

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2016: *The Book of Job*

Lesson 13 “The Character of Job”

Read for this week’s study

Job 1:1, 8; Job 29:8–17; Job 31:1–23; Exodus 20:17; Matthew 7:22–27; Matthew 5:16; Ephesians 3:10.

Memory Text

“Do you see that faith was working together with his works, and by works faith was made perfect?” (James 2:22, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Man From Uz
- III. Steps Bathed in Cream
- IV. Heart and Eyes
- V. A House on the Rock
- VI. The Manifold Wisdom of God
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. In this lesson we will look at “What was Job like, and what can we learn about how he lived that can help make us be more faithful followers of the Lord as we live our own lives? (Sabbath afternoon)
2. “While the essence of the book of Job dealt with Job after the calamities struck, from this story we can pick up information about Job’s earlier life. And what we learn about Job’s past and the kind of man he was gives us a greater understanding of why Job stayed faithful to the Lord, even amid all the terrible suffering, even amid everything Satan did to try to turn him away from God.” (Sabbath afternoon)
3. What is the significance of the fact that Job is described as “perfect”, “upright” and “shunning evil”? If a similar book like the book of Job were written about us, how would the opening line read?
4. “We can see that even the ‘lowest’ members of the society loved and respected Job. The poor, the perishing, the blind, the widow, the fatherless, the lame, and the

blind—those who had not been blessed as Job had been blessed were the very ones to whom he gave aid and comfort.” (Monday’s lesson)

5. In 31:13-15, “Job shows an amazing understanding, especially for his time (any time, really) about the basic equality of all human beings. The ancient world was not a place where concepts of universal rights and universal laws were understood or followed. People groups thought of themselves as greater than and superior to others, and at times thought nothing of denying basic dignity and rights to others. Here, though, Job shows just how much he understands about human rights and that these rights originate in the God who made us. In some ways, Job was ahead of not only his time but ours, as well. (Tuesday’s lesson)
6. “Notice how closely the life he lived in the past was tied to how he responded to the tragedies that befell him later. It was not by chance, or luck, or sheer willpower that Job refused to ‘curse God, and die’ (Job 2:9). No, it was because all those years of faithfulness and obedience to God gave him the faith and character that enabled him to trust in the Lord, regardless of what happened to him.” (Wednesday’s lesson)
7. “What we see in this text [Ephesians 3:10 & Matthew 5:16], and in the book of Job, are expressions of the fact that God is working in the lives of His followers to change them, for His glory, into His own image.” (Thursday’s lesson)
8. In Job 42:12, the writer gives us the names of Job’s daughters, but not of Job’s sons. This is unheard of in ancient Hebrew genealogies.
9. Not only that, Job gives them very strange names. Usually, Hebrew names are quite serious, especially the ones that are in the Bible. They express character or virtue or theological truth. These three names are all about the beauty of creation. Jemimah is the name for a dove—a bird that was prized for its beauty. Keziah means cinnamon. It was a prized spice. And the oddest one is Keren-happuch. Translated, it means, “horn of eye shadow.”
10. Not only does Job give his daughters strange, snappy names, he gives them an inheritance. And in an ancient, male-dominated world, a father with seven sons would never dream of doing that—never dream of leaving something to a daughter. There might not be enough left over! The ancient world thought of sons as being strategic, not daughters. Sons would take care of you in your old age. But Job brings his daughters into the family policy and economic decision structure.
11. Today, in our time and culture—what in our lives brings glory to God? How can we develop characters that reflect God’s character?

Thoughts from Graham Maxwell

If God is not going to allow the closing events to occur until he has a generation like Job—mature enough, and settled into the truth, to pass through the time of trouble, thoughts that pass through my mind in that connection are this: I think we have assumed it takes a very, very

long time to grow up from rebirth to maturity. I notice that when Paul wrote to the Ephesians, he suggested that they could be grown up much sooner. And in Hebrews, it was just a few years later that he said, “By now you should be teachers, but I see you are still babes in the truth.” I think that we could encourage people to believe they could grow up from rebirth to maturity much sooner, and it would be much more exciting. You know, when we’re baptized, we think, “I’ve launched myself on sixty-five years of slow sanctification.” I think, “No, why not grow up without delay as quickly as possible and be settled into the truth?”

But then when we have an absolutely out-of-sight, forbidding conception of perfection, we think “well, I’m not going to make it anyway.” The conception of perfection we find in the Bible is the conception of an individual who is so convinced of this truth about God, that if Satan should come as an angel of light, even as Christ, and say God is arbitrary, vengeful, unforgiving and severe, a twelve year-old might be able to say, “That’s not true and I will not believe it.” So I think we have made the difference too extended in there, and God can, under the accelerating, energizing events of the close of time, he can produce a generation of grown-up Jobs of all ages. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4, “God’s Way of Restoring Trust” recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/4MMCAG>

Lou: People want to know about perfection.

Graham: Well, fortunately we have two hours coming up. We have a whole evening entitled, “God can completely heal the damage done.” I think it’s that important, because a misunderstanding of perfection is a heavy burden and puts God in a very bad light. Now, I believe God can perfectly heal the damage done. No question about it. And perfection also needs to be understood as maturity and growing up, the need to be so settled into the truth and grown up in the truth that we can survive the time of trouble. But as for not making mistakes—a mistake is not a sin. And I think it’s so important to be relieved of that. In the hereafter, you could plant your pomegranate tree too close to where you are living, and the Lord come by later and say, “You know, you put it too close, didn’t you. You might as well move it.” That is not a sin. Sin is rebelliousness. Sin is distrust. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4 with Lou Venden, “God’s Way of Restoring Trust” recorded February, 1984, Loma Linda, California } *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/4MMCAG>

My conviction is that Paul could read James and say, “Well said!” and vice versa. I see no conflict at all between the two. So what do you suppose led to this feeling? Is it possible that there had been so much legalism, in Luther’s day, that he just went too far in the other

direction for awhile? Ellen White has an interesting comment. “We’ve heard a great deal about faith, it’s time now we heard a little more about works.” A matter of balance. Isn’t it true that faith without works is a dead faith? Is anyone saved by a dead faith? So you don’t really trust. I don’t see any disagreement between the two at all.

Now, if a man tries to be saved by works without any faith; I mean, can God save those who do not trust him? No matter how hard they work? No. There must be trust. But the man who says, “I trust you, but I don’t have time to listen, and I don’t intend to follow your instructions, because if I were to follow your instructions, that would be works.” That makes nonsense out of faith. “I trust you, but I’m not going to do what you say.” Try that on your doctor.

You say, “I’m very sick, and I trust you.” And the doctor says, “Do the following.”

“Oh no! It would only be faith if I can go to bed tonight and wake up well in the morning.”

Well, it doesn’t come that easily, does it? It’s a faith that works. Faith is a willingness to listen and to carry through with the instructions as best one can. Now it’s true, our efforts may not be at all perfect—quite fumbling. But the trust must be complete. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – 1&2 Peter and James*, recorded July, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/75MMPOGIA66> (Part 1) <http://pkp.cc/76MMPOGIA66> (Part 2)

Lou: Now let’s take two or three that are slightly different here. “You spoke about sanctification. What is this? If we sincerely accept Jesus as our Savior, how can we ever be lost? Once we are saved, aren’t we always saved?”

Graham: Yes, of course “sanctification” is one of those heavy Latin terms. I prefer to use “set right,” “keep right,” rather than “justify,” “sanctify.” We can understand those words. One can be set right with God, and one can be kept right for quite a while, but one is still free to leave. And Lucifer proved that by leaving. He was right with God before. There was no rebellion there. And so a million years into eternity, we may have been right with God for a long time, but we are still free to go.

The once saved, always saved idea belongs to a very legal model. I’m paid up, and I’m still paid up, and I have a right to be there.

No, I’m only safe to have around if I’m willing to listen, to trust God, to accept instruction. And I’ll always be free to turn into a rebel. That makes it more wonderful that God’s children will choose to remain loyal.

Then their loyalty means something. Their expression of love to God means something. They haven’t been reprogrammed, you know. They haven’t been turned into robots. The price, the

cost that God has had to pay to settle the questions indicates how absolutely opposed he is to over-controlling us and programming us and making it impossible for us to go some other way. That's quite a risk, but evidently freedom means that much to God. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #6 with Lou Venden, "Evaluating the Evidence" recorded February, 1984, Loma Linda, California } *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/6MMCAG>*

Lou: You have said a great deal about trust this evening. I can hear a person saying something like this, "When are we going to get on to the really important ideas of justification and sanctification, expiation, propitiation, atonement, substitution and so forth. Haven't we spent long enough on trust?"

Graham: I think we have been talking about justification, but we've given it another name. We'll even use those names, because they are an important part of our history. And when we talk to our friends for whom those *are* the words, then we should use them if we are going to communicate at all. But I'd rather use the words the Bible uses. And some would say, "Well, aren't those the words the Bible uses?" No. It's going to be interesting to arrive in the Kingdom and settle all debates by going up to Paul and saying, "Give us the last word, Paul. What did you mean by justification?"

"Could I hear that one more time?" he'll say.

"Yes. Justification. You know, your favorite word."

"Well, I never used it."

"How about sanctification?"

"No."

"Propitiation? You mean you used none of those terms? Expiation?"

Paul never used one of them. Neither did Jesus or anybody else in the Bible. You see, they are largely Latin words that came from a period when Latin was largely used for theology. A good many of the words, a good share of the heavier words, have Latin derivation. Some come from Greek. We'll look at *Sola Scriptura*. That's pure Latin. And no one studies Latin these days, by and large. Why do we keep using it? Why not "the Bible only." Or the word that I used previously, the *Christomonistic principle*. That's Greek. (I think, by the way, I slipped and said it was Latin one time. That's Greek.) *Christos* (Christ) and *monos* (only). Why not say the "Christ alone" principle? So I would rather use simple terms as we go through; but having discussed the whole plan of salvation and its transforming experience, we'll sprinkle these terms through if you like, so you can see where they fit. But Jesus described the whole truth about his Father and how we could be saved without ever using one of those words. Jesus spoke Aramaic.

Lou: I wonder if the words become a sort of shorthand? But the danger of that is we think we understand what we are talking about when we may have loaded the word with meaning that really isn't fair to the Scripture.

Graham: That's the hazard. It's well to go back to the beginning, and we'll try to do that. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #3 with Lou Venden, "All God Asks is Trust" 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/3MMCAG>*

Further Study with Ellen White

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God. {COL 97.3}

Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, "Ye shall receive." {AA 564.1}

Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience. {AA 560.3}

Wherever there is union with Christ there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of our religion. No one can love Christ and not love His children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment from the vine. If we are

grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God. The light that shines in the face of Jesus Christ shines in the hearts of His followers, to the glory of God. {1SM 337.2}

By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed, and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. He passes from death unto life; he becomes spiritual and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of His law. As a man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding. In becoming a man of obedience to God, he has the mind of Christ, and the will of God becomes his will. {1SM 338.1}

He who places himself unreservedly under the guidance of the Spirit of God, will find that his mind expands and develops. He obtains an education in the service of God which is not one-sided and deficient, developing a one-sided character, but one which results in symmetry and completeness. Weaknesses that have been manifested in a vacillating will and powerless character, are overcome, for continual devotion and piety bring the man in such close relation to Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle. His perception is clear, and he manifests that wisdom which comes from God. Says James, "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom" (James 3:13). "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:17, 18). {1SM 338.2}

The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God. Love to God, zeal for His glory, was the controlling power in our Saviour's life. Love beautified and ennobled all His actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. "We love, because He first loved us." 1 John 4:19, R.V. In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around. {SC 59.3}

The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When

Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ revealed in the life testifies that God has indeed sent His Son into the world to be its Saviour. {COL 419.6}

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. {5T 219.4}

The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit. . . . {DA 172.1}

The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process. {DA 172.3}

While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God. {DA 173.1}

It is impossible for finite minds to comprehend the work of redemption. Its mystery exceeds human knowledge; yet he who passes from death to life realizes that it is a divine reality. The beginning of redemption we may know here through a personal experience. Its results reach through the eternal ages. {DA 173.2}

God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance

of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciple that the Christian becomes like Him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God. {DA 251.1}

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” 2 Corinthians 5:17. {SC 57.1}

A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.” John 3:8. Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. {SC 57.2}

“The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” By this parable Christ seeks to illustrate the work of the Holy Spirit upon the human heart. The process is invisible by which the leaven changes the meal into which it has been introduced; but it continues to work until the meal is converted into bread. So the leaven of truth, working inwardly, produces a complete change in the human heart. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. But while every faculty is regenerated, man does not lose his identity. New faculties are not supplied, but a thorough change is made in the employment of those faculties. The heart is cleansed from all impurity, and man is fitted with traits of character that will enable him to do service for God. {ST, October 13, 1898 par. 1}

God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they

may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature. {MH 93.1}

“Shall the prey be taken from the mighty, or the lawful captive delivered? . . . Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.”
Isaiah 49:24, 25. {MH 93.2}

Marvelous will be the transformation wrought in him who by faith opens the door of the heart to the Saviour. {MH 93.3}

When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. It is God's own method of development. “Acquaint now thyself with Him” (Job 22:21), is His message to mankind. {AA 126.1}

With untold love our God has loved us, and our love awakens toward Him as we comprehend something of the length and breadth and depth and height of this love that passeth knowledge. By the revelation of the attractive loveliness of Christ, by the knowledge of His love expressed to us while we were yet sinners, the stubborn heart is melted and subdued, and the sinner is transformed and becomes a child of heaven. God does not employ compulsory measures; love is the agent which He uses to expel sin from the heart. By it He changes pride into humility, and enmity and unbelief into love and faith. {MB 76.3}

The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love. {AA 49.2}