon, Charles Haddon	Job 34:29
God the Giver of Quietness	T. Horton, D. D.	Job 34:29
God-Given Quietness	S. L. Wilson, M. A.	Job 34:29
Peace	W. Howel.	Job 34:29
The Need or Justifying the Providence of God	F. C. Clark, B. A.	Job 34:29
The Peace of God	W.F. Adeney	Job 34:29
The Quiet Mind	J. H. Holford, M. A.	Job 34:29
For the Sick and Afflicted	Spurgeon, Charles Haddon	Job 34:31-32
Holy Desire of Instruction	J. Slade, M. A.	Job 34:31-32
Lessons of Affliction	W.F. Adeney	Job 34:31, 32
Reformation Under Correction	William Fenner.	Job 34:31-32
The Improvement of Affliction	D. Black.	Job 34:31-32
The Nature and Necessity of Holy Resolution	J. Tillotson, D. D.	Job 34:31-32
The Second Speech of Elihu	Homilist	Job 34:31-37
A Word to the God-Criticising Man	Homilist	Job 34:33
Conceit Rebuked	Spurgeon, Charles Haddon	Job 34:33
God Judges Better than Man	N. W. Taylor, D. D.	Job 34:33
God's Providence	A. B. Jack, D. D.	Job 34:33
Justice Requires Government by an Unerring Mind	R. Cox, D. D.	Job 34:33
Our Mind Should be in Harmony with God's Mind	A. B. Jack.	Job 34:33
Our Own Way Preposterous	A. B. Jack.	Job 34:33
Presumption Reproved	R. Watson.	Job 34:33
Pride Catechised	Spurgeon, Charles Haddon	Job 34:33
Pride Catechized	Charles Haddon Spurgeon	Job 34:33
Should it be According to Our Mind	Alex. Raleigh, D. D.	Job 34:33
Submission to the Divine Will	John Arundel.	Job 34:33
The Condemnation of Self-Will	Willam Jay.	Job 34:33

The Limits of Private Judgment	W.F. Adeney	Job 34:33
The Mind of God	A. Roberts, M. A.	Job 34:33
Whose Way Shall it Be	Henry Elliot Mort.	Job 34:33
Abide by Certitudes	A. T. Pierson.	Job 34:34
The Completion of Trial	W.F. Adeney	Job 34:36
Songs in the Night	Grenville Kleiser	Job 35:1
Elihu's Third Speech: the Profit of Godliness	E. Johnson	Job 35:1-16
An Unjust Inference	W.F. Adeney	Job 35:2
Is Goodness Profitable?	W.F. Adeney	Job 35:3, 4
Man's Character	Homilist	Job 35:3-8
God's Independence of Man	W.F. Adeney	Job 35:5-8
Does Man Influence. God	J. Bate.	Job 35:6-8
The Cry that is not unto God	R. Green	Job 35:9-11
Songs in the Night	W.F. Adeney	Job 35:10
Inquiry After God	T. Kennion, M.A.	Job 35:10-11
Men Who Do not Ask for God	C. Wadsworth, D.D.	Job 35:10-11
Men's Neglect of God	T. Hannam.	Job 35:10-11
Neglect of God in Seasons of Need	Helps for the Pulpit	Job 35:10-11
Questions Which Ought to be Asked	C.H. Spurgeon.	Job 35:10-11
Song in the Night of Sorrow	J.H. Jowett, M.A.	Job 35:10-11
Songs in the Night	Robert Grant, B.C.L.	Job 35:10-11
Songs in the Night	G.J. Proctor.	Job 35:10-11
Songs in the Night	Archibald G. Brown.	Job 35:10-11
Songs in the Night	C.H. Spurgeon.	Job 35:10-11
Songs in the Night	Henry Melvill, B.D.	Job 35:10-11
The Apparent Intentions of Divine Wisdom	E. Bown.	Job 35:10-11
The Superiority of Men to Animals	W.F. Adeney	Job 35:11
A God Who Hides Himself	Bishop Dehon.	Job 35:14
From Despair to Trust	W.F. Adeney	Job 35:14
The Counsel of Elihu to the Despondent	N. Adams, D.D.	Job 35:14
Elihu's Fourth Speech: God the Loving, the Just, and the Holy	E. Johnson	Job 36:1-37:24
The Portrait of a True Preacher	Homilist	Job 36:1-4
Speaking on God's Behalf	W.F. Adene	Job 36:2
Knowledge Fetched from Afar	W.F. Adene	Job 36:3
God's Reverence for Man	J. Pearce.	Job 36:5
He Despisetht not Any	W. M. Statham.	Job 36:5
None Overlooked	Spurgeon, Charles Haddon	Job 36:5
The Law of Reverence	W. A. Gray.	Job 36:5

The Might and Mercy of God	W.F. Adene	Job 36:5
The Perfectness of the Divine Ways	R. Green	Job 36:5-17
The Kingship of Righteousness	W.F. Adene	Job 36:7
Showing Up Our Transgressions	B. Beddom., M. A.	Job 36:9
Discipline	Joseph Irons.	Job 36:10
The Advantages of Affliction	Robert Alder.	Job 36:10
The Ear that is Open to Discipline	W.F. Adene	Job 36:10
Affliction as a Deliverer	W.F. Adene	Job 36:15
A Broad Place	W.F. Adene	Job 36:16
An Invitation to Straited Souls	J. Caughey.	Job 36:16
Divine Anger	Homilist	Job 36:18
Solemn Warning	Sketches of Four Hundred Sermons	Job 36:18
The Uselessness of a Great Ransom	W.F. Adene	Job 36:18
The Wrath of God	Homilist	Job 36:18
Affliction Better than Sin	R. Walker.	Job 36:21
Caution Against Losing the Crown Through Fear of the Cross	R. W. Dibdin, M. A.	Job 36:21
Exaltation and Instruction	W.F. Adene	Job 36:22
God's Teaching. Our Example	T. Hughes.	Job 36:22
The Being and Agency of God	Homilist	Job 36:22
God Praised for His Works	W.F. Adene	Job 36:24
God is Great	W.F. Adene	Job 36:26
God's Greatness in Small Things	H. J. Bevis.	Job 36:26-27
God's Incomprehensible Greatness Illustrated by Little Things	Homilist	Job 36:26-27
The Greatness of God	Nathanael Resbury, A. M.	Job 36:26-27
The Knowledge of God	R. W. Dale, D. D., LL. D.	Job 36:26-27
The Unknowable God	Joseph Parker, D. D.	Job 36:26-27
The Voice of the Thunder	W.F. Adeney	Job 37:1-5
Lessons of the Snow	J. B. Whitford.	Job 37:1-13
Suggestions of the Snow	Henry Ward Beecher.	Job 37:1-13
The Lessons of the Snowflakes	Wallace Thorp.	Job 37:1-13
The Phenomena of Nature	Homilist	Job 37:1-13
The Snow and its Lessons	R. Brewin.	Job 37:1-13
The Snowstorm	The Pulpit	Job 37:1-13
What is Elihu's Message	Samuel Cox, D. D.	Job 37:1-13
Winter	Henry Allon, D. D.	Job 37:1-13
God Known by the Sealing Up of Man's Hand	A. L. Simpson, D. D.	Job 37:7
The Rainstorm	W.F. Adeney	Job 37:11-13
God's Wondrous Working	James Smith, MA.	Job 37:14

On Considering the Works of God	R. Green	Job 37:14
The Wondrous Works of God	W.F. Adeney	Job 37:14
Clouds	F. Tucker, B. A.	Job 37:16
Of the Omniscience of God	S. Clarke, D. D.	Job 37:16
The Sky	John Pulsford.	Job 37:18
The Prayer for Prayer	W.F. Adeney	Job 37:19
Man and God	Homilist	Job 37:19-24
Clouds with Silver Linings	E. Paxton Hood.	Job 37:21
Light in the Cloud	H. Christopherson.	Job 37:21
Light in the Clouds	R. Halley, D. D.	Job 37:21
Light in the Clouds	W. T. Bull, B. A.	Job 37:21
Light on the Cloud	Horace Bushnell, D. D.	Job 37:21
The Bright Light in the Cloud	Homilist	Job 37:21
The Bright Light in the Cloud	D. J. Burrell, D. D.	Job 37:21
The Bright Light in the Clouds	W. J. Brock, A. B.	Job 37:21
The Bright Light in the Clouds	Evangelical Preacher	Job 37:21
The Bright Light on the Clouds	T. De Witt Talmage.	Job 37:21
The Clouds, the Light, and the Wind	Samuel Pearson, M. A.	Job 37:21
The Light in the Clouds	T. L. Cuyler, D. D.	Job 37:21
Unbearable Light	W.F. Adeney	Job 37:21
The Testimony of Nature to the Terrible Majesty of God	Henry Melvill, B. D.	Job 37:22
An Unknown Quantity	Joseph Parker, D. D.	Job 37:23
God a Mystery	J. Budgeon, M. A.	Job 37:23
God Excellent	Joseph Parker, D. D.	Job 37:23
Inscrutable Providence	Judson Sage, D. D.	Job 37:23
The Excellence of the Divine Justice	Burdett Hart, D. D.	Job 37:23
The Inscrutable	J. M. Lang, D. D.	Job 37:23
The Mystery of God	W.F. Adeney	Job 37:23
A Theophany	W.F. Adeney	Job 38:1
The Discourses of Jehovah	E. Johnson	Job 38:1-42:6
Spiritual Tempests	George C. Lorimer, D. D.	Job 38:1-3
The Address of the Almighty	Albert Barnes.	Job 38:1-3
The Appearance of Jahve	Heinrich A. Von Ewald.	Job 38:1-3
The Revelation in the Whirlwind	H. Macmillan, D. D.	Job 38:1-3
The Theophany	Samuel Cox, D. D.	Job 38:1-3
First Discourse of Jehovah	E. Johnson	Job 38:1- 39:30
God's Answer	W.F. Adeney	Job 38:2, 3
Ignorance of the World's Origin	Homilist	Job 38:4

The Creation of the World	J. Love, D. D.	Job 38:4
The Insignificance of Man as a Creature	Homilist	Job 38:4
Human Impotence and Ignorance Exposed	R. Green	Job 38:4, 19, 32, 33
The Tragic Break in the Plan	S. D. Gordon	Job 38:6
The Laying of the Earth's Foundation Stone	E. M. Goulburn, D. C. L.	Job 38:6-7
The Angels Rejoicing At the Creation of the World	C. Bradley, M. A.	Job 38:7
The Joy of Angels At the Creation of the World	Job Orton, S. T. P.	Job 38:7
The Song Eternal	Bishop Simpson.	Job 38:7
The Song of Creation	W.F. Adeney	Job 38:7
Lessons of the Sea	W.F. Adeney	Job 38:8-11
Drawing the Line	W. Birch.	Job 38:11
God's Restraining Power	Friedrich Schleiermacher	Job 38:11
High Tides	W. L. Watkinson.	Job 38:16
Gates of Death	J. Waugh.	Job 38:17
The Gates of Death	Homilist	Job 38:17
The Invisible Gates	J. L. Adamson.	Job 38:17
The Treasures of the Hail	Anon.	Job 38:22
The Treasures of the Snow	The Study	Job 38:22
War from Heaven	A. Shanks.	Job 38:23
Fertility of Uninhabited Part of the Earth		Job 38:25-27
Rain and Grace -- a Comparison	Spurgeon, Charles Haddon	Job 38:25-27
And the Hoary Frost of Heaven, Who Hath Tendered It?	T. De Witt Talmage.	Job 38:28-29
Dewdrops	J. C. Adlard.	Job 38:28-29
The Weather Provider	T. De Witt Talmage, D. D.	Job 38:28-29
Delightful Influences of Spring Tide	Homilist	Job 38:31
Influence and Power	A. G. Dixon, D. D.	Job 38:31
Influence Cannot be Restrained	Peter Pounder.	Job 38:31
Interrogations Humble Pride	T. De Witt Talmage.	Job 38:31
Light Unrestrainable	W. M. Statham.	Job 38:31
Moral Gravitation	T. De Witt Talmage.	Job 38:31
Orion	Hugh Macmillan, D. D.	Job 38:31
Pleiades	Hugh Macmillan, D. D.	Job 38:31
Spring	H. Grey, D. D.	Job 38:31
The Sweet Influences of Life	T. De Witt Talmage.	Job 38:31
Astrology and Astronomy	W.F. Adeney	Job 38:31, 32
The Fourth Const	H. B. Aldridge.	Job 38:32
Man's Utilisation of Electricity	T. De Witt Talmage.	Job 38:35
Spiritual Telegraphy	T. Kelly.	Job 38:35

The Raven	W.F. Adeney	Job 38:41
The Study of Zoology a Religious Duty	Homilist	Job 39:1-4
The Creatures not Dependent Upon Man	R. Green	Job 39:1-30
The Wild Ass	W.F. Adeney	Job 39:5-8
Will He Harrow the Valleys After Thee	W. Clayton.	Job 39:10
Trusting in Mere Strength	W.F. Adeney	Job 39:11
The Careless Ostrich	W.F. Adeney	Job 39:13-18
The War-Horse	W.F. Adeney	Job 39:19-25
Horses in Battle	T. De Witt Talmage.	Job 39:19-30
The Higher Teaching of Nature	John Fry, B. A.	Job 39:19-30
The Horse	T. De Witt Talmage.	Job 39:19-30
The Hawk and the Eagle	W.F. Adeney	Job 39:26-30
The Captive Set Free	Preacher's Lantern.	Job 39:27
The Eagle	A. T. Pierson.	Job 39:27
Contending with the Almighty	W.F. Adeney	Job 40:1, 2
Conclusion of Jehovah's Address	E. Johnson	Job 40:1-5
Jehovah's Answer	Dean Bradley.	Job 40:1-24
The Lord's Answer	Homilist	Job 40:1-24
Mystery in Science and Revelation	John H. Barrows, D. D.	Job 40:2
The Equality of God's Dealings	E. Monte.	Job 40:2
Indwelling Sin	Charles Haddon Spurgeon	Job 40:3
A Humbling Confession	W. Jay.	Job 40:3-4
Consciousness of Sin the Result of the Manifestation of God	George Wagner.	Job 40:3-4
Indwelling Sin	Spurgeon, Charles Haddon	Job 40:3-4
Self-Abasement	J. C. Wigram, M. A.	Job 40:3-4
Humility	R. Green	Job 40:3-5
Humbled Before God	W.F. Adeney	Job 40:4
Second Discourse of Jehovah: the Righteous Government Of God	E. Johnson	Job 40:6-41:34
Impugning God's Justice	W.F. Adeney	Job 40:8
The Excuses of Sinners Condemn God	Finney, Charles G.	Job 40:8
The Humiliation of the Proud	W.F. Adeney	Job 40:12
Self-Salvation	W.F. Adeney	Job 40:14
The Creatures of His Power	R. Green	Job 40:15-41:34
Behemoth the Great	W.F. Adeney	Job 40:15-24
Christian Confidence	J. Parker, D. D.	Job 40:23
Behemoth and Leviathan	Homilist	Job 41:1-34
Description of the Leviathan, or Crocodile	E. Johnson	Job 41:1-34
Leviathan the Terrible	W.F. Adeney	Job 41:1-34

The Universal Rule of God	W.F. Adeney	Job 41:11
Phosphorescence	T. De Witt Talmage.	Job 41:32
The Supremacy of Leviathan	Albert Barnes.	Job 41:33-34
A King Over All the Children of Pride	W.F. Adeney	Job 41:34
The End of the Lord'	Alexander Maclaren	Job 42:1
The Confession of God's Supremacy	W.F. Adeney	Job 42:1, 2
Contrition	R. Green	Job 42:1-6
Job's Answer and Confession	E. Johnson	Job 42:1-6
Job's Confession and Restoration	S. G. Woodrow.	Job 42:1-10
Job's Confession and Restoration	D. J. Burrell, D. D.	Job 42:1-10
Job's Confession and Restoration	C. A. Dickinson.	Job 42:1-10
The Soul's Experience of God	W.F. Adeney	Job 42:5
A View of the Glory of God Humbling to the Soul	J. Witherspoon, D. D.	Job 42:5-6
Changed Views of God	J. Orr, M.	Job 42:5-6
Clear Views of God Correct Errors	A. Hastings Ross, D. D.	Job 42:5-6
Experiences of the Inner Life	E. Garbett, M. A.	Job 42:5-6
God Known in Various Manners	T. Kennion, M. A.	Job 42:5-6
Hearsay and Conviction	F. M'Adam Muir.	Job 42:5-6
Humiliation and Exaltation	George Wagner.	Job 42:5-6
Humility and Self-Abhorrence	W. Richardson.	Job 42:5-6
Job Among the Ashes	Spurgeon, Charles Haddon	Job 42:5-6
Job's Knowledge of God	J. Orr, M.	Job 42:5-6
Job's Repentance	Dean Vaughan.	Job 42:5-6
Knowing by the Ear and the Eye	J. B. Patterson, M. A.	Job 42:5-6
Knowledge of God and Self Simultaneous	S. Charnock.	Job 42:5-6
Man's Worse Self	Alfred Bowen Evans.	Job 42:5-6
On Being Brought to See God	J. Slade, M. A.	Job 42:5-6
Self-Renunciation	J. Bolton, B. A.	Job 42:5-6
Self-Abasement for Sin	F. Orpen Morris, B. A.	Job 42:5-6
The Hearing of God by the Hearing of the Ear	Edward Girdlestone, M. A.	Job 42:5-6
The Knowledge of God Producing Repentance	Christian Observer	Job 42:5-6
The Second-Hand and the Primary Knowledge of God	Homilist	Job 42:5-6
The Sinner's Mourning Habit	T. Adams.	Job 42:5-6
Tradition and Experience	Walter Ross Taylor.	Job 42:5-6
In the Wrong	Dean Bradley.	Job 42:7-9
Job's Friends Condemned and He Acquitted	Homilist	Job 42:7-9
My Servant Job	J. Jackson Wray.	Job 42:7-9
The Accusers Accused	W.F. Adeney	Job 42:7-9

Conclusion of the Story	E. Johnson	Job 42:7-17
The Divine Vindication of Job	R. Green	Job 42:7-17
Intercession	M. Biggs, M. A.	Job 42:10
Intercessory Prayer		Job 42:10
Job's Prayer for His Friends a Moral Victory	T. De Witt Talmage.	Job 42:10
Prayer for Others Salutory	T. De Witt Talmage.	Job 42:10
Preparation for Success	Spurgeon, Charles Haddon	Job 42:10
Prosperity Restored	Sermons by Monday Club	Job 42:10
Sell-Triumph Through Self-Forgetfulness	L. A. Banks.	Job 42:10
The Captivity Turned	W.F. Adeney	Job 42:10
The Turning of Job's Captivity	Spurgeon, Charles Haddon	Job 42:10
The Return of Prosperity	W.F. Adeney	Job 42:11-17
All's Well that Ends Well	Lewis O. Thompson.	Job 42:12-17
Light At Eventide	T. L. Cuyler, D. D.	Job 42:12-17
The Limitation of Job's Blessings to This Life	R. A. Watson.	Job 42:12-17
Job's Daughters	D. J. Burrell, D. D.	Job 42:15
Fulness of Days	Frederick Field, LL. D.	Job 42:17
Job's History Reviewed	Homilist	Job 42:17
Life of Job	H. Kollock, D. D.	Job 42:17
The Gathered Lessons	R. Green	Job 42:17