

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2016: *The Book of Job*

Lesson 1 “The End”

Read for this week’s study

Job 42:10–17; Genesis 4:8; Matthew 14:10; 1 Corinthians 4:5; Daniel 2:44; Job 14:14, 15.

Memory Text

“Jesus said to her, I am the resurrection, and the life. He who believes in Me, though he may die, he shall live” (John 11:25, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Happily Ever After?
- III. Unhappy Endings
- IV. The (Partial) Restoration
- V. The Final Kingdom
- VI. The Resurrection and the Life
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “Even with logic and reason firmly on [Christians’] side, there’s still the ever-present problem of evil. And thus the perennial question: *If God exists, and is so good, so loving, and so powerful, why so much suffering?* Hence, this quarter’s study: the book of Job.” (Study Guide “Introduction to the quarter”)
2. “Yet, we’d miss a crucial point about the book of Job if we limited it only to suffering humanity’s attempts to understand suffering humanity. The story appears in a context, that of the great controversy between Christ and Satan, which is portrayed here in the most literal of terms. And that’s because it’s the most literal of battles, one that began in heaven and is being played out here in the hearts, minds, and bodies of every human being.” (Study Guide “Introduction to the quarter”)
3. Why is the model of the Great Controversy, the Cosmic Conflict so crucial in our understanding of reality? Are there deficiencies in other models that the Great Controversy model addresses well? What are its own weak points?

4. “This week, as we begin the book of Job, we will start at its end, because it brings up questions about our ends as well, not just for now but for eternity.” (Sabbath afternoon)
5. What do you think about the ending of Job’s life and story (42:10-17)?
6. What about the way life ended for Abel, Uriah, Eli, Josiah, John the Baptist & Stephen? “Whether martyred for a good cause, or dying from a horrible disease, or having a life reduced to pain and misery, many people don’t come through their trials as triumphant as Job did. In fact, to be honest, how often do things work out well, as they did for Job?” (Monday’s lesson)
7. Why is it dangerous to make far-reaching conclusions about a person’s character or standing with God based on how long they lived or how their life ended?
8. “And, as far as we know, Job never learned of the reasons behind all the calamities that befell him. Yes, he got more children, but what about his sorrow and mourning for those whom he lost? What about the scars that, no doubt, he carried for the rest of his life? Job had a happy ending, but it’s not a completely happy ending. Too many loose ends remain, too many unanswered questions.” (Tuesday’s lesson)
9. Why is Job’s book part of the Old Testament canon? What is it that we can learn from it today? Is it possible that someone else will get the answer to some of the questions that are too perplexing to us today? Are you satisfied to know that you contributed in a small way to the final outcome, or do we want to have everything clear and neat right now?
10. “The book of Job ended with Job’s death, and if this were the only book one had to read, one could believe that Job’s story ended, as do all ours, with death—and that was it, period. There was nothing else to hope for, because, as far as we can tell and from all that we see, nothing comes after. The Bible, though, teaches us something else. It teaches that at the end of time God’s eternal kingdom will be established, it will exist forever, and it will be the eternal home of the redeemed. Unlike the worldly kingdoms that have come and gone, this one is everlasting.” (Wednesday’s lesson) Why is it dangerous to base our theology on just one book, one metaphor, or one story? Why do we have a canon with 66 books?
11. “Indeed, the book of Job ended with his death. The good news for us, and for Job, is that the end of the book of Job is not the end of Job’s story. And our death is not the end of ours, either.” (Wednesday’s lesson) At the end of Job’s life we can see “a great reversal” (he gets relatives, money, children). However, what is the difference between ‘reversal’ and ‘restoration’? While there might be some encouraging ‘reversals’ in this life, we are looking forward to a ‘great restoration’ as God’s conclusion of the story.
12. Why is it that much of life seems to be living with unanswered questions like it was for Job (when even his family wasn’t there to support him [42:11])?

13. What is the New Testament teaching on the resurrection and life (John 11:25)? How is God's "progressive revelation" helping us to understand the unfolding perspective that brings hope?
14. It is reported that children ask 125 probing questions a day, and adults ask only 6. That suggests that somewhere between childhood and adulthood, we lose 119 questions a day. At some point, most of us stop asking questions and start making assumptions. Questions can be tools of understanding. Assumptions are almost always the tools of misunderstanding. What choices can we make in our lives to open the doors to constant learning?

Thoughts from Graham Maxwell

Some of us keep the seventh day Sabbath to show that only the Creator can heal the damage done. Only the one who made us in the beginning could restore us to what we used to be. He has the creative power, and it requires creative power. Surely it's no less a miracle to take damaged merchandise and restore it than to create it perfectly in the beginning. That is why when David prayed in Psalm 51:10, he said: "Create in me a clean heart, O God." (KJV)

The very same creative power is necessary now to make us trustworthy, holy children of God one more time. We cannot do this by ourselves. Some try by self-discipline and restraint, and those kinds of methods. Surely we realize that will not work. Only by faith and trust in our Creator can all the damage be perfectly restored. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #10, "The Reminder of the Evidence" recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/10MMCAG>*

Lou: Let's come back to this matter of perfection as "healing the damage done." Does that include restoration physically and mentally? And I remember one of the questions that we've had for some time here: "Will you please tell me why the people of the Old Testament lived longer than the people of our day? What gave them a longer life span? Has food anything to do with our life span today?" And I think that ties in here when we talked about healing all the damage that has been done.

Graham: It does. Yes, and I love to go back and read about Methuselah and how long he lived and so on. Up until the Flood they all lived a long time. Unless they were murdered, or translated as Enoch was. And then I remember the first time I went through the sixty-six. I forget which version I was using then. I think it was the *American Standard* of 1901. And I wrote in my margin the declining ages of the patriarchs after the flood. It's precipitous! Their ages just drop, don't they, from almost a thousand down to a little over a hundred. We have lost a great

deal physically. We're pygmies compared with Adam and Eve. Fortunately, we've all sort of withered up together so we look relatively respectable to each other, but if Adam and Eve were to walk in the back of the room we'd be embarrassed, wouldn't we? We need physical healing. And we need mental healing. But in this life, though we should do the best with the little that we have, we're all getting older. I'm feeling it. We're getting older. Not until the earth made new will all that be restored. So some people say, "Well, if I can't be physically and mentally perfect in this life, I guess I can't be perfect in any way." No, perfection spiritually, perfection of character is held out to us. That's what's so incredible. So God could say of us, as he did of Job, "I could trust you even through the time of trouble and you wouldn't let me down." That's being mature. And that's the real meaning of perfection. Not a brittle thing. It actually means just plain growing up. It is unnatural not to grow up. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #14 with Lou Venden, "God Can Completely Heal the Damage Done" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/14MMCAG>*

Some of us though, who were so greatly helped by Luther in indeed placing the Bible as the highest of all authorities, have done what Luther recommended and we've studied the Bible seriously. Not just sixty-two books or fewer, but all sixty-six. I remember about forty years ago, I made up my mind I would start reading the Bible as a whole, and relate all its parts to the one central theme—this revelation about the truth about God in the great controversy. Since that time I've had the privilege of leading groups through all sixty-six more than one hundred times. It takes about a year each time, and every time I go through it becomes even clearer to me that the Bible is an inspired record of God's handling of the crisis in his family.

There are no shortcuts to trust, or the Bible would be a much briefer book. Claims prove nothing. The Bible warns about accepting mere claims, and we'll spend some time on that. Even when a person has been falsely accused of being untrustworthy, only by the demonstration of trustworthiness, over a long period of time, and under a great variety of circumstances, especially difficult ones, can trust be re-established and confirmed.

The Bible records just such a demonstration, all the way from the entrance of sin into the universe, up until the death of Christ on the cross. My understanding is that Christ died to re-establish peace in God's family. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #1, "The Conflict in God's Family" recorded January, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMCAG>*

You see, Christ came to reveal the truth about God. The Holy Spirit comes for the same purpose. The record of Christ's revelation is in the Bible. The Holy Spirit is the one who moved some of our fellow believers to write the record. The Spirit helps us to understand the record. Romans eight even tells us the Holy Spirit helps us to pray as we read.

So if we desire to know God, and learn the answers to the questions in the great controversy; if we want to see Christ; if we want to be open to the work of the Holy Spirit; if we want to let him lead us into truth; there is only one way, and that is to read the Bible. As we read all sixty-six books we will discover how true that last verse is: Heb. 1:1:

In many [very many] and various [very various] ways God spoke of old to our fathers by the prophets [you see that is demonstrating in many and various ways over a long period of time, and under a great variety of circumstances; that's what Hebrews 1:1 is saying]. . . . In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son [or by his Son]. (RSV)

You don't find claims in there. You find demonstration, over many centuries of time and certainly under a great variety of circumstances. The very length of the sixty-six books speaks well of our God. The very existence of the Bible says that God is not trying to lead us to trust him without evidence. If God offered us only claims, the Bible would be only a paragraph long. How moving it is to us to realize that the infinite one has chosen to win his family by being a humble teacher. By stooping to meet us where we are, speaking a language we can understand, leading us no faster than we are able to follow, and running grave risks of being misunderstood—especially when we are so noisy that he has to raise his voice to get our attention, and then tell us that he does not like to raise his voice at all! A teacher like that could be trusted. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #1, "The Conflict in God's Family" recorded January, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMCAG>*

It is no wonder that in the biblical record we see God in many and various ways trying to reach us where we are in this emergency, speaking a language that we can understand, leading us no faster than we are able to follow. And running grave risks of being misunderstood as he has sought to gain our attention and hold it long enough to tell us the truth about himself. When we have been hard of hearing, God has surely raised his voice, as on Sinai. When we were irreverent, he shook the ground beneath our feet. He even sent she-bears in the days of Elisha. He brought fire down on Mt. Carmel. So many of the stories in the Bible illustrate God's willingness to run the risk of being misunderstood—to lead us to that reverence that is the beginning of wisdom. Then, when we were tempted to take sin lightly and underestimate the serious consequences of sin, the one who sees the little sparrow fall, instituted that whole

system of sacrifices and ceremonies that required the death of thousands of his creatures. When we were tempted to accept Satan's lie that sin does not lead to death, God sent his Son to die that death and so to demonstrate the truth.

The whole Bible is full of these emergency measures. I find it more difficult each time to decide which ones to put on the Bible Reference Sheet. This is particularly so, because the whole Bible is full of illustrations of the lengths to which God is willing to go. Fortunately, we have included some already. Like Jesus' explanation of why he gave permission to divorce in the Old Testament. He said this was an emergency measure because of "the stiffness of your necks and the hardness of your hearts." In fact, could we not say that the whole Bible is an emergency measure? And since there are so many mentioned, I thought it might be best to consider especially two, two of the most important measures, and the ones perhaps most seriously misunderstood. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #11, "God's Emergency Measures" recorded April, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/11MMCAG>*

Further Study with Ellen White

But after the Fall, Satan bade his angels make a special effort to inculcate the belief in man's natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please Him, and causes them ever to feel His wrath; and that while they suffer unutterable anguish and writhe in the eternal flames, their Creator looks down upon them with satisfaction. {GC 534.1}

Thus the archfiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is satanic. God is love; and all that He created was pure, holy, and lovely, until sin was brought in by the first great rebel. Satan himself is the enemy who tempts man to sin, and then destroys him if he can; and when he has made sure of his victim, then he exults in the ruin he has wrought. If permitted, he would sweep the entire race into his net. Were it not for the interposition of divine power, not one son or daughter of Adam would escape. {GC 534.2}

Satan is seeking to overcome men today, as he overcame our first parents, by shaking their confidence in their Creator and leading them to doubt the wisdom of His government and the justice of His laws. Satan and his emissaries represent God as even worse than themselves, in order to justify their own malignity and rebellion. The great deceiver endeavors to shift his own horrible cruelty of character upon our heavenly Father, that he may cause himself to appear as one greatly wronged by his expulsion from heaven because he would not submit to so unjust a

governor. He presents before the world the liberty which they may enjoy under his mild sway, in contrast with the bondage imposed by the stern decrees of Jehovah. Thus he succeeds in luring souls away from their allegiance to God. {GC 534.3}

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." John 8:51, 52; Colossians 3:4. {DA 787.1}

The resurrection of Jesus was a sample of the final resurrection of all who sleep in Him. The risen body of the Saviour, His deportment, the accents of His speech, were all familiar to His followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love (3SP 219). {6BC 1092.6}

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. {DA 626.1}

Through the gospel, souls that are degraded and enslaved by Satan are to be redeemed to share the glorious liberty of the sons of God. God's purpose is not merely to deliver from the suffering that is the inevitable result of sin, but to save from sin itself. The soul, corrupted and deformed, is to be purified, transformed, that it may be clothed in "the beauty of the Lord our God," "conformed to the image of His Son." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Psalm 90:17; Romans 8:29; 1 Corinthians 2:9. Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain. {MB 60.3}

There will be open to the student, history of infinite scope and of wealth inexpressible. Here, from the vantage ground of God's word, the student is afforded a view of the vast field of history and may gain some knowledge of the principles that govern the course of human events. But his vision is still clouded, and his knowledge incomplete. Not until he stands in the light of eternity will he see all things clearly. {Ed 304.2}

Then will be opened before him the course of the great conflict that had its birth before time began, and that ends only when time shall cease. The history of the inception of sin; of fatal falsehood in its crooked working; of truth that, swerving not from its own straight lines, has met

and conquered error—all will be made manifest. The veil that interposes between the visible and the invisible world will be drawn aside, and wonderful things will be revealed. {Ed 304.3}

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. {Ed 307.4}

All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundantly above all that we ask or think" (Ephesians 3:20) will be, forever and forever, the impartation of the gifts of God. {Ed 307.5}

There the redeemed shall know, even as also they are known. The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. {GC 677.1}

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. {GC 677.2}

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed. {GC 677.3}

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. {GC 678.1}

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom

to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love. {GC 678.3}

Now the church is militant, now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving—the robe of Christ’s righteousness. {7BC 988.2}

In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.” Isaiah 65:21, 22. {PK 730.2}

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the powers of body and mind and soul. {PK 731.1}

To the weary and heavy laden, to those who have fought the good fight of faith, it will be a glorious rest; for the youth and vigor of immortality will be theirs, and against sin and Satan they will no longer have to contend. {ML 358.7}

The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. . . . God’s original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. “The righteous shall inherit the land, and dwell therein forever.” {ML 350.3}

Recommended Reading:

The Great Controversy Chapter 42 – “The Controversy Ended”

The Desire of Ages chapter 81 – “The Lord Is Risen”

<https://egwwritings.org/>