



The Book of Job Lesson 10 4Q 2016 The Wrath of Elihu

SABBATH

Before we get into this week's lesson, we found a post online Wednesday that voiced concerns about one of our previous lessons. The post stated:

“Very good Timothy - you found a text the NT theologians missed [Innocent Blood]. However there is another reasonable possibility. You have missed the clear meaning of that text because your predetermined focus doesn't allow you to see another point of view. You really cannot 'come and reason' with others with that attitude you know.”

Francesca replied to this post with:

“Hi, if you have a question or topic you'd like to discuss, we'd be happy to evaluate it. What text are you referring to and what is the clear meaning?”

The person responded with:

“The Hebrew text is quoted along with the OT texts. It is reasonable to assume these points - Were the sacrifices necessary? As required by the Levitical Law yes! Why? As an outward sign of an inward conviction, not unlike baptism. Would the inward conviction be obvious? Yes; in the actions of justice and humility and mercy etc., The texts simply express God's disappointment in the lack of comprehension, not that the sacrificial system was wrong, but the human heart lacked the sacrificial spirit. Just another point of view maybe.”

This was in response to the question about the purpose of the animal sacrifices in the OT and the answers given by the two theologians.

The person who posted their concerns makes the point that the sacrifices were necessary according the Levitical Law; and he suggests as an outward sign of conviction like baptism.

What was our point?

That the sacrifices of animals were NOT necessary for salvation—even though required by Levitical Law, it sounds like he may agree as he says it was merely for an outward sign. In other words, it was the inward transformation of character, the renewal of heart that was necessary, not the outward sign. Yet, it was what the Levitical law required. So, that leads to the question: was observance of Levitical law necessary for salvation?



A simple way to answer that question is to observe—can people be eternally saved without observing the Levitical law?

Enoch did not observe Levitical law, because it had not been given, and he was clearly saved.

Not only to we have the evidence of Enoch and the Patriarchs, but the following, after the Levitical law was given at Sinai:

- Naaman
- Shunnamite woman
- Nebuchadnezzar
- Daniel and his three friends after captivity
- Esther and Mordicai and all the Jews who stayed

Concerns like the one raised by this gentleman arise because of failure to understand the larger reality and the purpose of some of God’s instructions in the past.

The larger reality is God is love. He built His universe to operate upon the design law of love, the principles of giving. All God’s laws are design laws, protocols upon which reality operate. And all deviations are damaging to those who break the design protocols.

Satan alleged God’s laws are not design laws, but arbitrary rules requiring enforcement by the infliction of punishment.

Trust in God was broken, fear and selfishness replaced love in the hearts of angels and then in Adam and Eve.

God, began intervening, interceding immediately upon Adam’s infection with lies and fear and selfishness. God intervenes/intercedes where?

- In the hearts and minds of human beings “I will put enmity...”
- With the powers of darkness holding back evil
- With the natural result of what sin does—it results in death, Christ though he knew no sin became sin for us so that we might become the righteousness of God! 2Cor 5:21.

Understanding the problem is a change in the state of being, then we understand that God had to restore, heal, fix *in humankind* what Adam’s sin did to the nature of humankind. This is the purpose of all God has been doing through Christ.

Thus what is the purpose of the Levitical law? Was the observance of Levitical law necessary to fix what sin did to the species human? No! Then why? To teach the people of their condition and of their need for healing and restoration, also known as—salvation.



The Levitical law was nothing more than theater, a grand play, an enactment designed to teach the spiritually immature the plan to heal and restore. Unfortunately, the people kept going off script and God at one point allowed the stage to be torn down, and then when it was rebuilt they went so far off script that when the One to which all the symbols pointed came—they killed Him. So, God again allowed the stage to be torn down.

One of the founders of the SDA church understood this and wrote in *Patriarchs and Prophets*:

If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, **there would have been no necessity for the ordinance of circumcision.** And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and there would have been **no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone.** And had the people practiced the principles of the Ten Commandments, there would have been **no need of the additional directions given to Moses.** {PP 364.2} [[What are the additional directions given to Moses? The Levitical law!](#)]

All of these additional directions, from the sacrifices given to Adam after his fall, to circumcision, to the 10 Commandments, to the Levitical law—ALL of them were ADDED, i.e. were not previously in existence, but were given because of the need of human beings who were sick, out of harmony with God's design; and all of it was designed to lead them back to God and His original design for humankind—a life of love in harmony with God's design law for life.

Another online listener emailed with this quote from EGW:

The sacrificial offerings were ordained by God to be **to man a perpetual reminder** and a penitential **acknowledgment** of his sin and a confession of his faith in the promised Redeemer. **They were intended to impress upon the fallen race the solemn truth that it was sin that caused death.** PP 68

What was there purpose? A teaching tool, no ability to heal and restore and not necessary for salvation, but pointed toward what was necessary for salvation—Jesus and partaking of Him!

Read memory text, Isaiah 55:9:

“As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.”

What does this mean? How are God's ways higher than our ways?



What are our ways? What methods do sinful human beings and earthly governments use for governing? What type of law do we use? What type of justice do we implement?

Is God saying that He does NOT operate His government like we operate earthly governments? Is God saying in this passage that He does not inflict punishment for sin?

Some might be concerned that such an idea from our memory text would be abusing the text; some might be concerned that we are reading such an idea into this verse which is not actually there. So let's back up a couple of verses in the same chapter and see what God was saying through Isaiah. Reading in Isa 55:7-9:

Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and he will have mercy on him, and to our God, **for he will freely pardon**. "For my thoughts are not your thoughts, neither are your ways my ways," declares the LORD. "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

What is the context of God's ways not being like our ways? Is it not the subject of how God deals with those who have sinned and done evil, i.e. salvation and justice? And notice what God says—If we turn away from sin, wickedness, evil—God will FREELY pardon, no payment, no legal debt, no judicial process why? Because all this legal, judicial, payment concept is the way human law works, but God's ways are higher, God's ways, His methods, His law, are NOT like ours. We impose rules and inflict punishment, but God is Creator and deviations from His law is inherently destructive. So what needs to happen for our salvation is that we turn away from evil and back to God and God freely pardons and also heals and restores us to be like Him in character!

This is mature thinking, something the infants are not acquainted with, those still on milk as described in Hebrews 5, they are not acquainted with righteousness—why? Because they focus on acts that lead to death, they focus on the behaviors, the dos and don'ts etc.

SUNDAY

The lesson asks us to examine some texts and determine the truths contained there:

Job 15:14-16: "What is man, that he could be pure, or one born of woman, that he could be righteous? ¹⁵ If God places no trust in his holy ones, if even the heavens are not pure in his eyes, ¹⁶ how much less man, who is vile and corrupt, who drinks up evil like water!

Is there truth in this text? What is the truth?

- What about the first question: What is man that he could be pure, or one born of woman, that he could be righteous? NIV



What is the implication of the question? That no human can be pure and none can be right with God—is that not the implied question? Is it true?

What about Jesus? Was Jesus fully human? Was Jesus born of a woman? Was Jesus right with God? And through Jesus can we all also be set right with God?

So, is the question designed to bring hope or discouragement? Then is the question a question God's Spirit would lead one to ask?

- What about the second statement: If God places no trust in his holy ones, if even the heavens are not pure in his eyes, ¹⁶ how much less man, who is vile and corrupt, who drinks up evil like water! NIV

Is it true that God does not trust his angels? Whose voice do you hear in this argument? Who is complaining, “Even in heaven, God didn't trust me!”

Who did God send to watch over Jesus? Who did God send to provide the law to Moses? Who held back armies at God's direction, and are ministers to God's people? Does God trust his angels? Yes!

So, is this passage a revelation of cosmic reality, or Elihu's understanding?

Who is it that God does not trust? Those who are untrustworthy! God can read all hearts and minds, do you think He really doesn't know who He can trust? Do you really think He doesn't trust His loyal angels?

Read Job 19:25-27:

I know that my Redeemer (Defender) lives, and that in the end he will stand upon the earth. ²⁶ And after my skin has been destroyed, yet in my flesh I will see God; ²⁷ I myself will see him with my own eyes—I, and not another. How my heart yearns within me! NIV

What truth do you hear in this verse? Who is our Redeemer/Defender?

This is a critical issue to think through. What law lens do you use? What is the problem that sin caused that the plan of salvation is designed to fix?

How many automatically, without real thought, immediately have images of Jesus standing as their Defender in a heavenly court to defend them against the legal judgment against them. Satan is the accuser, Jesus the defender and God is the judge to make a judgment. And Jesus is defending against the allegations of Satan AND the judgment of God particularly the required legal punishment. This is often depicted as Jesus pleading to the Judge (Father), “My blood, my blood...”



But some protest our assertion that Jesus does not have to defend us like an attorney in a heavenly courtroom. Some insist that we do have Jesus in heaven acting as an advocate to the Father in our behalf and they quote 1John 2:1,2, from the KJV:

My little children, these things write I unto you, that ye sin not. And if any man sin, **we have an advocate with the Father**, Jesus Christ the righteous: ² And he is the **propitiation** for our sins: and not for ours only, but also for *the sins of* the whole world.

What does this text mean? What law lens do you look through? If we fall into the trap of thinking God's ways are no higher than our ways, that God's law functions like ours, then we automatically hear this as a legal advocate in a court. However, if we understand God's design law, we realize that God doesn't need convincing or appeasing, but that we are the ones who need convincing that God can be trusted.

What did Jesus say about pleading to His Father for us? John 16:25-29:

Notice Jesus says this is plain talk, no symbols, no metaphor, but how cosmic reality works, to which the disciples also say this is the way it really is, not symbolic:

“Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. ²⁶ In that day you will ask in my name. **I am not saying that I will ask the Father on your behalf.** ²⁷ **No, the Father himself loves you** because you have loved me and have believed that I came from God. ²⁸ I came from the Father and entered the world; now I am leaving the world and going back to the Father.” ²⁹ Then Jesus' disciples said, “**Now you are speaking clearly and without figures of speech.**”

What is the true cosmic reality?

What, then, shall we say in response to this? **If God is for us**, who can be against us? ³² **He who did not spare his own Son**, but gave him up for us all—**how will he** not also, along with him, graciously give us all things? ³³ Who will bring any charge against those whom **God has chosen**? It is **God who justifies**. ³⁴ Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is **also** interceding for us. Rom 8:31-34

So, how do we harmonize all these texts? Jesus is at the right hand of God, and acting as God's agent to fulfill God's purpose in advocating for us—but to whom is Jesus advocating? Well, who needs persuading? Who has believed lies that has broken the trust relationship? Who has adopted methods that are destructive? Who has been wallowing in darkness?



Does God need truth brought to Him? Does God need intercession to improve, change, influence, Him? No! Who does? We do, thus Jesus is at God's right hand and is acting as our intercessor, our advocate, but He is advocating with us, interceding with us, working to convince us that God is trustworthy, and that the ways of Satan and the selfish world are destructive and pleading with us to let Him into our hearts so He can heal and restore us!

Jesus said: "But when he, the Spirit of truth, comes, he will guide you into all truth. **He will not speak on his own; he will speak only what he hears**, and he will tell you what is yet to come." Jn 16:14

To whom is the Holy Spirit listening? And to whom is the Holy Spirit speaking?

So note what one of the founders of the SDA church wrote:

While Jesus, our Intercessor, pleads for us in heaven, the Holy Spirit works in us, to will and to do of His good pleasure. All heaven is interested in the salvation of the soul. Then what reason have we to doubt that the Lord will not and does not help us? We who teach the people must ourselves have a vital connection with God. In spirit and work we should be to the people a wellspring; **because Christ in us is a well of water springing up unto everlasting life.** Sickness and pain may test and try our patience and our faith, but the brightness of the Presence of the universe is with us and we must hide self behind Jesus. . . . {2MR 37.1}

Jesus is in heaven pleading for us—but all heaven is interested in our salvation, so do heavenly beings need to be persuaded to help? No! Who needs to be persuaded? Who is in darkness and misunderstanding about God? Who is infected with fear and selfishness and needs to be healed? Who is the Spirit listening to in order to speak to us? Thus Jesus is in heaven pleading, but He is pleading to you and me "Let me in, please let me heal you, why will you die when I can save you!" and the Spirit takes these pleas and communicates them to us!

Read Job 28:28: And he said to man, 'The fear of the Lord—that is wisdom, and to shun evil is understanding.' "

What does this mean? Fear—does this mean terror, dread, stress, anxiety? Or does this mean awe, reverence, admiration?

Well, what does "Perfect love casts out all fear" mean? When we come to truly know God do we love Him more? And does that love drive out fear or increase fear? So, if fear of the Lord is wisdom, it must be the type that grows with the knowledge of the Lord, which is awe, admiration, and respect, not terror!

To shun evil is understanding—thoughts? This is quite true, but this would mean understanding design law, how things actually work! It is not shunning rule breaking—in some cases rules were broken in order to keep the law—examples?



- David given the showbread to his men: David broke the Levitical law, the rules, the stage play drama, but David kept the law of love, care and concern for his men. He also kept the law of health providing nutrition for their wellbeing.
- Picking heads of grain on Sabbath—man made rules were broken, but living in harmony with God’s design law was not
- Healing on Sabbath—Jesus specifically chose to heal chronic medical problems on Sabbath—purposely breaking their rules, yet living out the law of love, the law of giving which restores life and health.

MONDAY

Read second paragraph, “Again, Job represents much...” Why do some people suffer from no volitional choice of their own? Is there one reason or multiple reasons?

What are some of the reasons?

- Rom 8—all nature groans under the weight of sin—the entire planet is suffering—why? Because there is an antagonistic element, an infection, a principle at war with God’s design which causes pain and suffering, even to nature itself.
- Evil people perpetrate harm upon others—what does this reveal and mean?
- Evil angels perpetrate harm—see first chapter of Job, what does this mean?
- Accidents happen, why?
- What does it mean about God that He permits such things to happen? Why doesn’t God use His power to stop and prevent evil?
- What action would God have to take in order to stop a person from choosing evil?
 - He would have to override that person’s choice
 - That doesn’t mean God doesn’t warn, try to alert, send messages of alternate options—how does God do this?
 - Evidence in science and nature (Romans 1:20) of how God’s law really works
 - Messaged from people—written in form of Scripture, or letters from friends, or other non-Scripture sources of wisdom, or people directly bringing counsel or insight
 - Holy Spirit convicting the conscience—John 16:8
 - Miraculous signs
 - Consider Pharaoh—he had evidence in nature, messages from Moses, conviction of the Holy Spirit and miraculous signs—did this result in Pharaoh choosing to turn away from evil? What else could God have done?
 - Consider those who arrested Christ—they evidence in science and nature, the OT Scriptures, John the Baptist, the opportunity to hear Jesus speak, miracles performed by Jesus, including divinity flashing through knocking them to the ground and then Jesus restoring an ear—and what did they do? What else could God have done?



- What do these examples and others like them tell us? Does it give us some insight into God's methods? What God will not do? Why? God wants our love and trust, can love and trust be obtained by force, coercion, control, or programming?
 - What are the protocols upon which God built life to operate?
 - Is the planet currently operating in harmony with God's original design?
 - If God did nothing after Adam's fall, if God took no action and made no intervention what is the outcome for all life on planet earth? Would that include all babies born? Why?
 - How can God fix it, to prevent all life from extermination? What is necessary?
 - What methods are required by God to achieve this goal?

So what do we say to a person who has been mugged, or raped, or whose house burns down in a wildfire?

Do we say it was God's will? Never! God's will was for humankind to live eternally in love, in sinless perfection, never to experience pain, suffering and death!

After Adam and Eve's sinned, could they have children that were free of sin and born in perfect harmony with God's design? No—so what was their only choice? To have children infected with sin, or to not have children at all. What is the better choice?

If humans, infected with sin, choose to have children, what will result from that choice?

Will some children partake of God's Remedy provided through Christ and experience healing and maturity of character? Will other children reject the Remedy and their selfish condition get worse?

Would it be a better result, from God's perspective, for Adam and Eve, after sin to have no children? Why or why not? If they had no children, then all the pain, suffering, exploitation, murder, rape, etc. which has transpired on earth would not have happened. Would that have been better, why or why not?

TUESDAY

What is the basic argument of Elihu? That God is doing this and that God only does what is right, so Job must deserve it.

What is the problem with the argument?

Has the Bible in other places actually said God does things that God didn't actually do?

Now the Spirit of the LORD had departed from Saul, and an **evil spirit from the LORD tormented him.** ¹⁵ Saul's attendants said to him, "See, an **evil spirit from God is tormenting**



you. ¹⁶ Let our lord command his servants here to search for someone who can play the harp. He will play when **the evil spirit from God comes upon you**, and you will feel better.” 1Sam 16:14-16

But an evil spirit from the Lord came upon Saul as he was sitting in his house with his spear in his hand. While David was playing the harp, ¹⁰ Saul tried to pin him to the wall with his spear, but David eluded him as Saul drove the spear into the wall. That night David made good his escape. 1Sam 19:9,10

Did God send an evil spirit upon Saul? Did God inspire Saul to throw a spear at David?

What does the SDA Bible commentary say about this description of an evil spirit from God?

The Scriptures sometimes represent God as doing that which He does not specifically prevent. In giving Satan an opportunity to demonstrate his principles, God, in effect, would limit His own power. Of course, there were limits beyond which Satan could not go (see Job 1:12; 2:6), but within his limited sphere he did have divine permission to act. Thus, although his acts are contrary to the divine will, he can do nothing except what God permits him to do, and whatever he and his evil spirits may do, is done with God’s permission. Therefore when God withdrew His own Spirit from Saul (see on 1 Sam. 16:13, 14), Satan was free to have his way.¹

This is quite correct—God is often described as causing that which He permits. Is that the same thing? Why or why not?

So, in the case of Job, God permitted Satan to have access to Job, but is that the same as God causing Satan to torment Job?

WEDNESDAY

Read paragraphs 2-5: Ellen G. White offers...” Do you accept the reasoning of the lesson, that “there is a good reason that Job and his friends can’t make sense of it: evil itself doesn’t make sense. If we could understand it, if it made sense, if it fit into some logical and rational plan, then it wouldn’t be that evil...”?

Did EGW say that, or did she say that “to explain the ORIGIN of sin” is not possible because there is no reason for the ORIGIN of sin? Why not? Because sin originated in a *perfect universe*, thus there is no explanation that makes sense for evil occurring in a universe of perfection. However, do we live in

¹ Nichol, F. D. (Ed.). (1976). *The Seventh-day Adventist Bible Commentary* (Vol. 2, p. 531). Review and Herald Publishing Association.



a perfect sinless world? No! Therefore, in a world which is deviant from God's design there are many reasonable and understandable explanations for why evil and sin happen in this world. Such as:

- Selfishness dominating someone's motives
- Lies someone believes about another
- Being born into a culture which promotes evil as good
- Consequences of sin passing down 3-4 generations
- Being in a spiritual war zone with evil intelligences seeking to cause harm

THURSDAY

Read first paragraph, "Certainly the primary..." What contributes to obscuring reality and seeing through a dark glass? What helps us see more clearly? Does the way we understand God's design, law, methods affect how clearly we can understand and comprehend?

Read second paragraph, "With the opening chapters..." What does the term "guinea pig" suggest? Experimentation, that God was experimenting to see what would transpire—was God experimenting on Job?

Or did God know exactly what Job would do before Job did it? Then what was transpiring if not experimentation? Demonstration—for whom? Did God need demonstration for Himself? What was demonstrated?

- Satan's nature and character as the destroyer
- That God can read hearts and minds
- That God does know the future and what Job would do
- That Job was trustworthy and God could count on Job to say what was right about God
- That God is not the cause of pain and suffering
- That the health/wellness gospel is wrong
- Others?

The question, "how fair was this to Job and his family" is a question with what at the center? Selfishness, it puts self at the center. But what if we move the question to love and Job's love for God and Job's willingness to serve God? Do we have reason to believe that Job had, at some point given his life to God? And would that typically mean that Job would most likely have said to God, "God let me be useful in your cause"? If this is likely, then is it unfair to Job that God allowed Job to be useful in His cause?

Regarding Job's children—if the events in the book of Job did not occur, what would have happened to Job's children within 50-100 years? They would have all died anyway, just from different causes. Does their deaths, whether in a storm, earthquake, or old age, have any bearing on their eternal destiny?

Read the last paragraph, "And yet..." What does it mean to live by faith and not by sight?



What about the last sentence, “We live by faith when, like Job, we trust and obey God, even when we cannot make sense of what is happening around us.”

Were people who burned others at the stake taking the position, “Well it doesn’t make sense to me why God would want us to burn these people, I trust and obey”? If this seems a stretch, what about Saul of Tarsus before the Damascus road? Was he seeking to do what he was doing because of trust and obedience in God or distrust and seeking to disobey God?

FRIDAY

Read and discuss questions



ANNOUNCEMENTS:

We need HELP! With what? Well, after 10 years of ministry, this website has collected a huge number of articles, blogs, videos, podcasts, and notes that need to be categorized and indexed, so YOU can easily find all that's been said on a particular topic. The problem is, we don't have hundreds of eyes and ears on staff to search, read, listen, and find all these nuggets of truth. So, Come And Reason is calling on you, our faithful supporters, to help us with this task.

What do we need from you? Easy. Whenever you come across an article, blog, video, audio, or note that talks about a specific topic (like wrath, punishment, sanctuary, temple, mind, character, sin, death, etc., etc.), simply go to About > Contact Us and send us a note telling us where you found the information (page # in a document/note, time index in a video or audio file, the exact web address where you found the material, and the TOPIC the citation is talking about). We'll take those TOPICS and arrange them into categories and build a new menu entry to index all these resources.

Thank you, all, ahead of time for your participation and help in this rather significant endeavor!

Calendar: Come and Reason now has a Calendar of Events on our Website. If you would like to know what is coming up or where Dr. J is speaking or who is teaching a particular week, check out the calendar.

January 20, 21, 2017: Dr. Jennings will be speaking at The Haven in St. Helena, California

May 6, 2017: Dr. Jennings will be speaking at Summit Northwest Ministries, Post Falls, Idaho.

September 15,16 2017: Dr. Jennings will be speaking at the Church in the Valley, Aldergrove, British Columbia, Canada.

October 12-16, 2017: Dr. Jennings will be speaking at Garden Grove SDA church in Garden Grove, CA. This will be a multi-speaker event focusing on the atonement. For more information contact:

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October 27, 28, 2017: Dr. Jennings will speaking at the Arlington SDA church in Arlington, TX. For



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