

## Outstanding Verses in the Book of Job

The “outstanding verses” selected below no way imply that these are more special or of greater importance than other verses not mentioned just here. Doubtless, many additional passages appeal to other readers, and even this author could add to the following list. These Scriptures are merely *some* to which we afford extra notice at this time.

### Speaking Expositorily

- **Job 14:1-2** “Man who is born of woman Is of few days and full of trouble. He comes forth like a flower and fades away; He flees like a shadow and does not continue.”

This oft quoted or cited passage especially at funerals occurred in one of Job’s speeches to his supposed “three friends.” As such, it was uttered by an uninspired man, but recorded by an inspired writer. Uninspired writers sometimes utter truths, and at other times, they may say things that are untrue. In this instance, what Job said corresponds to other Scriptures that God placed in the Bible to teach mankind about the brevity and uncertainty of life. “All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away” (1 Peter 1:24). “[W]hereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away. Instead you ought to say, ‘If the Lord wills, we shall live and do this or that’” (James 4:14-15). Job, though, offered a decidedly negative outlook on life, which was understandable given the great sufferings through which he was going. Everyone’s life is interspersed with good times and bad times, which is such a short ordeal in comparison to the approaching eternity into which each of us will be thrust upon our deaths or when Jesus Christ returns to fetch His own. We must make the best of it and prepare to go home to live with God (John 14:1-3).

- **Job 19:25-26** “For I know that my Redeemer lives, And He shall stand at last on the earth; And after my skin is destroyed, this I know, That in my flesh I shall see God.”

At first glance, Job 19:25-26 appears to substantiate the New Testament truths that Jesus Christ is ultimately the Redeemer of fallen humanity and that there will be a general resurrection of mankind from the death-chained grave. That is exactly what we envision when we sing the hymn, “I Know That My Redeemer Lives.” Doubtless, that spiritual song derives from this passage. So adamant that Job 19:25-26 refers to Jesus Christ, brother James Burton Coffman penned in his commentary that “[o]nly a fool could miss his identity.”

To undergird that conclusion, some commentators suppose that Job was divinely inspired—at least regarding that and possibly some other statements. However, it is abundantly clear that in much of what Job had to say in the arguments with his self-styled “friends” that he was wrong, and hence uninspired. Consequently, God rebuked Job for those erroneous outbursts.

In reality, there is some confusion regarding the accurate interpretation of the original language in Job 19:25-26. For instance, the NKJV omits the words “worms” and “body” that were added by the KJV translators. In addition, the word translated “earth” really means “dust.” Then, there is some question regarding the meaning of the Hebrew preposition in the last phrase of verse 26. Whereas the NKJV reads, “That **in** my flesh I shall see God,” the ASV reads, “**without** my flesh I shall see God.”

Central to understanding the meaning of Job 19:25-26 is the interpretation and meaning of the word, “Redeemer.” It has a meaning aside from any possible application to Jesus Christ.

The Hebrew word translated “Redeemer” in verse 25 refers to the kinsman redeemer, the near relative who could avenge his brother’s blood (Deuteronomy 19:6-12), reclaim and

restore his brother's property (Leviticus 25:23-24,39-55), and set his brother free from slavery (25:25). The kinsman redeemer could also go to court on behalf of a wronged relative (Proverbs 23:10-11). In the book of Ruth, Boaz is the kinsman redeemer who was willing and able to rescue Ruth and give her a new life in a new land. Previously, Job had talked about his need for an umpire (Job 9:33-34) and an Advocate in heaven (16:19). Now he takes it a step further: his Redeemer will one day vindicate him, and Job will be there to witness it! When you consider how little God had revealed in Job's day about the future life, these words become a remarkable testimony of faith. (*Bible Exposition*)

Even very early in man's habitation of our planet and in his relationship with God, he was aware of a future life beyond living on earth. We may know more through inspection of the completed revelation from God than what Job knew. On the other hand, Job and his contemporaries may have known more about the afterlife than has been preserved for us upon the pages of inspiration.

We ask ourselves: Was Job referring to a near kinsman who someday would vindicate him and validate his claim of innocence, or did Job actually refer to Jesus Christ, our Redeemer? Does the passage teach a bodily resurrection, or does it teach consciousness after death, at which time one will meet God?

If the passage refers to Jesus Christ, our Redeemer, too, then the "dust" or "earth" pertains to His incarnation (His first coming) rather than to His Second Coming. Job 19:25-26 does not teach the false, denominational doctrine of premillennialism.

What is certain is that Job maintained his innocence. Further, Job had no doubt that after death he would have his long sought meeting with God. "After he was dead, Job then would see God. He would continue in a conscious existence; he would not be annihilated or sink into soul sleep" (*Bible Knowledge*). Whether in the body or out of the body does not materially affect the expectation of Job to see God, though in the body or out of the body does matter respecting whether the verse refers to the future bodily resurrection. That truth is firm (1 Corinthians 15:51-55; 1 Thessalonians 4:13-17), irrespective of whether Job's speech intimated it.

- **Job 26:7** "He stretches out the north over empty space; He hangs the earth on nothing."

Facts relative to astronomy pertaining to the gravitational position of our planet in our solar system were known generally to modern science only recently. This verse appears "...amazingly in accord with facts not known or agreed on by scientists till a few hundred years ago" (*Bible Knowledge*). Parallelism in Job 26:7 may merely refer to the empty, northern night sky. It is uncertain whether Job referred to a scientific marvel completely unknown (far as we can ascertain) during Patriarchal times as. While not wanting to understate biblical evidence, we need to exercise caution not to overstate biblical information.

- **Job 28:15-16** "It cannot be purchased for gold, Nor can silver be weighed for its price. It cannot be valued in the gold of Ophir, In precious onyx or sapphire."

Reference to weighing silver indicates the early timeframe of the narration recorded in the Book of Job. "Before the art of coining was known, it was common to weigh the precious metals that were used as a medium of trade; compare Genesis 23:16" (*Barnes' Notes*).

The location of Ophir has not been determined definitely, but numerous Bible references relate to the finest gold and an ample source of it as well.

Ophir is the name of a land or city somewhere to the South or Southeast of Palestine for which Solomon's ships along with Phoenician vessels set out from Ezion-geber at the head of the Gulf of Aqabah, returning with great stores of gold, precious stones and "almug" - wood (1 Kings 9:28; 10:11; 2 Chronicles 9:10; 1 Kings 22:48; 2 Chronicles 8:18). (*ISBE*)

The Job 28:15-16 passage emphasized the unsurpassed value of true wisdom. Neither any quantity of silver nor the finest gold could equal the value of true wisdom.

- **Job 37:24** “Therefore men fear Him; He shows no partiality to any who are wise of heart.”

Fear of God results from “...his almighty power, his absolute moral perfection, and his superiority to all human questioning, ample grounds for the profoundest reverence and fear” (*Pulpit Commentary*). “The fear of the Lord is the beginning of knowledge, But fools despise wisdom and instruction” (Proverbs 1:7).

God is not a respecter of persons (Acts 10:34; Romans 2:11; Galatians 2:6; Ephesians 6:9; Colossians 3:25; 1 Peter 1:17). Furthermore, God is unmoved by self-styled, human wisdom (Isaiah 5:21; Matthew 11:25-26; 1 Corinthians 1:26; 3:19).

Elihu, most likely not inspired, made true statements in this verse. We must revere God, who is so far above us—His creation. Fortunately for us, He also judges without respect of persons; we can rely on Him to treat us fairly and evenhandedly.

- **Job 38:16** “Have you entered the springs of the sea? Or have you walked in search of the depths?”

Even today, mankind knows comparatively little about this last earthly frontier, and most certainly, Job had little knowledge of it either. Amazingly, though, fountains on the ocean floor gush out water, at least some of it being fresh water. “There are, even today, freshwater springs beneath the ocean floor in many parts of the world, e.g., Greece, Italy, Australia, the South Sea Islands, along the Atlantic continental shelf, etc.” (Jackson, “Natural Disasters”). These inspired words of God recorded by inspiration upon the pages of the Book of Job, in that very old book, by far predate independently discovered human knowledge about “springs in the sea.” This speaks to the inspiration and reliability—the divine origin—of the Holy Bible.

- **Job 38:25** “Who has divided a channel for the overflowing water, Or a path for the thunderbolt?”

Especially the “path for the thunderbolt” captures my imagination. Whereas one can visualize floodwaters flowing over riverbanks and seeking their own level, who can map out through the air the path of a lightning bolt? No one human can do that. The zigzag electrical strike takes a path beyond our expectation or explanation sufficient to predict accurately its precise movement. We, like Job, are incapable of demonstrating to God our competence to manage the universe, and hence occupy a position from which we could criticize God respecting His administration of it.

- **Job 41:34** “He beholds every high thing; He is king over all the children of pride.”

In his day and time, the leviathan was the king of the proverbial jungle. He was the undisputed king of the beasts. The leviathan feared neither anything in the animal world nor mankind either. Man often prides himself as being dominant in all areas of the created universe, but that mentality did not extend to the leviathan, which man could neither domesticate nor conquer. The leviathan, not man, was the fiercest creature that God ever made.

### Little Homilies

- **Job 1:1** “There was a man in the land of Uz, whose name was Job; and that man was **blameless and upright, and one who feared God and shunned evil.**
- **Job 1:8** “Then the LORD said to Satan, ‘Have you considered **My servant Job**, that there is none like him on the earth, **a blameless and upright man, one who fears God and shuns evil?**’”
- **Job 2:3** “Then the LORD said to Satan, ‘Have you considered **My servant Job**, that there is none like him on the earth, **a blameless and upright man, one who fears God and shuns**

**evil?** And still **he holds fast to his integrity**, although you incited Me against him, to destroy him without cause.”

- **Job 42:9** “...for the LORD had accepted Job.”

These statements by God about Job remind us of the words of Jesus Christ in Matthew 25:21 and 23: “Well done, good and faithful servant... Enter into the joy of your lord.” Throughout time, there have been a few souls whose names appear in Holy Writ and that inspiration acclaims as “blameless,” upright and righteous beyond their peers. King Hezekiah was such a man (2 Chronicles 31:20-21). Likewise, the parents of John the Baptist were to be “blameless” (Luke 1:6). Of course, Noah and his family, before either of them and Job also, were such people, too (Genesis 6:8; 2 Peter 2:5). Obviously, Enoch (Genesis 5:24) and Elijah (2 Kings 2:11), who did not see death, were such examples of godliness, too. Furthermore, the Bible’s Hall of Fame of Faith in Hebrews 11 chronicles many outstanding Bible characters who are worthy of our imitation respecting our Christian faith.

None of the individuals here mentioned were divine, sinless beings, but they were ordinary people like us. Job was a man (1:1)! Yet, he was a servant of God. In addition, God repeatedly stressed whose servant Job was by saying “My servant.” Though we are ordinary people as well, you and I can be “blameless,” “upright,” God-fearing and ‘shun evil.’ That should be our *everyday, all day goal*. “For He who would love life And see good days, Let him refrain his tongue from evil, And his lips from speaking deceit. Let him **turn away from evil and do good**; Let him seek peace and pursue it. For the eyes of the Lord are on the righteous, And His ears are open to their prayers; But the face of the Lord is against those who do evil” (1 Peter 3:10-12 emphasis added). After all, we earnestly covet God’s approval akin to Job 42:9, “...the LORD had accepted Job.”

- **Job 1:21-22** “And he said: ‘Naked I came from my mother’s womb, And naked shall I return there. The LORD gave, and the LORD has taken away; Blessed be the name of the LORD.’ In all this Job did not sin nor charge God with wrong.”

The patriarch was not animated by possession of this world’s wealth and accompanying amenities. It seems that Job envisioned a bigger picture than one’s span of years on planet earth; he realized that he had come from somewhere before his debut in this world, and he grasped that he would be somewhere after death. He knew, correctly so, that one’s earthly sojourn is merely an interval. Job was a *pilgrim* rather than a *homesteader*. His attitude toward riches agreed with the divine instructions penned by the apostle Paul centuries later.

For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.” (1 Timothy 6:7-10)

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life. (1 Timothy 6:17-19)

We need to adopt the spiritual posture of the old patriarch. The here and the now is not worthy to be compared with what awaits eternally. “For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:18). Not only are the sufferings we may presently experience not worthy to be considered alongside of the heavenly future, neither are the wonderful blessings of which we may be partakers worthy to consider in the same vein as what awaits the

godly eternally. When we truly seek spiritual things first (Matthew 6:33) and lay up for ourselves treasures in heaven (Matthew 6:20-21), only then will we have a spiritual kinship with the Bible character Job.

- **Job 2:9-10** “Then his wife said to him, ‘Do you still hold fast to your **integrity**? Curse God and die!’ But he said to her, ‘You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?’ In all this **Job did not sin with his lips.**”
- **Job 27:5-6** “... Till I die I will not put away my **integrity** from me. My **righteousness** I hold fast, and will not let it go; My heart shall not reproach me **as long as I live.**”

Job was *in it to win it!* He was not merely dabbling in religion, but he willingly immersed himself in the God-given religion of the time—Patriarchy. When we live Christ-driven, purposeful lives, we will not dabble in Christianity, but we will immerse ourselves in the God-given religion to which everyone now living is amenable. Our Christian “integrity” and “righteousness” ought to be evident to all onlookers everywhere, every day as well as every waking moment irrespective of whether anyone besides the Godhead is around to observe. Our lives are not orderly unless we master our conduct (1 Corinthians 6:9-10; Ephesians 4:31) and our speech (James 3:2-12; 1 Peter 2:1). If our faithfulness persists at the time of our demise, even if our faithfulness would be the cause of someone taking our lives, only then, will we be rewarded (Revelation 2:10). If we falter before we die or Christ returns, we will be eternally lost if we do not repent while we yet have time (Acts 8:22; 1 John 1:9). Each child of God ought to embrace the challenge wholeheartedly to demonstrate Christian “integrity” and “righteousness” “as long as I live.” Nothing else will do!

- **Job 3:25-26** “For the thing I greatly feared has come upon me, And what I dreaded has happened to me. I am not at ease, nor am I quiet; I have no rest, for trouble comes.”

Often, bad things happen to good people. Sometimes we are our own worst enemies, and we must suffer self-inflicted torments because of bad choices that we made. At other times, we are victims of the bad choices of others (e.g., abusers, thieves, robbers, etc.) or because of natural disasters, disease or old age. All of it is only temporary *at worst*, lasting only as long as life itself, which is comparatively short considering the eternity toward each of us is inching daily. There is a “rest” for the children of God that will outweigh by far what we may have to endure in this life. “There remains therefore a rest for the people of God. ...Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience” (Hebrews 4:9-11).

- **Job 16:2** “...Miserable comforters are you all!”

Unlike Job’s supposed friends, Christians are supposed to be *expert comforters*. “Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God” (2 Corinthians 1:3-4). God’s Word is our instructional manual in all things, including on how we may comfort others. We may comfort someone merely by our presence, without words—not knowing what to say, or knowing that there is nothing to say on that occasion. Providing someone the knowledge of how to prepare to meet God in the Judgment (Amos 4:12)—how to become a Christian (Mark 16:16) or how a Christian can receive forgiveness of sins (1 John 1:9) promises eternal benefits and peace of mind while on earth (1 John 2:3). In addition, we can offer human kindness, encouragement and moral support. At times, we may need to expend not only ourselves but also some of our money to alleviate some of the suffering of Christians and non-Christians (Galatians 6:10). Christians should not be “miserable comforters.”

- **Job 19:2-3** “How long will you torment my soul, And break me in pieces with words? These ten times you have reproached me; You are not ashamed that you have wronged me.”

Sometimes even Christians wrong one another (1 Corinthians 6:8). Frankly, no one can hurt us more emotionally and psychologically than can our brothers and sisters in Christ. If no one in this life ever learns of our innocence regarding some charge against us, we can take comfort in the fact that Almighty God, ultimately our Judge, knows what is true and what is false. While Christians need to be fruit inspectors (Matthew 7:16-20), we ought not to arrive at negative and accusatory conclusions in the absence of fruit to inspect; none of us are omniscient. We must judge “righteous judgment” (John 7:24; Matthew 7:2). Mankind cannot stand in God’s place to pass eternal judgment on others (Romans 2:5; James 4:11-12). As difficult as it may be, we must persevere in righteousness even if we are maligned (1 Peter 4:4), like Job did. Our immortal souls are too valuable to forfeit because someone has hurt our feelings or otherwise mistreated us.

- **Job 19:14** “My **relatives** have failed, And my close friends have forgotten me.”
- **Job 19:19** “All my close friends abhor me, And those whom I love have turned against me.”

Friends and family often hinder one from Christian worship, Christian living and Christian service. Our chief Friend must be Jesus Christ. Our most important family members include our elder brother Jesus Christ (Romans 8:16-17; Galatians 4:5-7) and our Heavenly Father. Our Brother and our Father will always be there for us, no matter what—in this life and in the life to come (Matthew 28:20). Jesus said, “For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; and ‘a man’s enemies will be those of his own household.’ He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me” (Matthew 10:35-37). If we let them, some “friends” also will corrupt us from the ways of God. “Do not be deceived: ‘Evil company corrupts good habits’” (1 Corinthians 15:33). The right Christian friends, though, will help us not to stray from the *pilgrim pathway*. “A man who has friends must himself be friendly, But there is a friend who sticks closer than a brother” (Proverbs 18:24).

If our earthly family members are godly Christians, great! If not, we must minimize their corruptive influence upon us and upon our families by aligning ourselves more with the family of God. If our “friends” wield an ungodly sway over us, we need to opt out of those relationships and select a better class of friends, especially from among the household of faith (Romans 12:10; 1 Peter 2:17).

- **Job 31:1** “I have made a covenant with my eyes; Why then should I look upon a young woman?”

One translation provides commentary on the thought at hand when it reads, “I made a covenant with my eyes not to **look lustfully at a girl**” (Job 31:1 NIV emphasis added). Similarly, our Lord said, “You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart” (Matthew 5:27-28 NKJV). Unlike Job, even many Christian men have not yet ‘made a covenant with their eyes not look lustfully at women.’ Both Christian men and Christian women need to shutter their eyes from wantonly and carelessly allowing their lustful eyes to screen the nudity or near nakedness characteristic of many movies, books, magazines, Internet sites and places frequented by people in degrees of undress.

- **Job 36:3** “I will fetch my knowledge from afar; I will ascribe righteousness to **my Maker**.”
- **Job 36:26** “Behold, **God is great**, and we do not know Him; Nor can the number of His years be discovered.”

The colloquial phrase, “my Maker,” has a biblical origin. Likewise, the popular phrase “God is good all of the time” is similar to “God is great.” Truly, we need to acknowledge always that God is our Maker, our Deliverer, and He will be our Judge, too. In the spirit of Amos 4:12, each of us needs to put our life in

order in preparation to *meet our Maker* (Ecclesiastes 12:13-14; 2 Corinthians 5:10; Revelation 20:12-15). Not only when assembled together on the Lord's Day, but every day, we ought to express in our lives our confidence that God is both great and good, and that He will work good in our lives and eternity (Romans 8:28).

- **Job 40:9** "Have you an arm like God? Or can you thunder with a voice like His?"

None of us were alive and present at the baptism of Jesus Christ (Matthew 3:13-17) or at His Transfiguration (Matthew 17:1-6). God spoke aloud on both of those occasions, and I cannot conceive of a weak, puny verbal audio in which God spoke from the heavens to mankind. I imagine the deep, booming or thundering voice of God. Numerous times throughout especially the Old Testament, God spoke directly to different ones (Leviticus 1:1; Deuteronomy 4:12), and apparently no one ever mistook the voice of God for that of a mere man.

Though God no longer speaks directly and audibly to mankind today, we do have His words through the Holy Spirit upon the pages of inspiration—the Holy Bible. Those words, despite being upon the printed page, should be as thunderous in our ears as if our God audibly pronounced them in our hearing. Practice hearing the 'thunder of His voice' each time you read God's Word.

- **Job 42:7** "And so it was, after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, 'My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has'" (cf. verse 8 also).

Clearly, God takes it very seriously when anyone purports to speak on His behalf or about Him. Job's friends got it wrong on both counts, and God attributed to them sin for their misconduct. Likewise today, God views it as sinful to teach or preach doctrinal error. The false teaching of preachers and teachers not only condemns them, but it also corrupts their auditors who digest error. It is no wonder, then, that preachers and teachers will bear a more stringent judgment (James 3:1). Further, it is no surprise that God wants impenitent false teachers marked or identified so that unwary Christians can be forewarned to avoid such falsehoods (Romans 16:17-18). Unfortunately, even some Christians prefer alternatives to "sound doctrine" (2 Timothy 4:3). Elders must defend "sound doctrine" (Titus 1:9), and preachers must preach, "sound doctrine" (Titus 2:1). Every Christian must analyze what they hear or read, comparing it with the Scriptures (1 John 4:1; Acts 17:11).

- **Job 42:17** "So Job died, old and full of days."

The phrase "old and full of days" classes Job with some other noteworthy characters in the Bible. "So Isaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him" (Genesis 35:29). "So when David was old and full of days, he made his son Solomon king over Israel" (1 Chronicles 23:1). "So he died in a good old age, full of days and riches and honor; and Solomon his son reigned in his place" (1 Chronicles 29:28). "But Jehoiada grew old and was full of days, and he died; he was one hundred and thirty years old when he died" (2 Chronicles 24:15).

I once entertained the unlikely personal goal of living to be 120-years-old like Moses did. "Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished" (Deuteronomy 34:7). As far as the eyes are concerned, I began wearing glasses when I was in the Second Grade, and my eyesight has diminished since then. Having lived for many decades now, I clearly see that my physical body would wear out long before 120 years. I resign myself in a sense to emulating Job and others of whom it was said that they "died, old and full of days."

However, it is not the number of days alone that a person may live on this earth, but what matters is how he or she lives. The Bible merely says of Methuselah, for instance, "So all the days of Methuselah were nine hundred and sixty-nine years; and he died" (Genesis 5:27). You and I both need to resolve to live for Jesus Christ, irrespective of whether our years are many or whether they are few. "I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called" (Ephesians 4:1). "Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am

absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel” (Philippians 1:27).

## Works Cited

- Barnes' Notes*. CD-ROM. Seattle: Biblesoft, 2006.
- Bible Exposition Commentary: Old Testament*. CD-ROM. Colorado Springs: Victor, 2004.
- Biblical Illustrator*. CD-ROM. Seattle: Ages Software and Biblesoft, 2006.
- Bible Knowledge Commentary: Old Testament*. CD-ROM. Colorado Springs: Cook Communications Ministries, 2000.
- Clarke, Adam. *Adam Clarke's Commentary*. CD-ROM. Seattle: Biblesoft, 2006.
- Coffman, James Burton. *James Burton Coffman Bible Study Library*. CD-ROM. Abilene: ACU Press, 1989.
- Cox, Joe E. “Alleged Contradictions and Problems in Job.” *Old Testament Difficulties and Alleged Contradictions: The Third Annual Gulf Coast Lectures*. Jerry Moffit, ed. Portland: Church of Christ, 187-200.
- DeHoff, George W. *DeHoff's Commentary: Vol. III*. Murfreesboro: DeHoff Publications, 1977.
- Hailey, Homer. *Now Mine Eye Seeth Thee: A Commentary on Job*. Tucson: Religious Supply, 1994.
- International Standard Bible Encyclopaedia (ISBE)*. CD-ROM. Seattle: Biblesoft 2006.
- Jackson, Wayne. *The Book of Job*. Abilene: Quality Publications, 1983.
- . “Why Do Natural Disasters Happen?” *Christian Courier*. 14 Apr 14.  
<<https://www.christiancourier.com/articles/939-why-do-natural-disasters-happen>>.
- Jamieson, Fausset and Brown Commentary*. CD-ROM. Seattle: Biblesoft, 2006.
- Keil & Delitzsch Commentary on the Old Testament*. New Updated Edition. CD-ROM. Peabody: Hendrickson, 1996.
- Miller, H.S. *General Biblical Introduction*. Houghton: Word-Bearer P., 1960.
- Pulpit Commentary*. CD-ROM. Seattle: Biblesoft, 2006.
- Strauss, James D. *The Shattering of Silence: Job, Our Contemporary*. CD-ROM. Joplin: College P. 1976.
- Waddey, John. *Character Cameos from the Bible*. Winona: J.C. Choate Publications, 1981.
- “Prosperity Theology.” *Wikipedia*. 18 Dec. 2013  
<[http://en.wikipedia.org/wiki/Prosperity\\_theology](http://en.wikipedia.org/wiki/Prosperity_theology)>.
- Wiersbe, Warren W. *Bible Exposition Commentary: Old Testament*. CD-ROM. Colorado Springs: Victor, 2004.