

# Reference Document

"The Part of Job Watchtower Doesn't Want You to Read"

Every Claim, Source, and Verification Status

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## How to Use This Document

Each entry identifies a specific factual claim made in the video, the source it is based on, where to verify it, and any notes on confidence level. Claims are organized in the order they appear in the video. Every Bible quotation in the video is read from Watchtower's own New World Translation (2013 revision) so the wording can be checked against the publisher's own text.

### Verification levels:

**PRIMARY** — Sourced from official Watchtower publications (the New World Translation, the Insight on the Scriptures encyclopedia, study articles, and elders' procedural material), peer-reviewed or seminary-published scholarship, or other original records. Primary sources can stand on their own.

**SECONDARY** — Sourced from established Christian commentary, academic researchers, advocacy or research resource sites, and firsthand testimony from named, credible individuals. Secondary sources support claims and are strongest when paired with a primary or an independent secondary source.

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## SECTION 1: What Watchtower Teaches About Job

**Claim: Watchtower's teaching on the book of Job centers on patience and endurance, summarized as Job being "remembered most for his integrity-keeping and patient endurance."**

**Source:** Watch Tower Bible and Tract Society, *"All Scripture Is Inspired of God and Beneficial"* (1990 revised edition), "Bible Book Number 18—Job."

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/1101990079>

**Verification:** PRIMARY — official Watchtower publication.

*Key quote:* "Job is remembered most for his integrity-keeping and patient endurance, setting an example that has proved to be a faith-strengthening bulwark for God's servants throughout the ages."

**Claim: The 1979 Watchtower article on Job was titled "Job—A Pattern of Godly Conduct" and opened with the line "That man has the patience of Job."**

**Source:** *The Watchtower*, June 1, 1979, pp. 25-28, "Job—A Pattern of Godly Conduct."

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/1979407>

**Verification:** PRIMARY — official Watchtower publication.

*Key quote:* "'THAT man has the patience of Job.' It is not uncommon to hear this expression even today."

**Claim: The August 15, 2006 Watchtower study article was titled "You Have Heard of the Endurance of Job."**

**Source:** *The Watchtower*, August 15, 2006, "You Have Heard of the Endurance of Job."

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/2006606>

**Verification:** PRIMARY — official Watchtower publication.

**Claim: The Watchtower study article reviewed congregation-wide in February 2026 was titled “The Book of Job Can Help You When You Suffer.”**

**Source:** *The Watchtower* (Study Edition), December 2025, pp. 2-7 (Study Article 48); studied the week of February 2-8, 2026.

**URL:** <https://www.jw.org/en/library/magazines/watchtower-study-december-2025/The-Book-of-Job-Can-Help-You-When-You-Suffer/>

**Verification:** PRIMARY — official Watchtower publication.

**Claim: That February 2026 study article characterizes Job’s self-defense by saying his words “suggest that for a time he considered himself to be more righteous than God.”**

**Source:** *The Watchtower* (Study Edition), December 2025, “The Book of Job Can Help You When You Suffer,” paragraph 10.

**URL:** <https://www.jw.org/en/library/magazines/watchtower-study-december-2025/The-Book-of-Job-Can-Help-You-When-You-Suffer/>

**Verification:** PRIMARY — official Watchtower publication.

*Key quote: "Job’s words suggest that for a time he considered himself to be more righteous than God."*

**Claim: The book of James in the Christian Greek Scriptures references Job’s endurance (James 5:11).**

**Source:** *New World Translation of the Holy Scriptures* (2013 revision), James 5:11.

**URL:** <https://www.jw.org/en/library/bible/nwt/books/james/5/>

**Verification:** PRIMARY — Watchtower’s own Bible text.

## **SECTION 2: Job 29 — The Magistrate at the Gate**

**Claim: In Job 29, Job describes himself as one who rescued the poor, was “eyes to the blind and feet to the lame,” investigated the legal cases of strangers, and broke “the jaws of the wrongdoer” to free the prey from his teeth (Job 29:12-17).**

**Source:** *New World Translation of the Holy Scriptures* (2013 revision), Job 29:12-17.

**URL:** <https://www.jw.org/en/library/bible/nwt/books/job/29/>

**Verification:** PRIMARY — Watchtower’s own Bible text.

*Key quote: "I would break the jaws of the wrongdoer and tear the prey away from his teeth. (Job 29:17)"*

**Claim: Mainstream Christian commentary reads Job 29 as a portrait of Job acting as a magistrate at the city gate who actively confronted oppressors and rescued their victims.**

**Source:** Matthew Henry, *Commentary on the Whole Bible*, Job 29 (public domain).

**URL:** [https://www.blueletterbible.org/Comm/mhc/Job/Job\\_029.cfm](https://www.blueletterbible.org/Comm/mhc/Job/Job_029.cfm)

**Verification:** SECONDARY — long-established Christian commentary.

**Claim: Commentators describe Job 29:17 as depicting Job snatching the prey from the jaws of a predator — an image of active intervention, not passive patience.**

**Source:** *Pulpit Commentary*, Job 29 (public domain).

**URL:** <https://biblehub.com/commentaries/pulpit/job/29.htm>

**Verification:** SECONDARY — long-established Christian commentary.

**Claim: Job’s description of his conduct in Job 29 is widely treated as a foundational text for the study of biblical / Israelite ethics, presenting positive ethical duties (defending the poor, the widow, and the fatherless) that go beyond merely avoiding wrongdoing.**

**Source:** Encyclopaedia Judaica, “Ethics” (Jewish Virtual Library); and Precept Austin, “Job Commentaries.”

**URL:** <https://www.jewishvirtuallibrary.org/ethics>

**Verification:** SECONDARY — reference scholarship and commentary compilation. (The video’s phrasing about Job 29 being among the most important texts for the study of Israelite ethics reflects this scholarly characterization.)

*Key quote:* “Job ... asserts that he actually observed positive ethical commandments and was strict with himself beyond the requirements of the law. (Encyclopaedia Judaica, “Ethics”)”

**Claim: David Guzik’s commentary likewise treats Job 30-31 as Job’s account of lost honor and his oath of integrity, continuous with the active righteousness described in chapter 29.**

**Source:** David Guzik, *Enduring Word Bible Commentary*, Job 30.

**URL:** <https://enduringword.com/bible-commentary/job-30/>

**Verification:** SECONDARY — widely used Christian commentary.

**Claim: Watchtower’s *Insight on the Scriptures* cites Job 29:12-17 but compresses the chapter to a single sentence — “He sat as an impartial judge, executing justice as a champion of the widow” — before pivoting to the theme of Job’s integrity being tested by Satan.**

**Source:** Watch Tower Bible and Tract Society, *Insight on the Scriptures*, “Job” entry.

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/1200002475>

**Verification:** PRIMARY — official Watchtower reference work.

*Key quote:* “He sat as an impartial judge, executing justice as a champion of the widow.”

### **SECTION 3: Job 30 — Social Collapse**

**Claim: In Job 30, Job describes being mocked by men younger than he is, treated with contempt, spat at, and crying for help in the assembly without answer (Job 30:1, 9-11, 28).**

**Source:** *New World Translation of the Holy Scriptures* (2013 revision), Job 30:1, 9-11, 28.

**URL:** <https://www.jw.org/en/library/bible/nwt/books/job/30/>

**Verification:** PRIMARY — Watchtower’s own Bible text.

*Key quote:* “I walk about gloomy; there is no sunlight. In the assembly, I rise and cry for help. (Job 30:28)”

**Claim: Watchtower’s 1979 article frames the friends’ turning away from Job as part of the test Job needed to endure.**

**Source:** *The Watchtower*, June 1, 1979, pp. 25-28, “Job—A Pattern of Godly Conduct.”

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/1979407>

**Verification:** PRIMARY — official Watchtower publication.

*Key quote:* “The companions insisted that Job’s sickness was a punishment from God for serious sins ... they kept insisting that he repent.”

### **SECTION 4: Job 42:7 — God Rebukes the Friends, Not Job**

**Claim: At the end of the book, God tells Eliphaz that his anger burns against him and his two companions because they did not speak the truth about God “as my servant Job has” (Job 42:7).**

**Source:** *New World Translation of the Holy Scriptures* (2013 revision), Job 42:7.

**URL:** <https://www.jw.org/en/library/bible/nwt/books/job/42/>

**Verification:** PRIMARY — Watchtower’s own Bible text.

*Key quote:* "My anger burns against you and your two companions, for you have not spoken the truth about me as my servant Job has. (Job 42:7)"

**Claim: Job’s statement in Job 42:6 (“I take back what I said, and I repent in dust and ashes”) is immediately followed by God’s rebuke of the friends — not a rebuke of Job.**

**Source:** *New World Translation of the Holy Scriptures* (2013 revision), Job 42:6-7.

**URL:** <https://www.jw.org/en/library/bible/nwt/books/job/42/>

**Verification:** PRIMARY — Watchtower’s own Bible text.

**Claim: Mainstream Christian teaching holds that God condemned the advice of Job’s friends.**

**Source:** Got Questions Ministries, “What can we learn from Job’s friends?”

**URL:** <https://www.gotquestions.org/Jobs-friends.html>

**Verification:** SECONDARY — widely used Christian teaching resource.

*Key quote:* "God clearly condemned their advice."

**Claim: Academic theological analysis concludes that God’s vindication of Job’s speeches stands in clear contrast to the friends’ speeches.**

**Source:** *Themelios* (The Gospel Coalition), “How Did Job Speak Rightly About God?”

**URL:** <https://www.thegospelcoalition.org/themelios/article/how-did-job-speak-rightly-about-god/>

**Verification:** SECONDARY — theological journal article.

**Claim: Seminary-published commentary states that Job’s friends tried to defend God’s reputation by speaking falsely about Job, and never interceded for him.**

**Source:** Enter the Bible (Luther Seminary), “Job 42:7-9 — Job’s Friends Are Reprimanded by God.”

**URL:** <https://enterthebible.org/passage/job-427-9-jobs-friends-are-reprimanded-by-god/>

**Verification:** SECONDARY — seminary-published commentary.

*Key quote:* "they have tried to defend the divine reputation by speaking falsely about Job."

## **SECTION 5: The 2005 Article — “Demon Influence”**

**Claim: In its September 15, 2005 study edition, Watchtower published an article titled “Resist Wrong Thinking!” that analyzed the reasoning of Job’s three friends.**

**Source:** *The Watchtower* (Study Edition), September 15, 2005, “Resist Wrong Thinking!”

**URL:** <https://www.jw.org/en/library/magazines/w20050915/Resist-Wrong-Thinking/>

**Verification:** PRIMARY — official Watchtower publication.

**Claim: In that article, Watchtower stated that Eliphaz had “come under demon influence” and that his comments “reflected ungodly thinking,” describing the spirit behind his reasoning as a “wicked spirit creature.”**

**Source:** *The Watchtower* (Study Edition), September 15, 2005, “Resist Wrong Thinking!”

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/2005687>

**Verification:** PRIMARY — official Watchtower publication.

*Key quote:* "Yes, Eliphaz had come under demon influence. His comments reflected ungodly thinking."

**Claim: Job 4 records the supernatural experience Eliphaz describes — a spirit passing before his face — that the 2005 article analyzes.**

**Source:** *New World Translation of the Holy Scriptures*, Job 4:12-17; academic background discussion in M.J. Paul, “The Disturbing Experience of Eliphaz in Job 4.”

**URL:** <https://mjpaul.nl/wp-content/uploads/2016/06/Paul-Disturbing-Experience-of-Eliphaz-in-Job-4.pdf>

**Verification:** SECONDARY — academic (Brill-published) analysis, paired with the primary Bible text.

## **SECTION 6: The Playbook and the Judicial Committee**

**Claim: Watchtower’s *Insight on the Scriptures* describes Eliphaz’s treatment of Job as a “smear” that “paints righteous Job as an apostate” and “torments” Job by “falsely accusing him of all sorts of crimes.”**

**Source:** Watch Tower Bible and Tract Society, *Insight on the Scriptures*, “Eliphaz” entry.

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/1200001313>

**Verification:** PRIMARY — official Watchtower reference work.

*Key quote:* “the Edomite paints righteous Job as an apostate ... falsely accusing him of all sorts of crimes.”

**Claim: Watchtower’s own commentary states that when Eliphaz could not get Job to admit guilt, he “resorted to fabricating sins” he assumed Job must have committed.**

**Source:** *The Watchtower*, 1995, “A Lesson in How to Handle Problems.”

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/1995126>

**Verification:** PRIMARY — official Watchtower publication.

*Key quote:* “Since he was unable to extract from Job an admission of guilt, he resorted to fabricating sins that he assumed Job must have committed.”

**Claim: A Jehovah’s Witness judicial committee consists of at least three elders, convened after a two-elder investigation establishes there is “substance to the report” of serious wrongdoing.**

**Source:** Watch Tower Bible and Tract Society, “Maintaining the Peace and Cleanness of the Congregation,” paragraph 21.

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/1102014944>

**Verification:** PRIMARY — official Watchtower procedural material.

*Key quote:* “the body of elders will assign a judicial committee of at least three elders to handle the matter.”

**Claim: Watchtower instructs elders that the goal in a judicial case is to determine whether the accused is repentant, with the stated purpose of getting the person to “understand the error of his way, to repent, and thus to be snatched from the snare of the Devil.”**

**Source:** *The Watchtower*, 1992, “Elders, Judge With Righteousness.”

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/1992483>

**Verification:** PRIMARY — official Watchtower publication.

*Key quote:* “understand the error of his way, to repent, and thus to be snatched from the snare of the Devil.”

**Claim: A judicial committee may meet with the accused more than once; Watchtower’s guidance notes that a committee is “not obliged to meet repeatedly” with the person — acknowledging that repeated meetings occur.**

**Source:** *The Watchtower*, 1992, “Elders, Judge With Righteousness.”

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/1992483>

**Verification:** PRIMARY — official Watchtower publication.

*Key quote:* “The judicial committee is not obliged to meet repeatedly with the wrongdoer ... if it is obvious he lacks godly sorrow.”

**Claim: Watchtower’s direction treats disagreeing in thought with its teachings as apostasy that can lead to disfellowshipping — a person does not have to promote contrary views to be judged an apostate.**

**Source:** Watch Tower Society letter to all circuit and district overseers, September 1, 1980 (documented and quoted in published research on Jehovah’s Witnesses congregational discipline).

**URL:** [https://en.wikipedia.org/wiki/Jehovah%27s\\_Witnesses\\_and\\_congregational\\_discipline](https://en.wikipedia.org/wiki/Jehovah%27s_Witnesses_and_congregational_discipline)

**Verification:** SECONDARY — the 1980 letter is documented in published research and academic sources; readers seeking the underlying text can consult Raymond Franz, *Crisis of Conscience*.

*Key quote:* “a member ... merely disagrees in thought with any of the Watch Tower Society’s teachings is committing apostasy and is liable for disfellowshipping.”

**Claim: When the accused does not readily confess, a committee may search the person’s history and online activity for additional grounds — as documented in the firsthand account of researcher Paul Grundy, whose committee reviewed his comments across multiple websites to build their case.**

**Source:** Paul Grundy, firsthand account of his judicial committee, JWfacts.com.

**URL:** <https://jwfacts.com/watchtower/experiences/paul-grundy-judicial-committee.php>

**Verification:** SECONDARY — firsthand testimony from a named, credible researcher.

**Note:** This account documents a committee searching a person’s history to build its case; it is presented as one documented example, not as proof of universal practice.

## **SECTION 7: Job’s Oath of Integrity (Job 31)**

**Claim: In Job 31, Job swears an oath of integrity, including that he did not deny justice to his male or female servants when they brought a complaint against him (Job 31:13).**

**Source:** *New World Translation of the Holy Scriptures* (2013 revision), Job 31:13.

**URL:** <https://www.jw.org/en/library/bible/nwt/books/job/31/>

**Verification:** PRIMARY — Watchtower’s own Bible text.

*Key quote:* “If I denied justice to my male or female servants when they had a complaint against me ... (Job 31:13)”

**Claim: Watchtower’s *Insight on the Scriptures* engages Job 31 as a list of sins Job avoided (materialism, idolatry, adultery, injustice, and others), citing specific verses including Job 31:13.**

**Source:** Watch Tower Bible and Tract Society, *Insight on the Scriptures*, “Bible Book Number 18—Job.”

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/1101990079>

**Verification:** PRIMARY — official Watchtower reference work.

## **SECTION 8: The Opening Discussion**

**Claim: The investigation in this video was prompted by a discussion thread on the r/exjw community raising the question of why Watchtower rarely teaches on this section of Job.**

**Source:** Reddit, r/exjw community discussion, “Watchtower Never Really Talks About This Part of Job.”

**URL:** <https://www.reddit.com/r/exjw/>

**Verification:** SECONDARY — originating community discussion; the factual claims it raises are independently verified against Watchtower’s own publications listed above.

**Note:** The thread served as the starting point; every substantive claim in the video is sourced to primary Watchtower publications and mainstream scholarship rather than to the discussion itself.

## **SECTION 9: Additional Supporting Sources**

### **Jamieson-Fausset-Brown Commentary on Job 29**

**Source:** *Commentary Critical and Explanatory on the Whole Bible*, Job 29 (public domain).

**URL:** <https://www.biblestudytools.com/commentaries/jamieson-fausset-brown/job/job-29.html>

**Verification:** SECONDARY — long-established Christian commentary.

**Contains:** Verse-by-verse reading of Job 29 consistent with the magistrate-at-the-gate interpretation.

### **NIV Study Bible — structural outline of Job**

**Source:** Bible Study Tools, Book of Job overview (NIV Study Bible introduction).

**URL:** <https://www.biblestudytools.com/job/>

**Verification:** SECONDARY — study-Bible reference.

**Contains:** Confirms chapters 29-31 are Job’s “call for vindication”: past honor (29), present dishonor (30), and final oath of innocence (31).

### **Insight on the Scriptures — full “Job” book overview**

**Source:** Watch Tower Bible and Tract Society, *Insight on the Scriptures*, “Bible Book Number 18—Job.”

**URL:** <https://wol.jw.org/en/wol/d/r1/lp-e/1101990079>

**Verification:** PRIMARY — official Watchtower reference work.

**Contains:** Watchtower’s own list of the moral themes it draws from Job 31, and the “integrity-keeping and patient endurance” framing of the entire book.

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All Bible quotations are from Watchtower’s New World Translation (2013 revision). All Watchtower publications can be read on the publisher’s own library at wol.jw.org. Where a claim rests on scholarship or testimony rather than a Watchtower source, that source is named above so it can be checked directly.