

# Contents

Foreword	7
Acknowledgments	9
<b>1. The Most Fascinating Book in the Bible</b>	<b>11</b>
The Oldest Book	12
Job and the Land of Uz	14
Who Was Job?	15
Who Wrote Job's Record?	16
Surveying the Book	19
The Misunderstood Purpose of Job	21
<b>2. Reflections of Primeval History</b>	<b>23</b>
Creation	24
The Fall and the Curse	25
The Great Flood	26
End of the Flood	28
The Worldwide Dispersion	31
<b>3. Modern Scientific Insights in Job</b>	<b>35</b>
The Science of Water	36
The Science of Earth	39

The Stars of the Heavens	42	
The Laws of Nature	46	
<b>4. A Godly Man and the Scientific Method</b>		<b>49</b>
Satan in God's Presence	50	
The Conflict of the Ages	53	
God's Scientific Hypothesis	57	
The Great Experiment	58	
<b>5. Miserable Comforters</b>	63	
The Eliphaz Solution	64	
Demonic Deception	67	
The Gospel According to Job	70	
Elihu, the Super-Spiritual	75	
Satan's Final Assault on Job	79	
<b>6. The Healing Message of Creation</b>		<b>83</b>
The Witness of Creation	84	
The Vital Importance of Special Creation		88
The Real Purpose of the Book of Job		92
<b>7. God's Science Examination</b>	97	
God's Primeval Mandate	98	
The World that Then Was	101	
This Present World	105	
Man and the Animals	106	
<b>8. Dragons, Dinosaurs, and the Devil</b>		<b>111</b>
Job's Rebuke	111	
Behemoth	115	
Leviathan	117	
Doom of the Dragon	122	
<b>9. The End of the Lord</b>	127	
Confession and Deliverance		128
Twice As Much	132	
Job and Christ	134	
Subject Index	141	
Scripture Index	143	

## Foreword

**T**he most fascinating book in the Bible" is the title of the first chapter in Dr. Henry Morris's commentary *The Remarkable Record of Job*. Some Bible students might argue that the title should be "the most forgotten book in the Bible." I predict, however, that those who read Dr. Morris's book will agree with his original statement.

Most commentaries on Job emphasize its literary style or attempt to analyze its philosophical content. They usually conclude that the book simply records the utter despair of a godly man (either real or mythical) enduring great suffering as he vainly attempts to find some divine purpose for his pain.

This is *not* the approach taken by Dr. Morris. In nine concise, analytical, and thought-provoking chapters, he reveals that the book of Job . . .

serves as an overview of Satan and his wicked activities.

supports a literal interpretation of Genesis 1-11 and provides additional details.

does *not* deal primarily with the problem of suffering in the lives of godly people.

He concludes that the book has a two-fold purpose. Its heavenly purpose is to demonstrate God's sovereignty to angels (both good and evil) and perhaps to believers already in glory. Its earthly purpose is to re-emphasize the importance of God's original creation. In fact, Morris shows that creation is the basis of true Christology, faith, salvation, fellowship, and peace among human beings.

To my mind, Dr. Morris has written a volume that will become—to rephrase his chapter title—the most fascinating book *on Job*.

Harold L. Willmington

## The Most Fascinating Book in the Bible

**A** masterpiece of literature, the Book of Job has intrigued readers for many generations. Though the book is ancient, its insights are remarkably modern, and its message is needed more today than ever before. Its long discourses, though sometimes difficult to follow, and seemingly redundant, sparkle with beautiful poetry and vibrate with deep emotion, thus contributing to the fascination that grips the thoughtful reader. Its insights penetrate human nature, offer foresights into modern science, and probe the very heart of God.

All of this makes the Book of Job what this writer, at least, believes is the most fascinating book in the Bible. The climax of its message, though unexpected, is intensely practical, with special relevance to the needs of God's people in these days of widespread humanism and evolutionary scientism.

Many commentaries, both liberal and conservative, have been written on the Book of Job, but few writers allow the book to speak for itself. Consequently, many expositors read interpretations *into* it rather than derive interpretations *from* it. Job's God-centered message has often been bypassed by writers seeking answers to man-centered problems. It is important to keep in view the heavenly perspective with which it begins and ends. Otherwise, we may become entangled in the introspective humanistic philosophies that God himself eventually repudiates.

### **The Oldest Book**

The Book of Job may also be the oldest book in the Bible, with the probable exception of the first eleven chapters of Genesis. There can, at least, be no question about its setting in the patriarchal period, certainly before Moses and possibly even before Abraham.

The events described in Job obviously took place before the establishment of Israel as God's covenant nation. There is no hint in the book of the nation of Israel—no mention of Moses, or Abraham, or any of the judges, kings, or prophets of Israel. Yet the Book of Job has always been accepted by the children of Israel as one of the canonical books of Scripture.

Even more significant is the fact that there is no mention of the Ten Commandments or any of the Mosaic laws. Many of the discourses in the book center on questions of right and wrong, sin and judgment, reward and punishment, but they never are placed in the context of God's Mount Sinai revelations.

Divine laws were given to men and women long before Moses. Abraham was guided by such laws: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5).

Exactly how these primeval laws were given, and in what form, we do not know, for they have not been preserved.



They have been superseded, first by the Mosaic laws, then also by the law of Christ. They were known by Abraham, however, and no doubt by his ancestors. They were also known by Job, for he testified: "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food" (Job 23:12). Job's friends also were aware of them. Their chief spokesman, Eliphaz, urged Job as follows: "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart" (Job 22:22).

The laws of Moses laid great stress on the sacrificial system and set aside the tribe of Levi to officiate at the sacrifices for the sins of the people. Before this system was established, however, the patriarchal head of each family offered the sacrifices. Note, for example, the practice of Noah and Abraham (Gen. 8:20; 22:13). This was also the practice of Job (Job 1:5) and even of his three friends (Job 42:7-9).

Perhaps the most significant evidence of all, that the story of Job predated the Mosaic laws, is that the almost universal drift of the early nations into pantheistic idolatry after the dispersion at Babel had not yet infected the tribes mentioned in Job. Job, the Uzite, Eliphaz, the Temanite, Bildad, the Shuhite, Zophar, the Naamathite, and Elihu, the Buzite, all believed in the true God of creation. Their concepts of God's ways with man proved inadequate, but none of the men were inclined toward other gods. There is no hint of pantheism, polytheism, idolatry, or evolutionism anywhere in the book, and such a situation is inconceivable anywhere in any nation much after the time of Abraham.

Furthermore, quite a number of references in Job refer to the early events recorded in Genesis—for example, the creation, the fall, the flood, and the dispersion. A number of ancient tribes and places mentioned in Job such as the Sabaeans, the Chaldeans, and Ophir tie into the Table of Nations (Gen. 10) or other early sections of Genesis, but none that characterize later periods.



FAR FROM BEING AN ENGAGING FABLE, THE ACCOUNT OF JOB IN THE BIBLE IS ONE OF THE MOST HISTORICALLY AND SCIENTIFICALLY ACCURATE RECORDS OF THE ANCIENT WORLD.

# JOB

Perhaps the oldest book in the Bible, the Book of Job touches on many subjects of science and history. This commentary on the controversial Book of Job is very different from most of the seminary and Church teachings so prevalent today, for it attests to the historicity of a man named Job who understood at the end of his life that God cannot be “figured out,” but He can most certainly be trusted.

DR. HENRY MORRIS is the author of many books on scientific and biblical creationism, as well as a respected scientist writing a number of textbooks in his own field. Now retired as president of the Institute for Creation Research, he is still a prolific author and in-demand speaker. He lives in California.

**MB**  
Master  
Books

A Division of New Leaf Press  
[www.masterbooks.net](http://www.masterbooks.net)

ISBN 0-89051-292-2



Commentary