

**Pine Knoll Sabbath School Study Notes**  
**Fourth Quarter 2016: *The Book of Job***  
**Lesson 10 “The Wrath of Elihu”**

**Read for this week’s study**

Job 13:28; Job 28:28; Job 32:1–5; Job 34:10–15; Ezekiel 28:12–17; Job 1–2:10.

**Memory Text**

“For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts’ ” (Isaiah 55:9, NKJV).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. Miserable Comforters
- III. The Entrance of Elihu
- IV. Elihu’s Defense of God
- V. The Irrationality of Evil
- VI. The Challenge of Faith
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. Read Proverbs 25:11-13. Proverbs is an individualization of the covenant with the Israelite nation. As such individual proverbs apply with a caveat (“All other things being equal”). How do the proverbs in this passage apply in the case of Job’s three friends? (Sabbath afternoon)
2. There is a second round of debate between Job and his three friends in chapters 13 through 31. The lesson skims over this somewhat repetitive discussion with four brief passages (Job 13:28; 15:14-16; 19:25-27 and 28:28), three of which are from the mouth of Job himself. What truths are being expressed in these texts? How are they similar or different from what was said in the first round of speeches? (Sunday’s lesson)
3. From chapter 26 through 31, Job gives his final response to the arguments of the three friends, basically repeating what he has said before, “I do not deserve what has happened to me.” In chapter 32 a new character, Elihu, enters into the story. It is not clear how long he was on the scene. He was not there at the beginning (Job 2:11-13), but was clearly there long enough to hear most of the second round of debate. Read Job 32:1-5. What does Elihu see as the problem in the earlier

discussions? Was he being fair in his summary of what Job and his three friends had said? (Monday's lesson)

4. Read Job 34:1-5. How does what Elihu says here echo what the others had said? How are his words also inappropriate to the situation? What is the driving force behind much religious debate? (Tuesday's lesson)
5. Read Ezekiel 28:12-17. How does this text explain the origin of evil in the universe? Does the fall of Satan make any sense? If God is gracious and good, how did it happen? (Wednesday's lesson)
6. Read Job 1:1 – 2:10 again. Even with a grasp of the cosmic background behind the story of Job, how well are we able to rationalize and explain the evil that befell Job? What other questions still remain? (Thursday's lesson)
7. The lesson states, "We don't live by faith when everything is fully and rationally explained. We live by faith when, like Job, we trust and obey God even when we cannot make sense of what is happening around us." Do you agree with this statement? Be ready to explain your answer. What is the role of evidence in faith? (Thursday's lesson)
8. In all the long speeches between Job and his three friends, Satan is not mentioned once. Why is that so? What does it tell us about the limitations these men had in their attempts to understand God and human suffering? (Friday's lesson)
9. The lesson shares the following statement of Ellen White: "When we really believe that God loves us and means to do us good we shall cease to worry about the future. We shall trust God as a child trusts a loving parent." (*Mount of Blessing*, 100-101) How do you find this statement to be helpful? How can we learn this kind of trust and faith? (Friday's lesson)

### Thoughts from Graham Maxwell

There was no one between God and his children in the beginning. And he came back—even when we were sinners and in need. He came to Mount Sinai to talk to the people. And they were so scared they said, "Don't let God speak to us, lest we die." Like Elihu in Job says, "I wouldn't ask to talk to God. I wouldn't give him the chance to kill me." He was like the Israelites at Sinai. The people said, "We're so afraid. Why don't you talk to Moses? He seems close to you, and then let Moses tell us, and we'll do whatever you say. The people begged for someone in between. How sad when children beg for someone between them and their parents. And God said, "Alright, I'll talk to Moses. He's my friend; I can talk plainly to him." But tell me, who was between God and Moses? Nobody! Now take it to the upper room. Who was between God and the twelve disciples when he knelt down and washed their dirty feet? Who was between God and his betrayer, Judas, when he washed his dirty feet? Nobody. {Graham Maxwell.

Excerpt from the audio series, Atonement and Your Picture of God, recorded May, 1993, San Diego, California} *To listen to the entire audio of the above reference, click on the following direct links: <http://pkp.cc/1MMAANDP> (Part 1) <http://pkp.cc/2MMAANDP> (Part 2)*

Look how Job defended God. And when it was all over God said, “Job, you’ve said of me what is right.” Job was not defending himself. He was defending God in all of that experience for the four friends were putting God in a very legalistic light. And that’s when I think we really will have the power of the Holy Spirit, when we change the subject to the truth about God. “The only way to set people right and keep them right”, and in the quotations that we’ll look in later, Ellen White says the only way to hold the whole universe right for eternity is to continually remember the demonstration of the truth about God’s character and government that was shown on this planet. That’s the truth. Not a lot of other things we often give priority to, though they’re all part of the picture. {Graham Maxwell. Excerpt from the audio presentation, We’ve Camped Around This Mountain Long Enough, #2, recorded July, 1989, South Dakota Conference Ministers Meeting} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/2MMCAMPED>*

When he said to Job that Job had told the truth, what was the truth about? He said, “You have said of me what is right”—and the ultimate truth is the truth about God. You remember how God was defending Job; he has always defended his friends. And who is the accuser of the brethren who accuses us day and night before God? And Satan said, “God, if you’ll let me work on this man I’ll break down his friendship with you.” And God said, “There’s no way you could do it. He trusts me and I trust him.” And God gave Satan a free hand and it didn’t work the first time. He gave him a freer hand to do everything he wanted to Job short of taking his life. Satan took away Job’s estate. He took away his family. He took away his health. He took away his reputation. And he overwhelmed his wife who said, “Job, I can’t stand it another minute. Curse God and die.” And Job did not allow his friendship with God to be broken up.

And that’s only chapter two. What is the rest of the book about? Job had held together, he had not broken down. He had not collapsed. Satan could not undermine his faith in God by all the usual things we look for in the time of trouble—persecution, opposition, privation, hunger, sorrow, bad health—all those things had not turned him against God. The rest of the book is Satan’s supreme effort to undermine Job’s faith and turn him against his God.

How did he do it? He sent four caring theologians who were wrong. The four theologians arrived and they had all their key texts. And they were so sympathetic which was very winsome. They cried when they saw their old friend. And they couldn’t speak for seven days and seven nights. They *really* empathized with Job. And then they opened their mouths and began to

describe a God that was no friend, a very legalistic God. But you'll have to admit they were against sin and they were for righteousness and they believed in God and in his sovereign authority, all those good things. But they were no friends of God as Job was.

And Job said, "I wish you brethren would stop, miserable comforters are you" with their miserable picture of God. He said, "I just want to talk to God. I've been his friend for years, we've always talked together. And he won't talk to me now." And they said, "I wouldn't dare talk to God like that." He said, "I can. I'm not afraid." And God was complimented by the agony of his friend because God was moved that Job was so upset that they were not in communication, they had been such good friends. Job's cries were an honor to his friend God.

And Job said, "I wish I could speak to God." And Elihu said, "I wouldn't ask to speak to him. I wouldn't give him a chance to kill me." Elihu a friend of God? He was like the Jews at the foot of Mount Sinai. "Don't let God speak to us lest we die." But Job was like Moses. He said, "God can speak to me. He's my friend and we can talk face to face." And when it was all over God said, "Thank you Job. You have said of me what is right. Thank you for being my friend." {Graham Maxwell. Excerpt from the audio series, Friends of God, #8, "Thank You for Being my Friends" recorded June, 1987, Orlando, Florida} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/8MMFOG>*

How you define faith and trust enters into this. And we need to read other places. **To me, faith is just a word we use to describe a relationship with God as with a person well known; and we get to know him through the gospel. The good news is about God, that he is infinitely worthy of our trust. It implies an attitude toward God of love, and trust, and deepest admiration.** It means having enough confidence in God, based upon the more than adequate evidence, all summed up in the good news, to be willing to believe what God says—as soon as we're sure *he* said it! And to accept what God offers, as soon as we're sure *he's* offering it, and to do whatever God wishes, without reservation, as soon as we're sure *he's* asking us, and not somebody else. Anybody who has such a trusting relationship with God, of love, trust, and admiration, willing to listen, is perfectly safe to save.

He could die just beginning that relationship, like the thief on the cross. He would arise loving, trusting, and admiring that kind one in the middle. He will be willing to listen, and accept all kinds of instruction and correction. He is therefore safe to save. But you can't regard God in that attitude without a new heart and a right spirit. So you are a new creature, which he's going to mention in a moment.

And that's what David eventually wanted-truth and honesty in the inner man. Mention honesty, and you remember Micah, Amos, Hosea, they all talked about this. **All God asks of us is that we**

**stand humbly in his presence with an honest willingness to listen, and let him do for us whatever needs to be done.**

I would add that even though with the passing of time I'm finding more and more that everything God has asked us to do makes such good sense and I agree with him; I would have to say that being still somewhat ignorant and immature, I'm willing to obey this trustworthy God when he instructs me to do something beyond my present understanding.

Wouldn't that be safe? Because he's proved always to make such good sense in every other respect. And I think that's what Abraham said to him. "God, you've always made such good sense. But your command to sacrifice the son of the promise makes no sense to me. But I know it will. So God, I'm on my way." I believe faith says to God, "God, I hear you, and I've checked that carefully. It is you. And I am on my way. But as I go, in all reverence, may I ask why?" And that's how we come to know God. And for three days and three nights Abraham thought that through; and in the end he said, "God, I'm even beginning to think of ways in which you could work this out. I'm not telling you how, but I know you will; because you'll not contradict yourself in the promise you gave me about my son. Maybe you'll resurrect my son miraculously, just as you gave him. You could easily resurrect him. Or maybe you'll provide a substitute." And that's what God chose to do. And Abraham is cited in Hebrews 11 as one who trusted God, but thought it through. **Faith is not blind. You can jump off a cliff if you take leaps in the dark, and call that faith. It is not safe. History is strewn with the wreckage of people who leap in the dark and call it faith. Light makes faith possible, and without it we ought to wait.** {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Galatians, recorded May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/65MMPOGIA66>*

### **Further Study with Ellen White**

God gives sufficient evidence to every soul. He does not promise to remove every doubt, but he gives a reason for faith. {RH, January 24, 1899 par. 7}

Satan has ability to suggest doubts and devise objections to the pointed testimony that God sends, and many think it a virtue and mark of intelligence in them to be unbelieving and questioning, and quibbling. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and teachable spirit. All should decide from the weight of evidence. {RH, September 16, 1873 par. 10}

There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines

have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. {RH, December 20, 1892 par. 1}

Faith in a lie will not have a sanctifying influence upon the life or character. No error is truth, or can be made truth by repetition, or by faith in it. Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a false religion will never save a man. I may be perfectly sincere in following a wrong road, but that will not make it the right road, or bring me to the place I wished to reach. The Lord does not want us to have a blind credulity, and call that the faith that sanctifies. The truth is the principle that sanctifies, and therefore it becomes us to know what is truth. We must compare spiritual things with spiritual. We must prove all things, but hold fast only that which is good, that which bears the divine credentials, which lays before us the true motives and principles which should prompt us to action.—Letter 12, 1890. {2SM 56.1}

As you ask the Lord to help you, honor your Saviour by believing that you do receive His blessing. All power, all wisdom, are at our command. We have only to ask. {MH 514.2}

Walk continually in the light of God. Meditate day and night upon His character. Then you will see His beauty and rejoice in His goodness. Your heart will glow with a sense of His love. You will be uplifted as if borne by everlasting arms. With the power and light that God imparts, you can comprehend more and accomplish more than you ever before deemed possible. {MH 514.3}

By the repeated manifestations of His power in behalf of Israel, God would lead them to have faith in Him—with confidence to seek His help in every emergency. He is just as willing to work with the efforts of His people now and to accomplish great things through weak instrumentalities. All heaven awaits our demand upon its wisdom and strength. God is “able to do exceeding abundantly above all that we ask or think.” Ephesians 3:20. {PP 554.1}

God permitted Satan to carry forward his work until the spirit of disaffection ripened into active revolt. . . . All his [Satan’s] acts were so clothed with mystery that it was difficult to disclose to the angels the true nature of his work. . . . {PP 41.2}

It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations. {PP 41.3}

We are not to think of God only as a judge, and to forget him as our loving Father. Nothing can do our souls greater harm than this; for our whole spiritual life will be molded by our conceptions of God’s character. We have lessons to learn of Jesus’ love. He has been ever

solicitous for our welfare. His voice is ever inviting us to come to him with all our griefs and sorrows; and if we will obey the call, we shall draw toward Jesus. {RH, April 5, 1887 par. 10}

God is love. The evil that is in the world comes not from His hands, but from our great adversary, whose work it has ever been to deprave man, and enfeeble and pervert his faculties. But God has not left us in the ruin wrought by the fall. Every faculty has been placed in reach by our Heavenly Father, that men may, through well-directed efforts, regain their first perfection, and stand complete in Christ. {FE 429.1}

When Satan became disaffected in heaven, he did not lay his complaint before God and Christ; but he went among the angels who thought him perfect and represented that God had done him injustice in preferring Christ to himself. The result of this misrepresentation was that through their sympathy with him one third of the angels lost their innocence, their high estate, and their happy home. Satan is instigating men to continue on earth the same work of jealousy and evil surmising that he commenced in heaven. {5T 291.1}

Lucifer was enshrouded with glory as the covering cherub. Yet this angel whom God had created, and entrusted with power, became desirous of being as God. He gained the sympathy of some of his associates by suggesting thoughts of criticism regarding the government of God. This evil seed was scattered in a most seducing manner; and after it had sprung up and taken root in the minds of many, he gathered the ideas that he himself had first implanted in the minds of others, and brought them before the highest order of angels as the thoughts of other minds against the government of God. Thus, by ingenious methods of his own devising, Lucifer introduced rebellion in heaven. {4BC 1143.1}

God desired that a change take place, and that the work of Satan be brought out in its genuine aspect. But the exalted angel standing next to Christ was opposed to the Son of God. The underworking was so subtle that it could not be made to appear before the heavenly host as the thing that it really was; and so there was war in heaven, and Satan was expelled with all who would not stand on the side of loyalty to God's government. The Lord God stood forth as Supreme Ruler. {4BC 1143.2}

This condition of things had existed a long period of time before Satan was unmasked and the evil ones expelled (Letter 162, 1906). {4BC 1143.3}

In so deceptive a way did he [Lucifer] work that the sentiments that he inculcated could not be dealt with until they had developed in the minds of those who received them. {7BC 973.3}

The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his

suggestions and believed his words. “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.” {7BC 973.4}

Cast out of heaven, Satan set up his kingdom in this world, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven—the influence of mind on mind. Men become tempters of their fellow men. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies (Letter 114, 1903). {7BC 973.5}

To the very close of the controversy in heaven, the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator’s law. He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law. With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reprov’d, they would never have rebelled. {4BC 1162.5}

Satan’s rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan’s rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God’s government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment. {4BC 1162.6}

The pure in heart discern the Creator in the works of His mighty hand, in the things of beauty that comprise the universe. In His written word they read in clearer lines the revelation of His mercy, His goodness, and His grace. The truths that are hidden from the wise and prudent are revealed to babes. The beauty and preciousness of truth, which are undiscerned by the worldly-wise, are constantly unfolding to those who have a trusting, childlike desire to know and to do the will of God. We discern the truth by becoming, ourselves, partakers of the divine nature. {MB 26.4}

The pure in heart live as in the visible presence of God during the time He apports them in this world. And they will also see Him face to face in the future, immortal state, as did Adam when he walked and talked with God in Eden. “Now we see through a glass, darkly; but then face to face.” 1 Corinthians 13:12. {MB 27.1}

By faith we may look to the hereafter and grasp the pledge of God for a growth of intellect, the human faculties uniting with the divine, and every power of the soul being brought into direct contact with the Source of light. We may rejoice that all which has perplexed us in the providences of God will then be made plain, things hard to be understood will then find an explanation; and where our finite minds discovered only confusion and broken purposes, we shall see the most perfect and beautiful harmony. “Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” 1 Corinthians 13:12. {SC 112.3}

**Recommended Reading:**

*Patriarchs and Prophets* Chapter 1 – “Why was Sin Permitted?”

*The Great Controversy* chapter 29 – “The Origin of Evil”

*The Story of Redemption* chapter 1 – “The Fall of Lucifer”

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