

Pine Knoll Sabbath School Study Notes
Fourth Quarter 2016: *The Book of Job*
Lesson 11 “Out of the Whirlwind”

Read for this week’s study

Job 38–39; John 1:29; Matthew 16:13; 1 Corinthians 1:18–27; Job 40:1–4, 42:1–6; Luke 5:1–8.

Memory Text

“Where were you when I laid the foundations of the earth? Tell Me, if you have understanding”
(Job 38:4, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Out of the Whirlwind
- III. God’s Question
- IV. The Lord as Creator
- V. The Wisdom of the Wise
- VI. Repenting in Dust and Ashes
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. God often takes responsibility for evil in the Old Testament, even for things Satan has done. Why? Is that what was happening in Job’s case? (Sabbath afternoon)
2. In Job 38-41 God comes in spectacular fashion. What does it mean when God raises His voice? What do the following texts tell us about the nearness of God (Genesis 15:1-6; 32:24-32; John 1:29)? How often does God actually intervene in the course of human affairs? (Sunday’s lesson)
3. Read Job 38:2. What was the first question that God asked Job? What was implied in this question? Read the following questions from God (Genesis 3:11; 4:9; 1 Kings 19:9; Matthew 16:13; Acts 9:4). What do you think God’s purpose was in asking questions like this? What point was He trying to get across? Note the following texts that are quite parallel to God’s opening question to Job (Job 8:1-3; 11:1-3; 15:1-3). What is God’s point in repeating what Job’s friends had said earlier? (Monday’s lesson)
4. Read Job 38:4-41. What questions does God ask Job here and what is the purpose of those questions? How scientific is all the information God is sharing here? How

scientific are the comments of Ellen White? Was scientific information the purpose of the Bible or of the writings of Ellen White? What are the implications of your answer to these questions? (Tuesday's lesson)

5. Read over the questions in Job 38 through 41. How much better could people answer these questions today? What warning should we take from the following texts in regard to the great limits of human knowledge (1 Corinthians 3:19-20; 1:18-27)? (Wednesday's lesson)
6. Read Job 40:1-5 and 42:1-6. What was Job's response to God's revelation of Himself? Read Isaiah 6:1-5 and Luke 5:1-8. How do the reactions described in these texts parallel those of Job? (Thursday's lesson)
7. What are some things that science, at least as now practiced, teaches that don't square up with what the Bible says? (Friday's lesson)
8. What are some things that science has discovered that reveal the true greatness of God's glory? What things do we know today that Job could not possibly have understood? (Friday's lesson)

Thoughts from Graham Maxwell

Hasn't much religion been built on the wrong understanding of fear? Real terror! If all else fails, terrify them. Well, hasn't that happened sometimes in Scripture? What about here at the foot of the mountain? Were not the people terrified? But were they not also quiet for a few minutes? And in those precious moments, rare moments of quiet and respect mixed with terror and fear God has a rare moment to tell them some very important things about himself. How much he loved them, and how all he wanted of them was that they love him and love each other. And when people are like that, you have perfect freedom, and no need to raise your voice anymore. And I hope they stayed quiet long enough to hear it all.

Even if they didn't, it was written out for us, and we've had it ever since. But what do you think of a God who would raise his voice like that and appear to exercise force? What do you think of such a God? He had to do something to get their attention. Anyone who has been a teacher of little children, and not such little ones, knows you have to do that from time to time, even at worship. I wish you could hear Elder Paul Heubach tell this; you know what a gentleman he is! He likes to picture a father at worship when it's getting more and more noisy, and finally he has to thunder to his children "Be quiet!" (He uses another word for that.) "Can't you see we're having worship?" And then he thinks, Oh, no! We've really got to start all over again. "Children, I don't want you to be afraid, and God doesn't want you to be afraid. But if you aren't respectful enough to sit quietly, I can't tell you that, and nor can he."

If the school building is on fire, would you teachers raise your voice, or would you stand upon your dignity, your reputation of many years, and refuse to raise your voice? So the children can't hear, and they'll all die in the fire, but your reputation is much more important than that! After being told by the Principal at the door that the building is on fire, you would at least give the children a chance! You would stand before the class and say, "Boys and girls, the building is on fire; remember how we've drilled. Line up quietly and go out that door." But they are so noisy they don't even hear; they don't even know you are there. Well, you've given them a chance; they haven't listened; they've rejected the truth. And so you leave, your reputation intact, and thirty children suffering or dead. Would you do that? Would you be willing to raise your voice, something you don't normally do? And they still can't hear? What a dilemma! Would you be willing to climb on the desk? Throw an eraser or two? Finally get their attention? In terror, they slip into their seats; they've never seen Miss Jones like that before. And you slip into your seat, worried about the consequences. And you say "Boys and girls, please don't go home and tell your mothers I was angry with you; it's that the building is on fire, and I love every one of you, and I want you to line up quickly and get out that door."

Now, which shows greater love: to refuse to scare the children by raising your voice, or to love them enough to be willing to risk your reputation for a moment or two by terrifying them if need be; running the risk of being obeyed out of fear. They might even hate you for a minute, but you saved them all. It seems to me we owe God a lot of apologies for misunderstanding Sinai and many other places. It's for our sakes that he has raised his voice, and don't we love him the more for it? He's willing to meet us where we are, and speak a language we can understand. Of course, all that demonstration of majesty and power does is get our attention, and inspire a little reverence for a moment or two. It doesn't seem to last, though, does it? What were they doing forty days later? He hadn't overdone it. He hadn't terrified them too much. Had he deprived them of the image of God within them, the power to think and to do? Why, no, a few days later they still had that ability to say to Aaron, "We don't know about this God, or this Moses. Give us an idol." They still were free, It's just they were so hard of hearing God had to raise his voice that loudly to be heard. But it does raise a significant question about the use of force all through the Bible, from beginning to end, right up to the third angel's message, which is a fearsome message of torment in sulfurous flames and never-ending smoke.

Isn't it becoming clearer in Scripture, that when God indeed has used force and displayed his power, it may have gained attention, but it has never accomplished what he really wants. How about the Flood last time? Did the Flood lead people to deny the existence and power of God? No. When they built Babel, was it because they didn't believe in God? Was it because they didn't believe he had the power to destroy? Or was it because they did believe in God, and they did believe he had the power to destroy? They didn't think he could be trusted when he said,

“I’ll never drown you again.” They didn’t believe that. That’s why they built that tower. Isn’t that what it says?

They really believed in God, his existence and his power. That’s why to believe that doesn’t say which side you’re on. The devils believe it, too. In fact, they had such confidence that God could destroy they built that tower as tall as they did. You see, the exercise of power and force may only make rebels worse. But it might for a moment gain the attention of those who are sinners indeed, but who would love to hear what you would have to say, if they (and everybody else) would be quiet. And God wins people every once in a while, during those quiet moments. But the devil must mock him for failure to be able to clear up the problems on this earth by the exercise of power. But the great controversy is not over who has the power, is it? It’s over who is telling the truth. God has been accused of the abuse of divine power, and I’m sure Satan accused him of abusing his power in the time of the Flood, “See what he’ll do; obey him, or he’ll drown you!” The inhabitants of Babylon believed that. “Believe God, or he’ll drown you!” Well, they didn’t want to obey him, so they built the tall tower so they could escape the next flood when it came! {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Exodus, recorded October, 1981, 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 1983:

<http://pkp.cc/3MMPOGIA66> (Part 1) <http://pkp.cc/4MMPOGIA66> (Part 2)

Now, creation week, is there any mention of the universe watching? How about Job 38:7? Say beginning with verse 4. God says to Job out of the whirlwind:

Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements? Surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy?

And a little technical point here we need to watch for many times. In Hebrew, when two lines seem to give a parallel thought, the second line is explaining or repeating or confirming what is in the first one. The second line says, “Sons of God”, and the first line says “morning stars”. The “morning stars” are the “sons of God.” And there is evidence over in Revelation where it says that Satan drew the stars of heaven, that they were angels, children of God. So, it’s very biblical to see that the stars are representing beings. But you notice the audience here. When God began the creation of our world, there were beings watching, and they were beings who had heard the accusations against God. There were loyal beings and disloyal beings. I’m sure Satan

watched God's creation of our world with great interest and concern. Would God offer evidence that would deny his charges and expose him as a deceiver?

Imagine you are watching days one, two, three, four, five, six and then seven. Do you see any answers there to Satan's charges? Do you see any evidence there that God really can be trusted? Remember the charges developed through Scripture are that God is arbitrary; he is not respectful of the freedom of his children. He is vengeful, exacting, unforgiving, and severe; he cannot even be depended upon to tell the truth. Is that answered during creation week? What could you point to as answers? You are watching. Day one, two. Sometimes we wonder why he took so long. He could have created the world with a snap of his fingers, couldn't he? Has he always taken that long to create each of the billions and billions of worlds? Or because the controversy has begun, the charges have been laid, and a third of the angels have accepted them as true, might this be the background for God doing what he did? No one was hurrying him during creation week. With great majesty and unhurried drama, God unfolded his plan for our world. Day one—"Let there be light." Day two, three, four, five; the world is a beautiful place. God doesn't look very selfish by Thursday evening. What a beautiful place he's planned for the people that he will permit to dwell there. And then on Friday he creates the first man and the first woman. Why do you think he made us male and female? It has caused all kinds of complications ever since, hasn't it? Why do you think he did this? It seems to me one of the most wonderful things God ever did, was to share as much of his creative power with us mere humans as he possibly could. A selfish God? Abusing his divine power and selfishly using it? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Genesis*, recorded October, 1981, 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 1983:

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

What do you think of the relationship that man has with God? It's tremendous in there, isn't it? How could anybody say it better? What more do we ask of a man who has lost everything in life, including his health and apparently his God? What do we ask of him? I think he's absolutely magnificent! And God says he's magnificent. He said he was perfect in the beginning and he bore a magnificent witness at the end.

Well, it's wonderful to read on down to the rest. And we should stop now. Every time I read through, I'm more impressed that God did not overestimate Job. He said to Satan, "You can do anything you like to this man. He will not let me down." And in the end God said, "You not only didn't let me down, but you have said of me what is right." Where were the friends wrong? I believe the friends had a very widely-held legalistic view of God. They revered God. They were

willing to obey God, but they obeyed him as children do. They were nowhere near the match of Job, and that's why Job was asked by God to pray for them. And I wish we had his prayer. Would anybody like to write Job's prayer at the end? When it's all over, can you see him gathering his friends around, putting his arms around them, and saying; well, I wonder how he started.

"Dear God, thank you for complimenting me, and putting these three rascals in their right place." Would he? No, knowing God as he did, I think Job would say, "God, I'm so moved that these three men came all that long way to see me. And they've left their estates and their families for weeks. And I'll never forget how they sat beside me for seven days and seven nights and couldn't say a word." You see, they loved Job. They just couldn't understand. They didn't know God the way he did. And then they had a very candid talk. But you can't say that he was any more candid than they were. They must have known each other well, because they really talked to Job, and he really talked back! They said he had his belly filled with the east wind. "No," he said, "you have yours filled with the east wind, and you are interfering with my discussion with God." They knew each other well. They weren't enemies, were they? Would enemies have come to treat Job the way they did? They were his friends. And so I can imagine Job saying, "God, I thank you for my friends, that they've come. But God, I'm almost overwhelmed by what you've just said. You mean I have said of you what is right? As I look back over all I've said, I've said a terrible lot, God, and in the agony of the occasion I'm sure I didn't say it right. I'm sure at times my feelings overwhelmed me, and I said things too strongly, and I may have seemed irreverent at times. I know my friends feel that I was. It will take me the rest of my life to absorb the meaning of what you've said. You compliment me? I've spoken of things beyond my understanding."

But you see, God is more sympathetic than any of us. What does God expect of a man who has lost everything at the devil's hand and has even lost his health and is covered with boils and sitting on a dung heap? What does he expect? Magnificent oratory? It's good at that. I think we're much too hard on Job. {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)

Further Study with Ellen White

The Son of God declared in positive terms that the world was destitute of the knowledge of God; but this knowledge was of the highest value, and it was His own peculiar gift, the inestimable treasure which He brought into the world. In the exercise of His sovereign prerogative He imparted to His disciples the knowledge of the character of God, in order that they might communicate it to the world. . . . Everyone who believes the message of God should lift up Jesus, point men to Christ, and say, "Behold the Lamb of God, which taketh away the sin of the world." . . . {LHU 36.5}

The soul imbued with the love of Christ is one with Him; he communes with Christ, Christ is formed within, the hope of glory, and the Christian goes forth to represent the Father and the Son to the world (*Signs of the Times*, June 27, 1892). {LHU 36.6}

God's power is constantly exercised to counteract the agencies of evil; He is ever at work among men, not for their destruction, but for their correction and preservation. {PP 694.1}

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. But not from the stars or the ocean or the cataract can we learn of the personality of God as it is revealed in Christ. {8T 265.4}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God. {8T 265.5}

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. {DA 22.1}

The union of the divine with the human nature is one of the most precious and most mysterious truths of the plan of redemption. It is this of which Paul speaks when he says: "Without controversy great is the mystery of godliness: God was manifest in the flesh." {5T 746.2}

This truth has been to many a cause of doubt and unbelief. When Christ came into the world,—the Son of God and the Son of man,—He was not understood by the people of His time. Christ

stooped to take upon Himself human nature, that He might reach the fallen race and lift them up. {5T 746.3}

In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. “Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.” . . . {DA 25.1}

Christ revealed all of God that sinful human beings could bear without being destroyed. He is the divine Teacher, the Enlightener. Had God thought us in need of revelations other than those made through Christ and in His written word, He would have given them. {8T 266.1}

Looking upon man, God saw his desperate rebellion, and He devised a remedy. Christ was His gift to the world for man’s reconciliation. The Son of God was appointed to come to this earth to take humanity and by His own example to be a great educating power among men. His experience in man’s behalf was to enable men to resist Satan’s power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that He had planted for them the tree of life, the leaves of which are for the healing of the nations. {CT 33.3}

God’s ideal for His children is higher than the highest human thought can reach. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. {DA 311.2}

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. **The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth.** By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God’s government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. . . . (Emphasis supplied) {ST, July 12, 1899 par. 2}

Who is able to describe the last scenes of Christ’s life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes?—The heavenly universe, God the Father, Satan and his angels. {ST, July 12, 1899 par. 3}

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of

Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life. {5T 738.4}

"His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. {Ed 73.1}

In the Teacher sent from God, heaven gave to men its best and greatest. He who had stood in the councils of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God. {Ed 73.2}

God's greatest gift was bestowed to meet man's greatest need. The Light appeared when the world's darkness was deepest. Through false teaching the minds of men had long been turned away from God. In the prevailing systems of education, human philosophy had taken the place of divine revelation. Instead of the heaven-given standard of truth, men had accepted a standard of their own devising. From the Light of life they had turned aside to walk in the sparks of the fire which they had kindled. {Ed 74.1}

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world. {Ed 76.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. {Ed 76.3}

So far from making arbitrary requirements, God's law is given to men as a hedge, a shield. Whoever accepts its principles is preserved from evil. Fidelity to God involves fidelity to man. Thus the law guards the rights, the individuality, of every human being. It restrains the superior from oppression, and the subordinate from disobedience. It ensures man's well-being, both for this world and for the world to come. To the obedient it is the pledge of eternal life, for it expresses the principles that endure forever. {Ed 76.4}

Christ came to demonstrate the value of the divine principles by revealing their power for the regeneration of humanity. He came to teach how these principles are to be developed and applied. {Ed 77.1}

Christ came to this world as the expression of the very heart and mind and nature and character of God. He was the brightness of the Father's glory, the express image of His person.

But He laid aside His royal robe and kingly crown, and stepped down from His high command to take the place of a servant. He was rich, but for our sake, that we might have eternal riches, He became poor. He made the world, but so completely did He empty Himself that during His ministry He declared, “Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.” {MM 19.1}

He came to this world and stood among the beings He had created as a Man of Sorrows and acquainted with grief. “He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.” He was tempted in all points like as we are, yet without sin. {MM 19.2}

Christ came to reveal to a fallen race the love of God. He, the Light of the world, veiled the dazzling splendor of the brightness of His divinity, and came to live on this earth as a man among men, that they might, without being consumed, become acquainted with their Creator. No man has seen God at any time, except as He is revealed through Christ. {UL 334.5}

God’s love for the world was not manifest because He sent His Son, but because He loved the world He sent His Son into the world that divinity clothed with humanity might touch humanity, while divinity lays hold of divinity. Though sin had produced a gulf between man and his God, a divine benevolence provided a plan to bridge that gulf. And what material did He use? A part of Himself. The brightness of the Father’s glory came to a world all seared and marred with the curse, and in His own divine character, in His own divine body, bridged the gulf. . . . The windows of heaven were opened and the showers of heavenly grace in healing streams came to our benighted world. . . . {OHC 12.2}

Christ came as a personal Saviour to the world. He represented a personal God. He ascended on high as a personal Saviour, and will come again as He ascended to heave—a personal Saviour (MS 86, 1898). {6BC 1054.2}