

# Job Commentaries

ESTHER

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

|   |
|---|
| Patriarchal Period<br>(circa 2000 BC)                 |
| Author Unknown  |
| The Problem of Pain<br>The Blessing Through Suffering |

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## 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

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### 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)

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### 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](#)
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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](#))
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**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)

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### 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 context 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).

Bibliography . G. L. Archer, Jr., The Book of Job: God's Answer to the Problem of Undeserved Suffering ; E. Dhorme, A Commentary on the Book of Job ; [J. E. Hartley, The Book of Job \(borrow\)](#) ; G. W. Parsons, BibSac 138 (Job 1981): 139-57; R. B. Zuck, A Biblical Theology of the Old Testament, pp. 207-55.

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

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**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](#))

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*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](https://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.

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[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 Gaebelein 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](#)

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**Commentary on the Book of Job**  
**The Bible for Home and School**  
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## 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"!

#### Recommended Resource

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### Related to the Book of Job

- [Job Clipart](#)
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- [Art Work related to Job \(only the thumbnails work - click takes you to site without pictures!\)- \*\*Suggestion\*\*](#) - You could copy the link of the thumbnail and go to archive.org. Enter the URL and in timeline that comes up, click one of the bolded lines and then in the calendar that comes up find the day with a highlighted circle. Click it and it may give you more information.

## 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

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**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](#))

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## 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!"

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**COMMENTARY CRITICAL AND EXPLANATORY  
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## 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."

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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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**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)

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- [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](#)

## MISCELLANEOUS

Resources  
on the Book of Job

## GENERAL RESOURCES ON JOB

Job Articles free online...

- [Messianic Implications in Elihu's 'Mediator Speech' \(Job 33:23-28\) William D. Barrick](#)
- [F. F. Bruce, "The Crooked Serpent," The Evangelical Quarterly 20.4 \(Oct. 1948\): 283-288 Job 26:13 AV; Isa 27:1](#)
- [F. F. Bruce, "The Wisdom Literature of the Bible: The Book of Job," The Bible Student ns 23.2 \(April 1952\): 57-60](#)
- [F. F. Bruce, "The Wisdom Literature of the Bible: The Book of Job \(continued\)," The Bible Student ns 23.3 \(July 1952\): 99-103](#)
- [Antony F. Campbell "The Book of Job: Two Questions, One Answer," Australian Biblical Review 51 \(2003\):15-25](#)

- [Donald A. Carson, "Job: mystery and faith," Southern Baptist Journal of Theology 4.2 \(2000\): 38-55](#)
- [David C. Deuel, "Job 19:25 and Job 23:10 Revisited: An Exegetical Note," The Master's Seminary Journal 5.1 \(Spring 1994\): 97-100](#)
- [Russell T. Fuller The Book of Job and Suffering- A Sermon](#)
- [Norman L. Geisler, PRIMITIVE MONOTHEISM - Evidence for Christianity](#)
- [R. Laird Harris, "The Book of Job and its Doctrine of God," Grace Journal 13.3 \(Fall 1972\): 3-33](#)
- [Roland K. Harrison, "The Problem of Suffering and the Book of Job," The Evangelical Quarterly 25.1 \(1953\): 18-27](#)
- [Robert V. McCabe, "Elihu's Contribution to the Thought of the Book of Job," Detroit Baptist Seminary Journal 2 \(Fall 1997\): 47-80](#)
- [Charles Meeks, "Will the Real Job Please Stand Up? Politico-Pastoral Exegesis of Job 38 in the Wake of Nicea," Journal for the Evangelical Study of the Old Testament 4.1 \(2015\): 21-37](#)
- [Michael D. Oblath, "Job's Advocate: A Tempting Suggestion," Bulletin for Biblical Research 9 \(1999\): 189-201](#)
- [Sydney Page - Satan: God's Servant - JETS 503 \(Sept, 2007\), 449-65](#)
- [Elaine A Phillips - Speaking Truthfully: Job's Friends and Job - Bull. for Biblical Research 18.1, 2008, 31-43](#)
- [Aaron Pinker - Job's Perspectives on Death - Jewish Bible Quarterly](#)
- [Martin A. Shields, "Was Elihu Right?" Journal for the Evangelical Study of the Old Testament 3.2 \(2014\): 155-170](#)
- [Martin Shields - Malevolent or Mysterious? God's Character in the Prologue of Job - Tyndale Bull. 61:2, 2010](#)
- [Elmer B. Smick, "Mythology and the book of Job," Journal of the Evangelical Theological Society 13.2 \(Spring 1970\): 101-108](#)
- [Prof. Ulrich E. Simon, Gambling With Job. The Ethel M. Wood Lecture delivered before the University of London on 5 June 1980. London: University of London, 1980. Pbk. ISBN: 0718105637. pp.18](#)
- [Lindsay Wilson - The Book of Job and the Fear of God - Tyndale Bulletin 46.1 \(1995\) p 59-79](#)
- [Feinberg, Charles Lee. "The Book of Job" \*Bibliotheca Sacra\* 91 \(361\) \(Jan. 1934\) 78-86. \[pdf\]\(#\)](#)
- [\\_\\_\\_\\_\\_. "Job and the Nation Israel First Study: In the Hands of the Enemy" \*Bibliotheca Sacra\* 96 \(384\) \(Oct. 1939\) 405-11. \[pdf\]\(#\)](#)
- [\\_\\_\\_\\_\\_. Job and the Nation of Israel: Second Study: At the Mercy of the Critics, \*Bibliotheca Sacra\* 97 \(385\) \(Jan.-Mar. 1940\) 27-33. \[pdf\]\(#\)](#)
- [\\_\\_\\_\\_\\_. "Job and the Nation Israel: third Study: Face to Face with Lord," \*Bibliotheca Sacra\* 97 \(386\) \(Apr 1940\) 211-16. \[pdf\]\(#\)](#)
- [\\_\\_\\_\\_\\_. "The Poetic Structure of the Book of Job and the Ugaritic >Literature," \*Bibliotheca Sacra\* 103 \(411\) \(Jul., 1946\) 283-92. \[pdf\]\(#\)](#)
- [Green, William H. "Book of Job," Biblical Reparatory and Princeton Review 29 \(1857\) 281-327. \[pdf\]\(#\)](#)
- [Harris, R. Laird. "The Book of Job and Its Doctrine of God, Grace Theological Journal 13.3 \(Fall 1972\) 3-34. \[pdf\]\(#\)](#)
- [Newell, B. Lynne. "Job: Repentant or Rebellious?" Westminster Theological Journal 46.2 \(Fall, 1984\) 298-316. \[pdf\]\(#\)](#)
- [Parsons, Gregory W. "The Structure and Purpose of the Book of Job," \*Bibliotheca Sacra\* 138 \(550\) \(Apr. 1981\) 139-57. \[pdf\]\(#\)](#)
- [\\_\\_\\_\\_\\_. "Literary Features of the Book of Job, \*Bibliotheca Sacra\* 138 \(551\) \(July, 1981\) 213-29. \[pdf\]\(#\)](#)
- [\\_\\_\\_\\_\\_. "Guidelines for Understanding and Proclaiming the Book of Job, \*Bibliotheca Sacra\* 151 \(604\) \(Oct. 1994\) 393-413.](#)
- [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. \[pdf\]\(#\)](#)
- [Waters, Larry J. "Reflections on Suffering from the Book of Job, \*Bibliotheca Sacra\* 154 \(616\) \(Oct. 1997\) 436-51. \[pdf\]\(#\)](#)
- [\\_\\_\\_\\_\\_. "Reflections on Suffering from the Book of Job," \*Bib Sacra\* 156: 621 \(1999\): 443-451](#)
- [\\_\\_\\_\\_\\_. "The Authenticity of the Elihu Speeches in Job 32-37," \*Bibliotheca Sacra\* 156 \(621\) \(Jan., 1999\) 28-41. \[pdf\]\(#\)](#)
- [\\_\\_\\_\\_\\_. "Elihu's Theology and His View of Suffering," \*Bibliotheca Sacra\* 156 \(622\) \(Apr., 1999\) 144-59. \[pdf\]\(#\)](#)

## 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 Sattlem ([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 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.

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 longforgotten 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 an 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/Verses - 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](#)
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- [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 \(38:1–42:6\)](#)



## 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*.<sup>1</sup> 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' about!**"

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

|             |   |   |                  |                               |
|-------------|---|---|------------------|-------------------------------|
| 25 Nov 2009 | <a href="#">The Naked Truth</a>                       | Job 1:21  | Gowins, Jonathan | Main Service                  |
| 30 Sep 2001 | <a href="#">I Had Heard Of You, But Now I See You</a> | Job 42:1-6  | Zeisler, Steve   | The Prayers of the Saints     |
| 01 Apr 1986 | <a href="#">For They Shall See God</a>                | Job 42:5-6  | Zeisler, Steve   | God's dealings...             |
| 31 Dec 1980 | <a href="#">Prayer's Relationships</a>                | Job 42:5-10   | Stedman, Ray     | Prayers of the Old Testament  |
|             | <a href="#">Lessons from Job</a>                      | multiple messages   | Stedman, Ray     | Lessons                       |
| 31 Dec 1977 | <a href="#">The New Beginning</a>                     | Job 42:1-17   | Stedman, Ray     | Let God be God                |
| 24 Dec 1977 | <a href="#">Christmas at Uz</a>                       | Job 42:1-17   | Stedman, Ray     | Let God be God                |
| 17 Dec 1977 | <a href="#">The Nature of God</a>                     | Job 40:1-24, 41:1-34  | Stedman, Ray     | Let God be God                |
| 10 Dec 1977 | <a href="#">The God of Nature</a>                     | Job 38:1-41, 39:1-30  | Stedman, Ray     | Let God be God                |
| 03 Dec 1977 | <a href="#">Your God is Too Small</a>                 | Job 34:1-37, 35:1-16, 36:1-33, 37:1-24                            | Stedman, Ray     | Let God be God                |
| 26 Nov 1977 | <a href="#">Youth answers Age</a>                     | Job 32:1-22, 33:1-33  | Stedman, Ray     | Let God be God                |
| 05 Nov 1977 | <a href="#">The Wrong of Self-Defense</a>             | 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 | <a href="#">Help from on High</a>                     | 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 | <a href="#">The Folly of Platitudes</a>               | 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 | <a href="#">Is it Better to Die?</a>                  | 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 | <a href="#">The Pressure of Pain</a>                  | Job 2:1-13  | Stedman, Ray     | Let God be God                |
| 04 Sep 1977 | <a href="#">The Test</a>                              | Job 1:1-22  | Stedman, Ray     | Let God be God                |
| 22 Dec 1973 | <a href="#">Boils at Christmas</a>                    | Job 19:13-27  | Stedman, Ray     | Main Service                  |
| 13 Jun 1965 | <a href="#">Job: The Hardest Question</a>             | 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](#)
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## 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

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# OUR DAILY BREAD

## Devotional Illustrations

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RBC Ministries - Updated December 28, 2017

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**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

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**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 Beautifulness 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

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**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

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**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

## PASTOR LIFE

### Sermons on Job

- 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](#)
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- [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](#)
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## MATTHEW POOLE

### Commentary on Job

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## 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,<br>Peshitta | "worshiped"                                |
| TEV, LXX                             | "threw himself face down on the<br>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).

##### **■ "The Lord gave and the Lord has taken away."**

**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,<br>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.

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