



The Book of Job Lesson 11 4Q 2016 Out of the Whirlwind

SABBATH

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

What is the point of the question? What is God trying to get Job to acknowledge?

Is God trying to intimidate Job with power, “I AM CREATOR WHO ARE YOU TO QUESTION ME!!!!”? Or is God trying to enlighten Job with a legitimate question which would lead Job to acknowledge that there is a lot Job doesn’t understand about reality?

And, if it is the second position, then what might God have been trying to enlighten Job about in regard to God’s creation of earth?

Perhaps God was remembering some of Job’s arguments previously given, which our lesson helpfully quotes for us in the first paragraph, “Whatever their differences....”

This quotation from Job 12 is not one of the friends speaking, but Job himself speaking. And what is Job saying? What is Job perhaps arguing to his friends who are alleging Job deserves his misfortune and his misfortune is evidence of his sins?

Could Job be saying, look at the beasts and birds they will teach you how reality works—that the innocent harmless creatures are killed and destroyed by the predators just because they are innocent and harmless, not because they are sinful? Could Job be saying, look around, the world doesn’t work as you say, with only the sinful and guilty getting attacked and destroyed; No! the innocent creatures are harmed and killed all the time by the powerful, the strong, the ferocious?

But then Job goes on to say, “Who among all these does not **know that the hand of the Lord has done this...**”

What is Job saying now? Job is stating that this survival of the fittest, death inflicting predator/prey fear based system **is God’s design**. Job is saying, “This is how God built nature and this is how God governs. So don’t look at me and suggest I am sinning, it is God who created reality to work this way.”

Could this be why God says immediately in Job 38 says, “Job, were you there when I created earth? Did you see how my creation functioned when I built it? You don’t know what you are talking about. Creation as you see it is NOT how I built it. There were intelligent beings there who did see how I created it, and they know how things functioned on earth then and the death, pain and destruction seen



on earth today is NOT how I designed life to operate—an enemy has infected my design and it is this infection which causes the pain and suffering—and it is the same enemy that has brought pain and suffering to your life!”

The lesson also quotes Job 8:3, which is Bildad speaking, and he asks, “Does God subvert judgment? Or does the Almighty pervert justice?”

What is the implication of Bildad’s question? Bildad asked these questions not as legitimate inquiry, but as a way of saying, “Job you deserve what is happening to you because God doesn’t punish people unjustly and doesn’t make mistakes in the judgment.”

Was Bildad right or wrong? How was Bildad right and how was he wrong?

Is it true that God makes no mistakes in any judgment, and is it true that God is never unjust? Yes! Then if those are true statement, how could Bildad be wrong—and he was wrong because God Himself said he was.

So, how was he wrong? By misunderstanding what was happening—what did Bildad misunderstand?

He certainly didn’t understand the players involved, and didn’t realize an evil enemy was active in bringing suffering to Job.

But, even if he did understand that Satan was involved, what might he have said? And I am suggesting this now because I have had Christians who oppose what we teach use this line of reasoning, so while Bildad didn’t himself say it, it is a line of reasoning argued by some Christians today:

Well, God still made the judgment to remove His protection and even though God didn’t actively bring the punishment to Job, God used Satan to punish Job, therefore God was still responsible because God knew what would happen and God chose to let it happen—so God did punish Job, and Job did deserve it because Job was born in sin and conceived in iniquity and as all humans has no righteousness or goodness so as a sinner he deserves only pain, suffering and death. Therefore, if God chose to act in this way and use Satan to punish Job then it was right and just on God’s part.

Is this line of reasoning right or wrong? What is the error in this line of reasoning? What is the underlying lie that causes people to think like this?

The root is again a misunderstanding of God’s law, thinking God works like human beings through imposed laws and imposed punishments, rather than realizing God is Creator and His laws are design laws. Thus, with the error of God’s law being imposed accepted as a fact, they apply the Sovereignty of God through that law and make God responsible for all actions. We must come back to understand



God's law as it really is, the protocols upon which reality functions, and an expression of His character of love. God will not act contrary to His own character!

SUNDAY

Read Job 38:1,2 and answer—what happened here?

Then the Lord answered Job out of the storm. He said: ² “Who is this that darkens my counsel with words without knowledge?”

Who is speaking from the whirlwind? What is the question God is asking and what is implied?

Read the third paragraph, “The word *whirlwind*..” It is the Hebrew word *ca'ar, câ'arah /sah-ar*, and does mean as the lesson said, whirlwind or storm—what might it mean that God was found in the storm, the whirlwind?

The lesson points out that this is the same whirlwind which took Elijah to heaven; and my mind thought of 1Kings 19:11,12:

The Lord said, “Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by.”

Then a great and **powerful wind tore** the mountains apart and shattered the rocks before the Lord, **but the Lord was not in the wind**. After the wind there was an earthquake, but the Lord was not in the earthquake. ¹² After the earthquake came a fire, but the Lord was not in the fire. And after the fire came a gentle whisper.

And I wondered, why was God in the whirlwind, but not the powerful wind? So I looked up the Hebrew and this I found quite interesting, guess what the Hebrew is for wind in 1Kings 19? It is not *ca'ar, câ'arah /sah-ar* as it is Job, but it is *ruwach /roo-akh*, which means spirit, Spirit of the Lord, wind, breath, and is the same word used in Genesis 6:17, regarding the flood, every creature on the earth which has in it the breath of life will die.

What do you think it means that the Bible writers chose in Job's experience to use the word for storm as the place where we find God, and in Elijah's experience the word used for breath and spirit as well as wind for the place we do not find God?

What was the issue with which Job was struggling? Job was struggling with issues of God's character in relationship to Creation—how God built reality to work and Job was falsely believing that God built reality to work with survival of the fittest principle, in which the strong kill the weak and innocent as God's design. Therefore, God approaches Job from the storm, as the one who does control nature, as the one who is in the Builder, and after establishing Himself as the Builder of nature, challenges Job's



assumptions about God's design. "Who talks about what they don't know? Were you there when I built earth? Did you see how it was originally, before it became infected with selfishness?"

What was Elijah's mindset, his concern, his struggle? He had just had the confrontation with the prophets of Baal at Mt. Carmel—and what was demonstrated there? Mt. Carmel was a demonstration of God as powerful, because it was a demonstration to all Israel who had fallen into Baal worship, primitive, level-one thinkers. So, for level-one thinkers a ruler establishes his right to rule by demonstrations of power over his rivals. So God demonstrates He is more powerful than Baal. But God wants to lead Elijah to a different insight, that while God can control nature—the earthquake, fire and the wind—even the breath of life—life energy itself. God—His true self—His person is not found in those energies, we find God not by seeking might, power, miracles, signs, wonders, even the breath of life, the raising of the dead—we find God in the quiet moments, in the gentle discussion, which leads to understanding friendship.

The Hebrew for the still small voice is three words:

- *dâmamah* /dem·aw·**maw**: which occurs only three times in Scripture and is translated as: "still" once, "silence" once, and "calm" once
- *daq* /dak: which occurs 14 times and is translated as: "thin" five times, "small" five times, "leanfleshed" twice, "dwarf" once, and "little thing" once.
- *qowl, qol* /kole: which has 506 occurrences; translates as "voice" 383 times, "noise" 49 times, "sound" 39 times, "thunder" 10 times, "proclamation" four times, "send out" twice

MONDAY

The lesson explores when God asks questions and points out in the second paragraph, "The questions, then, that God asks are not to teach the Lord something that He didn't already understand."

Do we agree with this? Absolutely! Why? Because God is all knowing—what does this mean that God is all knowing? Is there anything then that God does not know and He needs, in His divine self, to learn or be educated upon?

Then what do you think Hebrews 4:15 means?

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Heb 4:15,16

How is this often explained?

Have you ever heard this explained as Jesus can sympathize with our struggles, temptations, pains, heartaches and the power of sinful temptation because He went through it. And as our High Priest He



is in heaven and pleads in our behalf to the Father and is able to do so effectively because He truly knows our struggles?

Is it true that God needed Jesus to experience temptation so that God could then sympathize with our struggles, so that God could gain knowledge He didn't possess?

Or, do we have this backward, like so much of our theology? It wasn't God who needed to learn something. It wasn't God who needed to learn how difficult our struggles are so He could sympathize—but WE needed to learn that God really does know our struggles and can truly sympathize with us and is truly capable of understanding and helping us! Thus we read in the very next verse:

Let us then approach the throne of grace **with confidence**, so that we may receive mercy and find grace to help us in our time of need. Heb 4:16

It was to increase our confidence in God not inform God of our difficult struggles—God already knew that is why He sent Christ!

And in Heb 2:18:

Because he himself suffered when he was tempted, he is able to help those who are being tempted.

Again, Christ's mission was to win us to trust and confidence in God and procure the Remedy we need to heal and restore us to righteousness!

What about the investigative judgment? Does God need to investigate records to discover information and inform Himself in order to figure out who is saved and lost? No, the investigative judgment has never been about God investigating records, all such presentations misrepresent God and demonstrate a real lack of understanding of the sin problem and God's solution for it.

So, the lesson is 100% correct, God doesn't need information presented to Him on any topic or subject. So, then the lesson asks us to examine places where God asks questions and answer, what was the purpose of God in asking the question?

- Genesis 3:11: "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"
 - What is implied in the first question?
 - If God is asking the question, is the implication that Adam did not get that information from God? So is God trying to help Adam realize—"Adam I didn't point out your nakedness. I am not the one condemning you—Adam that is your own mind, your own conscience. Something in you has actually changed. Adam did you eat the fruit I warned you not to eat?"
 - What was the purpose of the second question?



- To help Adam realize that this is design law, this is the natural result of deviating from God's design. Cause and effect—Adam you did this to yourself, I didn't do this to you!
- Genesis 4:9: Then the Lord said to Cain, "Where is your brother Abel?"
 - What is the purpose of the question?
 - Did God not know where Abel was?
 - Is it to bring up Cain's wrong doing so God can be justified when God punishes Cain, to point out Cain deserves what he is about to get? What level of thinking would see it this way?
 - Is it to give Cain the opportunity to confess and repent? For whose benefit?
- 1Kings 19:9: There he went into a cave and spent the night. And the word of the LORD came to him: "What are you doing here, Elijah?"
 - What is the purpose of this question?
 - Did God not know where Elijah was?
 - Was it to cause Elijah to feel bad?
 - Was it to get Elijah to think—where am I and why am I here? What is my purpose? What am I trying to achieve? What caused me to be here? Have I forgotten to trust God?
- Acts 9:4: He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?"
 - What is the purpose of this question?
 - To enlighten Saul that his actions were not doing God's will but opposing God and to open a dialogue with God for enlightenment.
- Matthew 16:13: When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"
 - What was the purpose of this question?
 - To get the disciples to think and make a decision on who they believe Jesus to be!

TUESDAY

The lesson asks us to read Job 38:4-41, which is God speaking to Job. Rather than reading the entire section here, let's read three verses which give the tenor of the entire section verses 31-33:

"Can you bind the beautiful Pleiades? Can you loose the cords of Orion? ³² Can you bring forth the constellations in their seasons or lead out the Bear with its cubs? ³³ Do you know the laws of the heavens? Can you set up God's dominion over the earth?"

What is God saying? What is the purpose of His questions? What is He trying to get Job to realize and comprehend?

Is God trying to say, "Hey I am powerful and you are weak who are you to question me?" No!



What is God saying? “Job, I built all reality. I sustain it. I hold it together. You don’t comprehend how any of it was built, much less how it is designed to operate. So, all your conclusions are wrong. You need to think through a new set of ideas, premises, facts—realize that my laws are the laws the universe is constructed to operate upon—there is nothing arbitrary about my laws. Pain and suffering come from deviations from my design. Earth was built as a paradise, perfect and as I designed it would never experience any pain, any suffering and certainly no death. But earth is not operating as I designed. An antagonistic principle has infected my creation and this antagonistic principle is the cause of all the pain, suffering and death. Yet, I have undertaken the responsibility to heal and restore my creation back to my original design, which means I must win you Job along with my other intelligent creatures back to genuine love and trust in me!”

WEDNESDAY

Read first paragraph, “From our perspective...” How much better do we understand God and His law today than Job did?

A couple of years ago Andrews University online magazine published an article critiquing *The God-Shaped Brain*. In the comment section below the article I was able to engage the author and the Senior Editor in a discussion. In one section I brought up the truth about God’s law being design law. This is a response from the Senior Editor, who has degrees in history and theology, posted online:

Violation of some laws (natural sciences) are immediate in their consequences. Don't eat to restore energy, you die. But the Sabbath and other moral laws (not eating from the Tree of knowledge) are "arbitrary." Thus, some laws are "natural" and obvious, others are not. Not all of God's universe of laws is of equal or plain explanatory equivalency. We still don't know how "laws" work at the quantum realm, e.g. So some of God's laws do indeed require external enforcement, by design. Others do not, nature will be its own enforcer. If God hadn't cast out Adam and Eve, they would have kept eating from the tree of life, eg. But God 'chose' to cast them out, and then curse nature as well, to aid us in learning certain lessons. <https://thecompassmagazine.com/blog/how-are-we-saved-the-character-of-god-and-the-atonement-in-the-adventist-church-part-1>

What do you think?

This view of God has mixed truth and error—the most destructive type of distortion:

- It has God being both designer and dictator
- It has God ultimately as the source of inflicted pain and death
- It puts God in the role of functioning like sinful human beings.
- Thus he interprets God casting Adam and Eve out of Eden as punishment for sin inflicted upon them and the cursing of the ground as punishment inflicted arbitrarily for sin.

What is the truth?



- Why did God expel Adam and Eve from Eden? Was it to punish sin or was it part of the plan to cure sin and save Adam and Eve from eternal torment and suffering?
- What would have happened if Adam and Eve as sinners continued to have access to the Tree of Life? They would not age—I suspect Cain could have still killed Abel by crushing his head, but natural aging and death from slow decay would not have occurred.
 - What then would have happened on earth had the sinful human race had access to the Tree of Life?
 - Who would have controlled it the meek, the humble, the persons who would not harm another, or the most selfish and cruel?
 - And then who would have been eliminated from the earth? The righteous, which would have meant God’s plan to heal and restore would not have been realized.
 - Further, it would have meant those who did access the Tree of Life would have lived eons in a state of sinfulness which is a state of pain, suffering, torment of mind, heart, character to themselves and others. God would not permit this.
 - Thus, the expulsion from Eden was NOT punishment for sin, and not an arbitrary infliction, but an act of mercy, a therapeutic intervention in order to save and heal.
- What about cursing the ground?
 - This was not an infliction from God, but in harmony with other Scripture (Rom 8:20) the entire earth was now infected with an antagonistic principle and groans under the weight of sin. Jesus said an enemy has sewed seeds of decay into the earth. EGW says that all thorns, thistles, noxious and poisonous plants are due to Satan’s messing with nature and corrupting it.
 - Thus, God was pronouncing, or diagnosing, or announcing that earth was now cursed, God was not inflicting it.

So, I would submit, that based on my experience with many theologians including this Senior Editor, that humanity still doesn’t understand God’s law and is still suffering with multitudes of misunderstanding about God because of it!

THURSDAY

Read Job 40:1-5:

The Lord said to Job: ² “Will the one who contends with the Almighty correct him? Let him who accuses God answer him!” ³ Then Job answered the Lord: ⁴ “I am unworthy—how can I reply to you? I put my hand over my mouth. ⁵ I spoke once, but I have no answer— twice, but I will say no more.”



Read Job 42:1-6:

Then Job replied to the Lord: ² “I know that you can do all things; no plan of yours can be thwarted. ³ You asked, ‘Who is this that obscures my counsel without knowledge?’ Surely I spoke of things I did not understand, things too wonderful for me to know. ⁴ “You said, ‘Listen now, and I will speak; I will question you, and you shall answer me.’ ⁵ My ears had heard of you but now my eyes have seen you. ⁶ Therefore I despise myself and repent in dust and ashes.”

What is Job’s response to God’s questioning and the evidence to which God pointed in regard to God’s laws, methods and creation?

What was the next thing that happened?

God then says, AFTER Job acknowledges that Job didn’t know what he was talking about and that God’s ways are not the ways Job had suggested earlier, that NOW Job is saying of me what is right and Job’s friends still have not!

Job was initially also wrong about God, but he came to a clearer insight about God and humbled himself and admitted it. It was this clearer insight to which God was referring when He said that Job has said of God what is right?

Read last paragraph, “And yet...” How do you understand the idea of being fallen, sin-damaged person whose very nature itself brings us into conflict with God?

If this is true, then what would be needed to save us?

Would a legal pardon change the sin-damaged nature of human beings? No! This is why penal substitution theology fails because it focuses on a legal solution occurring in heavenly record books and court documents, and fails to bring sinner to genuine transformation of their nature.

The truth is that sin is not a legal problem but a defect in our very nature, a condition of being out of harmony with God’s original design in Eden. And this condition we did not personally choose, and we cannot personally fix. But God through Christ did fix this condition and we can experience this renewal of heart, mind, character, motive to love God and others more than self such that we are changed back into godliness and reconciled to God. This is at-one-ment!

FRIDAY

Read first paragraph, “God has permitted...” Is the researching of science alone the reason many scientists have given up a belief in God? Or, is there one other factor that when coupled with the advances in scientific knowledge leads many to reject a belief in God?



I submit it is the combination of advancing understanding of science with the historic arbitrary, imposed law, dictator views of God promulgated by religions who have accepted Satan's lies about God that results in people rejecting God. In other words, the God most of the scientists have rejected is a god of Satan's imagination—not the true God of heaven. Evidence for this assertion?

Here are two quotes from one of the founders of the SDA church describing Satan's attack on God's character:

- From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. **Hence he has sought to misrepresent the character of God**, to lead men to cherish a false conception of Him. **The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,--as arbitrary, severe, and unforgiving**,--that He might be feared, shunned, and even hated by men. [remember the quote from the senior editor of Andrews University's online magazine—he claims that some of God's laws are arbitrary. This is one of Satan's allegations about God and how Satan describes God's laws. A thinking scientist, who has a Christian present God as arbitrary should reject such a view of God.] Satan hoped to so confuse the minds of those whom he had deceived **that they would put God out of their knowledge**. Then he would obliterate the divine image in man and impress his own likeness upon the soul; he would imbue men with his own spirit and make them captives according to his will. {5T 738.1}
- **Satan has ascribed to God all the evils to which the flesh is heir. He has represented him as a God who delights in the sufferings of his creatures, who is revengeful and implacable.** {RH, November 17, 1891 par. 5}

And as an example of what many scientists have concluded, Richard Dawkins famous quote about the God of the Old Testament:

The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.

Is rejecting such a god rejecting the true God?

How many Christians today continue to worship a god like the one Dawkins describes? Have we seen that in our own quarterly this quarter, remember the lesson on Retributive Punishment?

Discuss questions 2 and 3



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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