

Master Books edition
First printing: March 2000
Fourth printing: April 2007

Copyright © 1988, 2000 by Henry M. Morris. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever without written permission of the publisher, except in the case of brief quotations in articles and reviews. For information write: Master Books, Inc., P.O. Box 726, Green Forest, AR 72638.

ISBN-13: 978-0-89051-292-0

ISBN-10: 0-89051-292-2

Library of Congress Catalog Card Number: 00-100213

Printed in the United States of America

Please visit our website for other great titles:
www.masterbooks.net

Contents

Foreword	7
Acknowledgments	9
1. The Most Fascinating Book in the Bible	11
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
2. Reflections of Primeval History	23
Creation	24
The Fall and the Curse	25
The Great Flood	26
End of the Flood	28
The Worldwide Dispersion	31
3. Modern Scientific Insights in Job	35
The Science of Water	36
The Science of Earth	39

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

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.

Job lived 140 years after the events described in the book (Job 42:16). By figuring in the approximate number of years he lived prior to those events (the exact number is unknown, but at least enough to have ten grown children), we can place him in the time of the early patriarchs, perhaps around 2000 B.C.

Job and the Land of Uz

The geographical setting of the book is the land of Uz, but the exact location is uncertain. The Bible mentions two men named Uz. The first was the son of Aram (founder of the Aramaeans), the son of Shem, the son of Noah. The other was a grandson of Seir, the Horite (or Hurrian) who first settled the area later known as Mount Seir, which eventually fell into the hands of Esau and became part of the land of the Edomites (see Gen. 36:8, 20, 21, 28). The second Uz may have been named in memory of the first, who was perhaps his ancestor.

The land of Uz is associated with the land of Edom in Lamentations 4:21: "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz." This ascription implies that the land received the name Uz before the Edomites entered it.

In any case, Uz was in or near the region later known as Edom, extending both southwest and southeast of the Dead Sea. Though largely a desert now, in the time of Abraham, and later of Esau, it was apparently well-populated, fertile, and attractive. Job, evidently one of its leading citizens, was highly respected by the princes and nobles of the land (Job 29:7-10), esteemed and loved by everyone except the wicked, who incurred his judgment. Job was "the greatest of all the men of the east" (Job 1:3), and, according to his own testimony, he "dwelt as a king in the army, as one that comforteth the mourners" (Job 29:25).