

## Pine Knoll Sabbath School Study Notes

### Fourth Quarter 2016: *The Book of Job*

### Lesson 14 “Some Lessons From Job”

#### Read for this week’s study

2 Corinthians 5:7; Job 1–Job 2:8; Matthew 4:10; Matthew 13:39; John 8:1–11; Hebrews 11:10; Hebrews 4:15.

#### Memory Text

“Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very compassionate and merciful” (James 5:11, NKJV).

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

- I. Introduction
- II. By Faith and Not by Sight
- III. Evil Being
- IV. With Friends Like These . . .
- V. More Than Thorns and Thistles
- VI. Jesus and Job
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “We’ve come to the end of this quarter’s study on Job. [...] Yes, mysteries remain, especially in a book like Job, where many of life’s most difficult questions are raised. Nevertheless, [in this lesson] we will look at some lessons we can take away from this story that can help us, like Job, to be faithful to the Lord amid a world of troubles. (Sabbath afternoon)
2. The first lesson the quarterly encourages us to learn from the book of Job is that we walk by faith and not by sight. “The book of Job shows us that there’s so much more to reality than what we can see. This should not, though, be so difficult a concept for people living in our day and age to grasp, not when science has revealed the existence of unseen forces all around us.” (Sunday’s lesson)
3. Is the question of what we believe a matter of mental assent (some concepts perhaps more difficult to understand than others), or is there more involved?

4. The second lesson we are encouraged to learn has to do with the existence of evil: “we believe that the Bible teaches that evil originated in the fall of a created being, Satan. The popular culture, aided by materialistic philosophical speculations, has denied the idea of Satan. But one can do so only by rejecting the clear testimony of Scripture, which depicts Satan as a real being out to do humans as much harm as possible.” (Monday’s lesson)
5. If we believe in the existence of the devil as a personal being, does it explain all the evil that happens in this world? If we criticize the materialistic way of thinking for having a simplistic approach (by eliminating everything supernatural), we shouldn’t be guilty of a simplistic approach ourselves (blaming all on the Devil)!
6. The third lesson has to do with Job’s friends: “In the book of Job, the four men who came to speak to Job did so with good motives. They came ‘to mourn with him and to comfort him’ (Job 2:11). However, after Job first started speaking, bemoaning the tragedies that befell him, they apparently felt it was more important for them to put Job in his place and set his theology straight than it was to encourage and uplift the spirits of their suffering friend.” (Tuesday’s lesson)
7. What is it about humans that we often have this almost irresistible urge to put people right? When is it useful and when is it counter-productive?
8. “Time after time, they got it all wrong. But suppose they had got it all right? Suppose all these things came upon Job because he had deserved them? They might have been theologically correct, but so what? Did Job need correct theology? Or did he need something else entirely?” (Tuesday’s lesson) What is it that human beings need the most? (Matthew 12:28; Mark 2:1-12; John 8:1-11)
9. The fourth lesson has to do with human suffering: “In the book of Job, there is a message for us about the human condition. As we saw, Job could be deemed a symbol of all humanity, in that all of us suffer—often in ways that just don’t seem fair, that don’t seem appropriate to whatever sins we have all inevitably committed. It wasn’t fair to Job, and it’s not fair to us.” (Wednesday’s lesson)
10. “Yet, in all of this what the book of Job can say to us is that God is there, God knows, and God promises that it doesn’t all have to be for nothing.” (Wednesday’s lesson) What is it that points to the hope of something beyond what is presented to our immediate senses?
11. The last lesson the quarterly proposes and outlines the parallels between the life of Job and Jesus: “Job was sorely tested by the devil, as was Jesus. All through the book of Job, Job was falsely accused; Jesus, too, faced false accusations. Finally, and perhaps most important, despite all that happened, Job stayed faithful to the Lord. Much more consequently for us all, Jesus stayed faithful, as well.” (Thursday’s lesson).
12. “Despite everything that happened to Him, Jesus lived a sinless life, one that perfectly embodied the character of God. Jesus was the ‘express image of His [God’s] person’ (Hebrews 1:3, NKJV), and thus alone had the righteousness needed

for salvation.” (Thursday’s lesson) Surely, as sinful human beings, we are all in dire need of righteousness. But what is the consequence of focusing on the fact that Jesus “provides us with God’s righteousness” and not emphasizing the character of God that He revealed?

13. Have you learned other lessons from the book of Job? What do you see as the Book of Job’s most valuable contribution as part of the Biblical canon?

### Thoughts from Graham Maxwell

In the narrower view, faith is a willingness to believe, whether we have any evidence or not, just because God has said so. In the larger view, faith is our confidence in God, based upon the more than adequate evidence he revealed. And that kind of faith is deeply stirred by the realization that God does not ask us to believe without evidence. That’s what makes him so believable. {Graham Maxwell. Excerpt from the audio series, *The Larger View*, #1, recorded October, 1982, Monterey, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMLVIEW>*

What does faith mean? We’ve so often discussed it. Faith is used for everything from believing what you know isn’t so. This week on television somebody used that definition; faith is believing something that couldn’t possibly be so. And your willingness to believe it shows that you really have faith. Faith is not a leap in the dark either, which is a common philosophical explanation. For has our gracious God left us in the dark? How would anyone dare suggest that God, who has revealed himself at such infinite cost, has left us in the dark? More than this, would the God you know, tempt you to trust a stranger you don’t know? Look at the dangers involved in that. We warn our daughters when they are walking home from school; if a stranger offers you a ride in his car, don’t get in. And there are sad stories in the newspaper from time to time about little girls who got in stranger’s cars. Does God ask us as a stranger to get in his car? He doesn’t ask us to run any such risk. He first reveals himself, that’s the good news. Then on the basis of this truth and this everlasting good news, God then has a right to ask us, “Do you find me worthy of your trust, your confidence, your faith? Do you still think I’m an untrustworthy ‘quack’, who would hurt you? Or do you find me a trustworthy physician? Could you trust me enough to be willing to stay with me long enough to let me heal you?” This is why the only requirement for healing and salvation is faith and trust. {Graham Maxwell. Excerpt from the audio series *Romans*, chapter 13, recorded January, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/25MMROMANS66> (Part 1) <http://pkp.cc/26MMROMANS66> (Part 2)

Lou: "If Satan was the first to rebel, where did the idea of sin originate? Or was there sin before Satan sinned? Or is it that we just don't know yet?"

Graham: Well, there's no record, is there, of it ever arising before. But maybe if we could explain it, we could find some excuse for it, some rationalization. According to the biblical record, the whole diabolical thing was created within the mind of the most magnificent of all God's beings. It wasn't that he lacked intelligence, or that he had a bent toward evil, or that he didn't know God. He lived in the presence of God, right there. He knew what God was like. In fact, I think he knew God so well that he dared entertain these thoughts without fear. He knew how gracious God was. That is what makes his rebellion so diabolical, so utterly rebellious. And of course it's also insane, that a creature would think of himself as God. You know, if after preaching one Sabbath morning in church, you asked the whole congregation to get down on their knees and worship you, you know the board of elders would meet, and wonder if we should retire the pastor, "You need a little help here."

Lou: They would put me in the psychiatric ward right away.

Graham: What about the adversary? He even asked his creator to get down on his knees and worship him. This whole insane thing was created in the mind of Lucifer, himself.

Lou: You say "created in the mind of Lucifer"; you don't mean God created it there?

Graham: Lucifer did it himself. We are capable of that. Now, there's a good thing in there. God has actually created us capable of thinking things up like that, but they don't have to be good; they can be bad. What a risk he ran to make us like himself, to make us free. And evidently freedom means everything to God. How could I say "take some back from me"?

Lou: Even at that risk?

Graham: Yes. So even the terrible thing Lucifer did, speaks well of God. {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>*

Do you think that King Ahab needed anybody to tell him to go up? Didn't he want to go up anyway? In fact, didn't he say to Jehoshaphat, "I want to go up"? He already had it in mind, and he asked Jehoshaphat to go up with him, but Jehoshaphat was a better man, and he said, "I think we should consult the Lord." And Ahab said, "Well, I've got all these prophets here. Let's ask them." And they said, "Go on up."

Well, he hadn't learned anything new; he was going to go up anyway. And then when the prophet of the Lord came and said, "If you go up, you'll die," Ahab wasn't impressed was he? Ahab had already made up his mind. Did the devil need to tempt Ahab to go up? Did he need

the corroboration of the lying spirit? He had already made up his mind. Significantly, in the book of James, what does it say about temptation? Look at James 1:13. And this is where we all live from one day to another.

“Let no one say when he is tempted, ‘I am tempted by God,’ [for example], for God cannot be tempted with evil and he himself tempts no one; [But you know who does? How does the next verse read?] but each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death.”

Ahab had already determined what he wanted to do, and no prophet, good or bad, could dissuade him. He was going to go. And it did lead to his death. And God’s only involvement would be in God’s giving him up to the consequence of his own rebellious choice. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – 1&2 Chronicles*, recorded November, 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/21MMPOGIA66> (Part 1) <http://pkp.cc/22MMPOGIA66> (Part 2)

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

It is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love. {AA 51.2}

Amid the perplexities that will press upon the soul, there is only One who can help us out of all our difficulties, and relieve all our disquietude. We are to cast all our care upon Jesus, and bear in mind that He is present, and is directing us to commune with Him. We are to keep our minds stayed upon God; and in our weakness, He will be our strength; in our ignorance, He will be our wisdom; in our frailty, He will be our enduring might. {SD 27.2}

Faith is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing.

Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles. {Ed 253.1}

With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides. The words spoken to the disciples are spoken also to us. The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone,—these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart. {AA 51.1}

Faith . . . reaches out to grasp the hand of Christ, knowing that He will hold more firmly than it is possible for the human hand to hold, and that He will never let go. While the human agent is willing to be led, Christ will lead him. . . . {UL 72.2}

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. {SD 23.2}

Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men. {COL 326.3}

To take people right where they are, whatever their position, whatever their condition, and help them in every way possible—this is gospel ministry. . . . Those who are sick in body are nearly always sick in soul, and when the soul is sick, the body is made sick.—MS. 62, 1900. {MM 238.1}

The Lord declares by His prophet, "I have loved thee with an everlasting love: *therefore with loving-kindness have I drawn thee.*" Jeremiah 31:3. While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love. {SC 54.1}

He spoke a word of sympathy here and a word there as He saw men weary and compelled to bear heavy burdens. He shared their burdens and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God. He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become

blameless and harmless, attaining such a character as would make them manifest as children of God. . . . Jesus sat an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society. {HP 181.3}

What a wonderful reverence for human life Jesus expressed in His life mission! He stood not among the people as a king, demanding attention, reverence, service, but as one who wished to serve, to uplift humanity. He said He had not come to be ministered unto but to minister. . . . {OHC 176.3}

God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing. {SC 77.1}