

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2016: *The Book of Job*

Lesson 9 “Intimations of Hope”

Read for this week’s study

Proverbs 17:28; Job 13:1–15; James 2:20–22; 1 Corinthians 15:11–20; 1 Peter 1:18–20; Genesis 22:8.

Memory Text

“ ‘He also shall be my salvation, for a hypocrite could not come before Him’ ” (Job 13:16, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Forgers of Lies
- III. Though He Slay Me
- IV. Intimations of Hope
- V. Hope Before the World Began
- VI. Images of Hope
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read Job 13:13-16 at a surface level with the larger picture of Job in mind. What hope do you think Job had and what implications does that have for us? (Sabbath afternoon)
2. Read Proverbs 17:28. Is this text true in all circumstances? If it is true at least most of the time, why do we talk so much? Why did Job talk so much? Read Job 13:1-14. What approach is Job taking here as he responds to what is being said to him? Can you think of a time when you said something that shouldn’t have been said? (Sunday’s lesson)
3. Read Job 13:15. What is Job actually saying here? What kind of hope is he presenting in this verse? There are challenges both in the underlying text of this verse and in the way the text is translated. See what you can learn about these challenges online. Reading the text the way the lesson does, if God were actually in the process of slaying you would you still trust in Him? How do you think Job maintained his faith in God in spite of all that happened to him? Do Job 1:1 and James 2:20-22 shed any light on these questions? (Monday’s lesson)

4. Read Job 13:13-28. Does the text sound as hopeful when read in context as it does when read by itself? Do the concepts of first and second death help clarify what hope is all about? Read 1 Corinthians 15:11-20. What is the hope presented there? Without this hope, why would we have no hope at all? (Tuesday's lesson)
5. Ellen White wrote: "As soon as there was sin, there was a Saviour." Where in the Bible can this concept be found? How do the following texts speak about the origins of God's work of salvation (Ephesians 1:4; Titus 1:2; 2 Timothy 1:8-9; 1 Peter 1:18-20)? What difference does Romans 8:31-39 make in the lives of those who face serious challenges in life? (Wednesday's lesson)
6. Read Genesis 3:15; 22:8; Leviticus 17:11; John 1:29; Galatians 2:16; Philippians 1:6; 1 Corinthians 10:13; Daniel 7:22; 12:1-2; Matthew 24:27 and Daniel 2:44 in that order. What kind of progression do you find in these texts? How can they give us hope today? (Thursday's lesson)
7. Of all the specific doctrines that Seventh-day Adventists teach, which ones do you find the most hopeful? Why is it so easy to get discouraged by events in spite of all the hope that the Bible presents to us? (Friday's lesson)
8. The lesson shares the following statement of Ellen White: "Talk hope and faith and thanksgiving to God. Be cheerful, hopeful in Christ. Educate yourself to praise Him. This is a great remedy for diseases of the soul and of the body." What are some practical ways to include such talk in your life? Why do you think hopefulness and praise are so important to the healing process? (Friday's lesson)

Thoughts from Graham Maxwell

Now, when Job's three friends heard of all this evil that had come upon him, they came each from his own place. They're named. They were friends. I think it's very important in the story. Why would they have come, if they hadn't been friends? They made an appointment together to come to console with him and comfort him. Now, are these bad men or good men? They are gracious friends, and that's very winsome.

And when they saw him from afar, they did not recognize him; and they raised their voices and wept; and they rent their robes [just as he had], and they sprinkled dust upon their heads toward heaven. And they sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great.

That's a dramatic way of picturing how moved they were, when they saw their old friend in this predicament. In chapter 3, Job expresses his depression and does again in several chapters later. And the three friends, and then the fourth visitor seek to explain his predicament, and Job

cannot agree with them. And then in the end, after all that counsel and theology shared by the four people who came, particularly those first three, God commends Job and suggests that the friends were in error. Job 42:7:

After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite: “My wrath is kindled against you and against your two friends; for you have not spoken of me what is right, as my servant Job has.”

And that’s the surprise in the book, isn’t it? Job was right and they were wrong. Although he has just finished expressing his repentance, which might lead us to think that he had done something wrong, God commends him and compliments him. In chapters 1 & 2, he says, “He’s perfect,” and in the last chapter he says, “and not only is your character right, but you have said of me what is right.” Isn’t that the double commendation we would like to hear, that we are ready ourselves, and we are bearing a true witness to the rest of the world? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Esther & Job*, recorded March, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/25MMPOGIA66> (Part 1) <http://pkp.cc/26MMPOGIA66> (Part 2)

As Job has expressed his depression and his dismay at the interruption in his relationship with God, the three friends have given their legalistic explanation and they have emphasized the power and the sovereignty of God. And they feel that Job is not being sufficiently submissive to this, and that if he were more respectful of God’s infinite power and majesty, he wouldn’t dare to raise these questions; he would just bow his head. And we need to go into that in more detail. In the end when God speaks, he speaks in majesty and power which seems to support the position the three friends were taking. And when Job hears that, he bows his head and says, “I’ll never say another word.” But that’s not the end of the book. God says, “Gird up your loins. Don’t quit now. You’ve done magnificently!” But apparently that’s as far as Job could go, and the experiment was stopped. Then the verdict, and the three friends must have thought, “The Lord has surely endorsed our message. He has come just as we had said he would, in majesty and power, and has put Job in his place.” And the Lord must have stunned them when he said, “Shame on you three. You have not said of me what is right, as my servant Job has done.” They must have thought of that for the rest of their lives. I wonder maybe if it was part of the test. I don’t find Job anywhere in the book denying the majesty and sovereign power of the Creator God. Does he ever? He keeps saying, “You’re not telling me anything new. I’ve known that all along. I mean, if you’d just be quiet and let me talk to the Lord about these matters. It’s not

about his power; it's about his use of power. It's the fact that he's not communicating with me now, because we used to have wonderful times together. God used to be such a good friend of mine. I wish he still were now." That's what he wanted to talk about. Then God comes in his power, and Job says, "Well, maybe the friends were right." And God says, "That's it." Who is the only one who went all the way through to death without succumbing? Only one has ever done that. Didn't Jesus seem to be abandoned? Those around him, didn't they suggest he must have sinned to be under God's curse?

Cursed is the one who hangs on a cross, you know. And they rubbed this in to him, and the fact that God would not come to rescue him. And Jesus was tempted to doubt his Father. And he went through agony of doubt and fear. In *Desire of Ages* these words are used, and other strong synonyms for the agony he went through as he was tempted to believe that the Father was the legalistic, arbitrary, exacting, unforgiving and severe Deity that those legalistic Sabbath-keeping, tithe-paying, health-reforming adventists were making him out to be. But Ellen White says that as he hung on the cross going through that, he remembered all the evidence he'd learned about his Father before. And on the basis of that evidence, he reaffirmed his faith in his Father, and he said, "Father, I cannot see through the portals of the tomb. I don't know what's going to happen, but I trust you, and into your hands I commit my spirit." Job came close. He said, "You can slay me, and I'll still trust you." But no one came to relieve Jesus, and he died. But he died in faith. Ellen White says, "By faith he died a victor." And he knew he had. That's what he came to do; to go the limit of being tempted to doubt his Father. But he didn't. And in the end, he says, "Father, I trust you. I place myself in your hands."

We can't say Job went that far, but he went further than any other ordinary human being has. And is he not a type of the generation to be alive at the end? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Esther & Job*, recorded March, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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And notice that salvation is not merely forgiveness, but also the healing of the damage done, making us holy people.

Now 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. Now, we cannot do this by ourselves. Some try by self-discipline and restraint, and those kinds of methods. Surely we realize that 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>*

How very sad it is that God’s offer of perfect healing should for so many people, be seen as a very forbidding and burdensome requirement—even the cause of much anxiety and fear, and sometimes even the subject of heated criticism and debate. As our Physician Father, God has offered to make us completely well and to completely heal all the damage done.

Our part is not to heal ourselves. Our part is to cooperate. As Jesus said to the paralytic at the pool, “Would you like to be well? Would you like to be made whole?” You see, perfection is a generous offer. It’s not a command. How could we possibly turn such an offer down? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #14, “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>*

Further Study with Ellen White

Through Christ’s redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan’s charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love’s self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {DA 26.2}

The work of Christ is to redeem, to restore, to seek and to save that which was lost. If we are connected with Christ, we also are partakers of the divine nature and are to be laborers together with God. We are to bind up the bruised and wounded soul; and if a brother or a sister has erred, we are not to join with the enemy in destroying and ruining, but to work with Christ to restore such a one in the spirit of meekness. {HP 291.2}

Christ came to bring salvation within the reach of all. . . . The most erring, the most sinful, were not passed by; His labors were especially for those who most needed the salvation He came to bring. The greater their need of reform, the deeper was His interest, the greater His sympathy, and the more earnest His labors. His great heart of love was stirred to its depths for the ones whose condition was most hopeless and who most needed His transforming grace. {HP 291.4}

Through Christ, God works to bring man back to his first relation to his Creator and to correct the disorganizing influences brought in by Satan. Christ alone stood unpolluted in a world of selfishness, where men would destroy a friend or a brother in order to accomplish a scheme put into their hands by Satan. Christ came to our world, clothing His divinity with humanity, that humanity might touch humanity and divinity grasp divinity. Amid the din of selfishness He could say to men: Return to your center—God. He Himself made it possible for man to do this by carrying out in this world the principles of heaven. In humanity He lived the law of God. To men in every nation, every country, every clime, He will impart heaven's choicest gifts if they will accept God as their Creator and Christ as their Redeemer. {6T 237.1}

There immortal minds will study with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is 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. {SR 432.2}

And as the years of eternity roll, they will bring richer and 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. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed beat with a stronger devotion, and they sweep the harps of gold with a firmer hand: and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. {SR 432.3}

Sin and sinners are no more, God's entire universe is clean, and the great controversy is forever ended. {SR 433.2}

As far as evil extends, the voice of our Father is heard, bidding His children see in its results the nature of sin, warning them to forsake the evil, and inviting them to receive the good. {Ed 27.3}

Upon reaching the Mount of Olives, Jesus led the way across the summit, to the vicinity of Bethany. Here He paused, and the disciples gathered about Him. Beams of light seemed to radiate from His countenance as He looked lovingly upon them. He upbraided them not for

their faults and failures; words of the deepest tenderness were the last that fell upon their ears from the lips of their Lord. {LHU 100.4}

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. {TMK 362.3}

Recommended Reading: *The Great Controversy* Chapter 42 – “The Controversy Ended”

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