

WYBREAK SERIES



July-Sept./1980

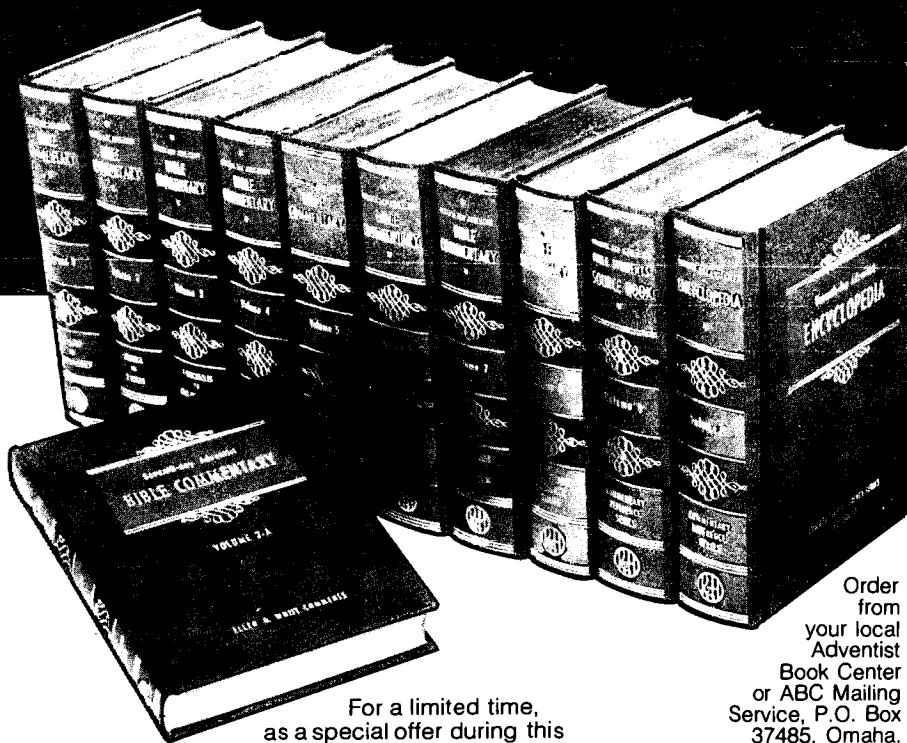
**Adult Sabbath School Lessons**

# **Job, Pain, and Healing**



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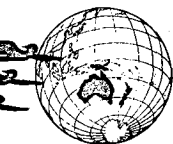


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OFFICE OF THE PRESIDENT

Dear Fellow Sabbath School Members,

It is a privilege to bring to you news of an exciting new development in the Australasian Division. In the rapidly developing island nations of the South Pacific in recent years, the Church has experienced a thrilling increase. A vital part of this growth has been its educational system to train its workers and to provide our young people with the opportunity of a Christian education. However, the facilities that have served so well in the past are not adequate for the needs of the future, and so the Division Committee has taken action to establish a new senior college to enable our youth in all the countries of the South Pacific to obtain an education at a senior level in our own college.

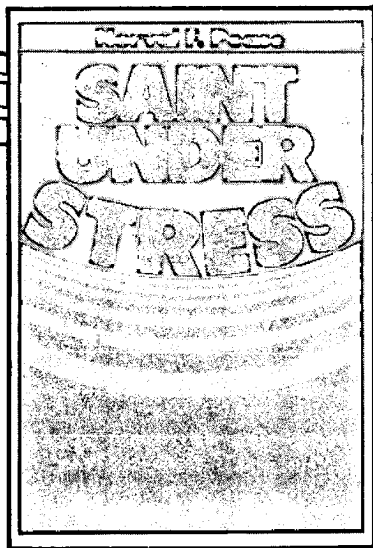
One thousand acres has been secured in Papua New Guinea near the nation's capital, Port Moresby, on which to establish the College. This property is admirably adapted to meet the requirements of such a college. Several hundred acres of arable land and a bountiful supply of water will ensure that this college will be developed in harmony with the blueprint for our educational institutions.

Within the Australasian Division there are many Thirteenth Sabbath projects, hospitals and schools, which testify to the generosity of our Sabbath School members around the world. Over the years they have continued to be a blessing as they have fulfilled the purposes for which they have been established. We would like to thank you for what you have done in the past and we look forward with confidence to what you will do this coming Thirteenth Sabbath.

Yours sincerely,

K.S. Parmenter,  
President

# Written for this quarter's lessons.



## **SAINT UNDER STRESS by Norval Pease, Ph.D.**

Why do the innocent suffer? Is there meaning in pain? Does God send suffering to develop character? How should we react to suffering? These questions and more were on the author's mind when he wrote this volume. He leads us through the book of Job, uncovering with honest examination God's answers to our human distress. (Dr. Pease is author of the section on Job in the *S.D.A. Bible Commentary*.)

This book, unique as it is, is an essay for each day's study of the Sabbath School lessons for this quarter. A must for each one to have and to study.

Available at your local Adventist Book Center, or order through your church lay activities secretary. U.S. \$4.95.

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# Contents

- |                            |                                |
|----------------------------|--------------------------------|
| 1. A Man God Trusted       | 8. Getting Acquainted With God |
| 2. When Disaster Struck    | 9. A Happy Ending              |
| 3. The First Dialogue      | 10. The Problem of Pain        |
| 4. The Second Dialogue     | 11. God the Healer             |
| 5. The Third Dialogue      | 12. Why Some Are Not Healed    |
| 6. True Wisdom             | 13. The Sufferings of Jesus    |
| 7. Suffering as Discipline |                                |

The Adult Sabbath School Lessons are prepared by the Sabbath School Department of the General Conference of Seventh-day Adventists. The preparation of the lessons is directed by a worldwide Sabbath School Lesson Committee, the members of which serve as consulting editors.

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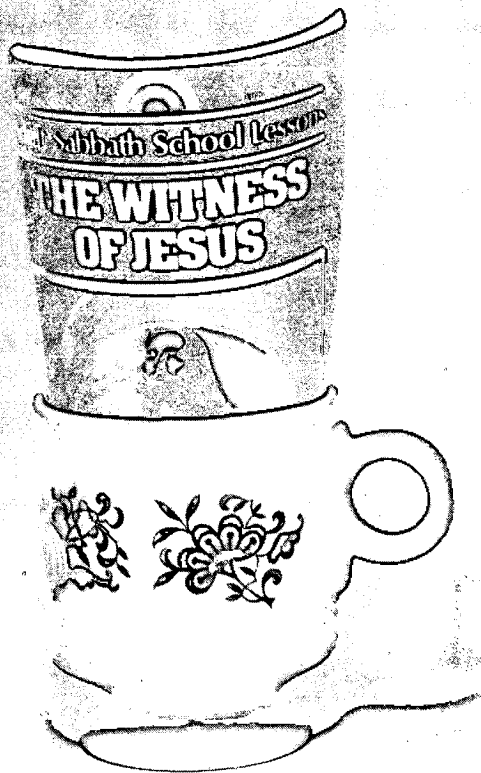
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# Fill My Cup, Lord



We must drink daily from the eternal well of God's Word.

The Adult Sabbath School Lessons will help the spiritually thirsty to fill their cup and keep it full.

# JOB, PAIN, AND HEALING

## Introduction

This quarter we will seek answers to a problem that has plagued man from the very beginning of time: Why suffering? In the first nine lessons we will study passages from the classic treatment of this topic—the book of Job. This is the first time that Job has been studied in the Sabbath School lessons. The author of these lessons is also the author of the comments on the book of Job in the *S.D.A. Bible Commentary*.

The book of Job presents some difficulties to the modern reader. Many verses in the King James Version are hard to understand because they reflect obscurities in the Hebrew manuscripts. Modern speech translations have endeavored to make these obscure passages easier to understand. For this reason it is highly recommended that the student have access to a modern speech translation. The Revised Standard Version is very helpful. Obscure passages are noted in the footnotes, so the reader is aware of translation problems. Job, in the Good News Bible (TEV), is colorful and easy to read.

Another problem in reading Job is the great amount of repetition in the three cycles of speeches of Job and his friends. These lessons have sought to simplify this problem by selecting key passages for special study. It is strongly advised that the student read the entire text as suggested in the assignments for Further Study.

A brief outline of the book may help to keep the lessons in perspective:

- I. Prose prelude (1:1 to 2:13)
- II. The dialogues between Job and his friends (3:1 to 31:40)
- III. The speeches of Elihu (32:1 to 37:24)
- IV. God's answer (38:1 to 41:34)
- V. Prose postlude (42:1-17)

The following paragraph from the *S.D.A. Bible Commentary* may provide a springboard for our study:

"This is the story of a man finding his way back to normal life after a series of terrible, unexplainable reverses. The elements in the background that make the situation dramatic are (1) the contrast between Job's prosperity and his degradation, (2) the suddenness of his calamity, (3) the problem posed by the philosophy of suffering common in his day, (4) the cruelty of his friends, (5) the depth of his discouragement, (6) the gradual ascent to trust in God, (7) the dramatic appearance of God, (8) the repentance of Job, (9) the humiliation of his friends, and (10) the restoration of Job."—Volume 3, p. 494.

Four Adventist sources on Job may be helpful to the student: *Job and the Mysteries of Wisdom*, an analysis of the book by Paul T. Gibbs; *The Grandeur of Job*, a series of sermonettes by George T. Dickinson; *The Problem of Human Suffering*, by Paul Heubach; and pages 493 to 612 of volume 3 of the *S.D.A. Bible Commentary*. *The Problem of Pain*, a popular book by the well-known and capable religious writer, C. S. Lewis, may also be helpful.

Lessons 10 through 12 in the quarterly consider three aspects of suffering in a modern garb—"The Problem of Pain," "The Healing of the Sick," "Why Some Are Not Healed." The final lesson of the quarter considers the sufferings of Jesus and the symbols which He gave to His followers which remind them of His experience in suffering.





# A Man God Trusted

**"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1).**

The book of Job is the story of a man. It is biography at its best, penned by Moses during his years of shepherding in Midian.

"As an educator no part of the Bible is of greater value than are its biographies. These biographies differ from all others in that they are absolutely true to life. It is impossible for any finite mind to interpret rightly, in all things, the workings of another. None but He who reads the heart, who discerns the secret springs of motive and action, can with absolute truth delineate character, or give a faithful picture of a human life. In God's word alone is found such delineation."—*Education*, p. 146.

The man Job is more than an embodiment of human suffering. His grief was an episode in a long life of goodness. The opening verse of the book introduces us to this man and gives us a glimpse of his character.

First, the text tells us that he was 'perfect.' "This word does not necessarily imply absolute sinlessness. It signifies, rather, completeness, integrity, sincerity, but in a relative sense. The man who is 'perfect' in the sight of God is the man who has reached the degree of development that Heaven expects of him at any given time. The Hebrew word *tam* is equivalent to the Greek *teleios*, which is often translated 'perfect' in the NT but which is better translated 'full grown' or 'mature.'"—*S.D.A. Bible Commentary*, vol. 3, p. 499. Job's later experiences revealed that he had not reached the ultimate of character; he was a mature but a growing child of God.

Second, the text says he was "upright." The word means "straight," "level," "just," "right." There was nothing dishonest or reprehensible in this man's life-style.

Third, the text says he "feared God." He was not an Israelite. He had not enjoyed the background of divine revelation through Abraham, Isaac, and Jacob, but he knew the true God and worshiped Him.

Finally, Job "eschewed evil." The Good News Bible translates it well: "He was a good man, careful not to do anything evil" (Job 1:1, TEV). This characterization was not just the opinion of the author of the book. When the Lord accosted Satan, He said, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 1:8).

The character of Job cannot be fully appreciated without reading chapters 29 through 31. These chapters recall Job's evaluation of his own life before misfortune struck. He tells us of his manner of life in those happy days of his prosperity. And we have every reason to believe that his self-evaluation was correct. Therefore we will study chapters 29 through 31 in this lesson to develop some of the characteristics of this great and good man as they are reflected in his reminiscences.

## DAILY HIGHLIGHTS

- 1. A Man Respected**  
(Job 29:8-11)
- 2. Humble and Honest**  
(Job 31:5-8)
- 3. Faithful to His Wife**  
(Job 31:9, 10)
- 4. Concerned About the Poor**  
(Job 31:16-22)
- 5. Not Ruined by Riches**  
(Job 31:24-28)
- 6. Loving His Enemies**  
(Job 31:29, 30)

**Part 1**  
**A MAN**  
**RESPECTED**

**How was Job regarded by the people of his day?**

**"The young men saw me, and hid themselves: and the aged arose and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me" (Job 29:8-11).**

Job not only had wealth; he also had influence as a result of his honest, loving wife. Referring to this passage, Ellen White says: "God has given in His Word a picture of a prosperous man—one whose life was in the truest sense a success, a man whom both heaven and earth delighted to honor."—*Education*, p. 142. Too many people seek to substitute power and possessions for the influence of a holy life.

**What are some of the characteristics of Job that gained for him the respect of neighbors and friends? Job 29:12-16.**

If a man has a right relation with God, he will have a right relationship with his fellowmen. A man who is right with God has accepted God's principles of righteousness, and he applies them in his daily life. Right thinking people will honor and respect him even though they may not follow in his footsteps.

A God-fearing man may not be popular in society; his company may not be sought on every occasion; but his advice, when sought, is generally well-regarded. And in times of calamity or crisis it is to him that people will go for leadership and direction.

As a young minister, I once pastored a church in which there was a very unusual church elder. This man was a businessman who had lived in the community for many years. He had won such respect in the area that it was not unusual for unchurched people to call upon him to preside at funerals. He was known for miles around as a Christian layman of integrity. His concern for people had won the hearts of hundreds of his acquaintances.

**THINK IT THROUGH**

**Are Christians highly regarded in their communities? If not, why not?**

"The accounts of every business, the details of every transaction, pass the scrutiny of unseen auditors, agents of Him who never compromises with injustice, never overlooks evil, never palliates wrong."—*Education*, p. 144.

Job 29:20-25 describes the reputation every Christian should enjoy. Read it in a modern-language translation.

**FURTHER STUDY**

Job 29; *S.D.A. Bible Commentary*, vol. 3, pp. 573-575.

**Part 2**  
**HUMBLE**  
**AND HONEST**

**How sure was Job that his conduct was right?**

**"If I have walked with vanity, or if my foot hath hastened to deceit; let me be weighed in an even balance, that God may know mine integrity. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; then let me sow, and let another eat; yea, let my offspring be rooted out" (Job 31:5-8).**

Chapter 31 is Job's protestation of his innocence of the charges that had been brought against him by his friends. In this chapter he outlines the principles that regulated his private conduct. Thus we have a comprehensive summary of the ethics of Job. The form is poetic. There is a dramatic flavor. Job calls down curse after curse upon himself if he has failed to live up to the ideals he is stating.

**In what ways does Job claim to be innocent? The answers are throughout chapter 31.**

In this passage the words "vanity" and "deceit" are parallel. The word translated "vanity" means "what is morally empty and unreal, insincerity and falsehood."—Victor E. Reichert, *Job* (Hindead, Surrey: The Soncino Press, 1946), p. 157. How eager we should be that God makes us honest and guileless.

What could be more basic than honesty? This is a virtue that makes the difference between real character and hollow pretense. Note that Job's code of ethics deals with motives.

"In this same thirty-first chapter of Job appears the spirit and even many of the specific precepts of Christ's Sermon on the Mount. This ancient Old Testament discourse offers that same mountaintop perspective of spiritual matters by emphasizing impulse of heart over grasp of hand. 'If . . . my heart has gone after my eyes—' (31:7), Job sighs. It is for his heart, not his eyes, that he is concerned."—Paul T. Gibbs, *Job and the Mysteries of Wisdom* (Nashville, Tenn.: Southern Publishing Association, 1967), p. 117.

**THINK IT THROUGH**

**Was Job truly humble when he claimed to be innocent? Can one be honest and humble at the same time? How?**

"Principle, right, honesty should be ever cherished. Honesty will not tarry where policy is harbored. They will never agree; one is of Baal, the other of God. The Master requires His servants to be honorable in motive and action. All greed and avarice must be overcome. Those who choose honesty as their companion will embody it in all their acts. To a large class, these men are not pleasing, but to God they are beautiful."—*Testimonies*, vol. 4, p. 607.

**FURTHER STUDY**

*S.D.A. Bible Commentary*, vol. 3, pp. 580-582.

Part 3  
FAITHFUL TO  
HIS WIFE

**By what strong expression does Job affirm his fidelity to his wife?**

**“If my heart has been enticed by a woman or I have lain in wait at my neighbour’s door, may my wife be another man’s slave, and may other men enjoy her” (Job 31:9, 10, NEB).**

The seventh commandment of the Decalogue says “Thou shalt not commit adultery” (Ex. 20:14). The Sermon on the Mount says, “Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matt. 5:28). Job anticipated both of these pronouncements.

**What is Job’s evaluation of the act of adultery? Job 31:11, 12. Compare Lev. 20:10.**

Job recognizes that adultery is a sin against God because God has laid down the relationships that ought to obtain between men and women. (See Joseph’s experience in Genesis 39:9.) It is always the better part of wisdom to follow in God’s precepts. (See Job 28:28.) But adultery is also a social sin, and judges are expected to apply the law. A society that does not uphold the highest standards of moral relationships will soon disintegrate, and there will be a lack of respect for persons and personal rights.

Adultery ends in personal loss. Job speaks of a “fire that consumeth to destruction” (Job 31:12). It means the loss of home, peace and happiness—three things invaluable to men.

Job was a family man, and he took his responsibilities seriously. He valued faithfulness to his wife, and he was concerned that he deserve the respect of his children and his friends.

Job’s abhorrence of adultery extended to banishment of sexual thoughts about another than his wife. He says, “I have made a solemn promise never to look with lust at a girl” (Job 31:1, TEV).

“Job understood that mere avoidance of the overt act of adultery was not sufficient. In order to meet God’s standard the thinking as well as the actions must be pure. Job met the problem by entering into an agreement with himself that he would not allow his mind to be responsive to the enticements of lust. In the figurative language of the text, a covenant [KJV] was made between the conscience and the eyes—an agreement that imposed a definite obligation on the eyes not to gaze upon that which would suggest impure thoughts.”—S.D.A. *Bible Commentary*, vol. 3, p. 580.

## THINK IT THROUGH

**What can Job’s covenant with his eyes teach me about pornography? about erotic literature?**

## FURTHER STUDY

*Thoughts From the Mount of Blessing*, “The Spirituality of the Law” (Matt. 5:28), pp. 59, 60.

**Part 4  
CONCERNED  
ABOUT THE POOR**

**What was Job's conduct in relation to the needy and poor?**

**"If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone" (Job 31:16-22).**

Job was a very wealthy man, and it is not uncommon for people of wealth to be considered insensitive to the needs of the poor. Sometimes the accusation is justified, sometimes not. Eliphaz accused Job of mistreating the poor (Job 22:1-7). Job denied this claim (29:12-16).

The Scriptures have a great deal to say about the responsibility of the favored to the less favored. The fatherless and the widowed are singled out for special mention (Ex. 22:22; James 1:27). In both the Old Testament and the New, obligations are laid on believers to the needs of the poor.

**What did Jesus say of His own earthly presence in contrast with the presence of the poor? Matt. 26:11.**

There will never be a time on this earth when there are no poor. Calamities can wipe out riches in a day. Injustices and oppression are characteristics of a sinful society. Famines and lack of adequate distribution of food supplies can lead to hunger and starvation. These things we know obtain in the world today.

**THINK IT THROUGH**

**What is my obligation to the poor?**

"The blessings of salvation, temporal as well as spiritual, are for all mankind. There are many who complain of God because the world is so full of want and suffering; but God never meant that this misery should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others cry for bread. The Lord is a God of benevolence. He has made ample provision for the wants of all, and through His representatives, to whom He has entrusted His goods, He designs that the needs of all His creatures shall be supplied."—*Testimonies*, vol. 6, p. 273.

"It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He bids us interest ourselves in every case of suffering and need that shall come to our knowledge."—*Testimonies*, vol. 6, p. 279.

**FURTHER STUDY**

*Testimonies*, vol. 6, pp. 273-280.

**Part 5  
NOT RUINED  
BY RICHES****What did Job reject as the basis of his hope and joy?**

**"If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much . . . ; this also were an iniquity to be punished by the judge: for I should have denied the God that is above" (Job 31:24-28).**

**How serious a mistake did Job consider trust in wealth to be? Verse 28.**

In this passage Job expresses a prominent biblical theme. The Decalogue says to mankind, "Thou shalt not covet" (Ex. 20:17). The Sermon on the Mount says, "Lay not up for yourselves treasures upon earth . . . : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21). The parable of the rich fool (Luke 12:16-21) tells of a man who made gold his hope, and "God said unto him, Thou fool, this night thy soul shall be required of thee" (verse 20). Paul warns against trusting in "uncertain riches" (1 Tim. 6:17). And Jesus exclaimed, "How hard is it for them that trust in riches to enter into the kingdom of God!" (Mark 10:24).

**THINK IT THROUGH**

**In what ways is this theme relevant to me whether or not I am rich?**

"It is God who gives men power to get wealth, and He has bestowed this ability, not as a means of gratifying self, but as a means of returning to God His own. With this object it is not a sin to acquire means. Money is to be earned by labor. Every youth should be trained to habits of industry. The Bible condemns no man for being rich if he has acquired his riches honestly. It is the selfish love of money wrongfully employed that is the root of all evil. Wealth will prove a blessing if we regard it as the Lord's, to be received with thankfulness and with thankfulness returned to the Giver.

"Of what value is untold wealth if it is hoarded in expensive mansions or in bank stock? What do these weigh in comparison with the salvation of one soul for whom the Son of the infinite God has died?"—*Testimonies*, vol. 6, pp. 452, 453.

"All the treasures which you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have and the toils and sufferings of a lifetime. A strong, clear sense of eternal things, and a heart willing to yield all to Christ, are blessings of more value than all the riches and pleasures and glories of this world."—*Testimonies*, vol. 2, p. 576.

**FURTHER STUDY**

*Testimonies*, vol. 5, pp. 258-263.

**Part 6**  
**LOVING HIS**  
**ENEMIES**

**What was Job's attitude to his enemies?**

**"I have never been glad when my enemies suffered,  
or pleased when they met with disaster;  
I have never sinned by praying for their death." (Job  
31:29, 30, TEV).**

Job not only tolerated his enemies, he didn't rejoice in their misfortunes. His words remind us of the exhortation of Jesus to His disciples in Matthew 5:43-48. An analysis of this passage uncovers the following message:

*Your Father in heaven:*

makes His sun to rise on the evil and on the good.  
sends rain on the just and on the unjust.

*You:*

love only those who love you.  
salute only your brethren.

*Be like your Father in heaven:*

Love your enemies; bless those who curse you.  
Pray for those who persecute you.

*This is what it means to be "perfect."* This is Christian maturity at its best. This is godlikeness at its highest level.

Romans 12 has been called "Paul's Sermon on the Mount." Here the idea of self-sacrificing love is expressed as follows:

"Let love be without dissimulation" (verse 9).

"Be kindly affectioned one to another with brotherly love;  
in honour preferring one another" (verse 10).

"Bless them which persecute you: bless, and curse not"  
(verse 14).

"Recompense to no man evil for evil" (verse 17).

"If thine enemy hunger, feed him; if he thirst, give him  
drink" (verse 20).

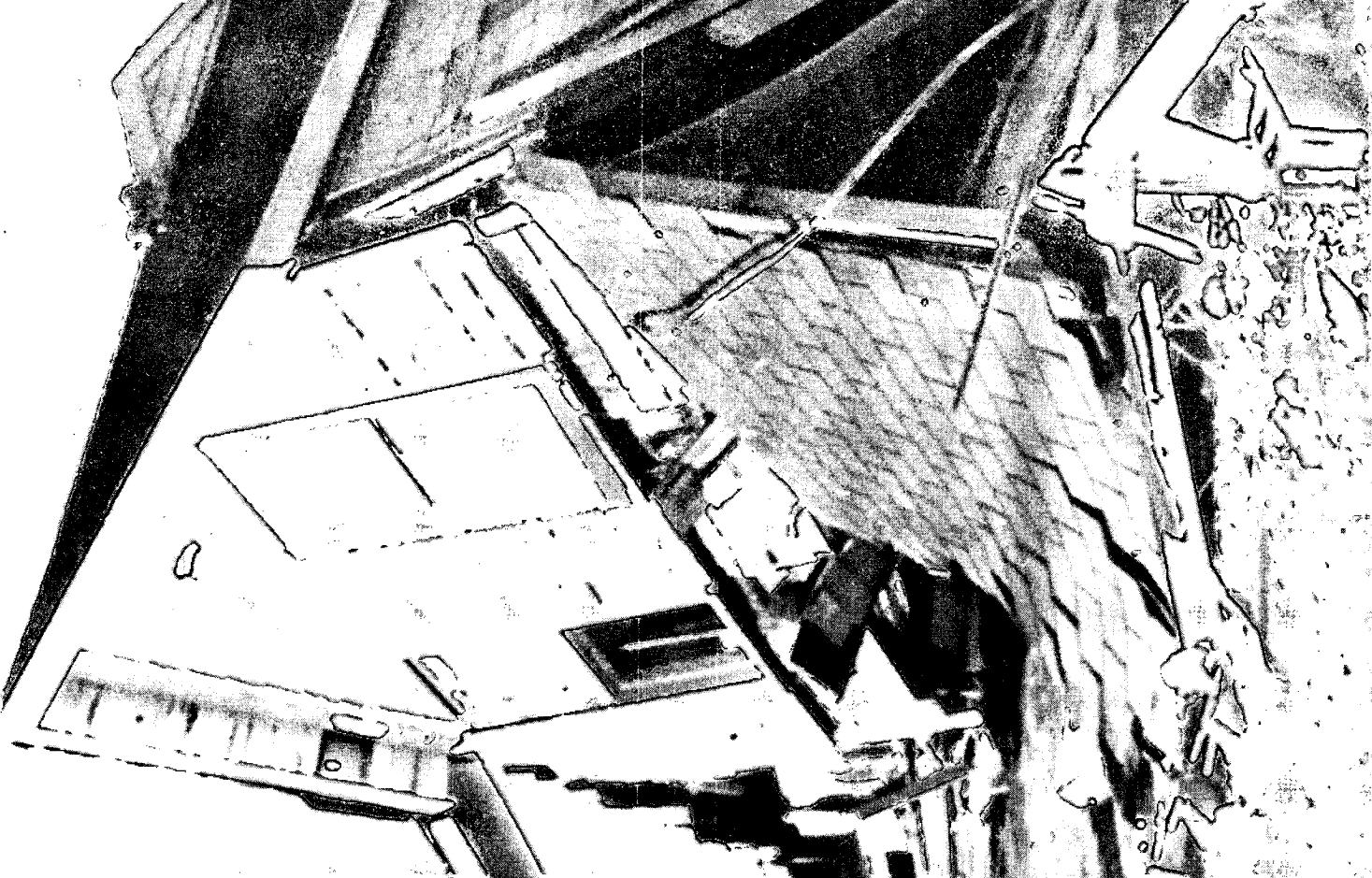
**THINK IT THROUGH**

**Old Testament and New Testament alike (Job, Jesus, Paul, and others) call for us to love not just the lovely and the loving, but the unlovely and the unloving. This is the acid test of a true faith. Why is it difficult to do?**

"It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love, a love that embraces all humanity. Even sinners whose hearts are not utterly closed to God's Spirit, will respond to kindness; while they may give hate for hate, they will also give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven."—*Thoughts From the Mount of Blessing*, p. 75.

**FURTHER STUDY**

*Thoughts From the Mount of Blessing*, "The Spirituality of the Law" (Matt. 5:44), pp. 73-75.





# 2 When Disaster Struck

"I was born with nothing, and I will die with nothing. The Lord gave, and now he has taken away. May his name be praised!" (Job 1:21, TEV).

"When God sends us something good, we welcome it. How can we complain when he sends us trouble?" (Job 2:10, TEV).

On the twenty-fourth day of December 1974 life was as usual in the Australian city of Darwin. People were doing their Christmas shopping, wrapping gifts, preparing for loved ones, decorating their homes. Warnings came of an impending cyclone, but the citizens of the city had seen high winds before and were not greatly alarmed. Then the winds struck—160 miles per hour in velocity. Ninety percent of the city was destroyed. Thousands were homeless. A reported 45 persons lost their lives, and many more were injured. One television report showed a man in a hospital bed. He and his family had crouched in their yard while their house was completely destroyed. The wife and mother was killed. For this family, disaster struck tragically all in a day.

Since then more and perhaps greater calamities have taken place in this world. For millions of people disaster will strike—sometimes from

natural causes, others because of sickness and accident, and perhaps others—God forbid—because of war. No doubt some who study these lessons will know how Job felt when disaster struck for him. May God grant that Job's experience may help to rebuild broken lives.

"Job does not set out to answer the problem of suffering, but instead shows that even a righteous man can utilize such an experience as that through which the hero passed to attain to new heights of emotional and spiritual maturity. Quite obviously nobody can be exempt from suffering, for where there are men there will always be emotional and mental conflicts, with corresponding adverse effects. The supreme exemplar of the righteous sufferer was Jesus Christ, who neither explained nor dismissed suffering, but instead absorbed it into His own spiritual experience, and through His fellowship with God achieved what Rowley has happily styled 'the wresting of profit from the suffering,' which has been of incalculable value to subsequent humanity."—R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1969), p. 1046.

## DAILY HIGHLIGHTS

1. Before the Storm (Job 1:2, 3)
2. Trouble Brewing (Job 1:9-11)
3. Tragedy Strikes (Job 1:18, 19)
4. Initial Responses (Job 1:20-22)
5. Three "Friends" (Job 2:11, 12)
6. A Light Grows Dim (Job 3:2-7)

**Part 1**  
**BEFORE**  
**THE STORM**

**How prosperous was Job before calamity struck him?**

**"There were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east" (Job 1:2, 3).**

"In the northern part of the Arabian Peninsula, east of the Jordan River and the Dead Sea, in the land of Edom lives this man of Uz. With an immense retinue of servants who bear burdens in time of peace and weapons in time of war, with seven thousand sheep to provide wool and meat and milk, with three thousand camels for carrying merchandise to world markets, with five hundred yoke of oxen for plowing broad acres at the edge of the desert, where even to this day hover farms and cities—in such affluence Job has reared his family of seven sons and three daughters. Until disaster strikes, Job's is an idyllic existence. . . .

"Job's life has been a success in the truest sense. Before disaster overtook him, God's approval shed light and warmth into his life. Those were days of rejoicing. . . . In harmony with his good life and traditional beliefs, he anticipated a restful old age and peaceful demise."—Paul T. Gibbs, *Job and the Mysteries of Wisdom*, pp. 12, 13.

**How did Job show that he recognized that life has its dangers and people their weaknesses? Job 1:4, 5.**

Job seemed to be able to handle prosperity himself, but he was concerned about his children. Their affluence made possible a level of social gaiety that endangered their religious experience. "As a wise, concerned father, Job prayed to God about the problem. "Amid the festivities of his sons and daughters, he trembled lest his children should displease God. As a faithful priest of the household, he offered sacrifices for them individually. He knew the offensive character of sin, and the thought that his children might forget the divine claims, led him to God as an intercessor in their behalf."—Ellen G. White *Comments, S.D.A. Bible Commentary*, vol. 3, p. 1140.

It still happens that children of wealthy and pious parents may inherit their parents' wealth and not their piety. Piety is not inherited; it comes from personal relationship with God.

**THINK IT THROUGH**

**What is there that I can do to protect my family from the dangers of affluence? What are some of the greatest dangers?**

**FURTHER STUDY**

Job 1 through 3; *S.D.A. Bible Commentary*, vol. 3, pp. 493-508.

**Part 2**  
**TROUBLE**  
**BREWING**

The scene changes from earth to the presence of God. The Lord calls Satan's attention to the faithfulness of Job.

**How did Satan respond to God's expressed approval of Job?**

**"Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (Job 1:9-11).**

After Job proves his ability to accept loss without losing his faith in God, Satan challenges God to "touch his bone and his flesh, and he will curse thee to thy face" (Job 2:5).

"Satan insinuated that Job served God from selfish motives. . . . He attempted to deny that true religion springs from love and an intelligent appreciation of God's character, that true worshippers love religion for its own sake—not for reward; that they serve God because such service is right in itself, and not merely because heaven is full of glory; and that they love God because He is worthy of their affections and confidence, and not merely because He blesses them."—*S.D.A. Bible Commentary*, vol. 3, p. 500.

**What other Bible character was true to God in spite of many calamities? What was the secret of his steadfastness? 2 Cor. 11:23-27; Rom. 8:36-39.**

"The powers of evil try in two ways to destroy men—either they work through wealth, power, and position to influence him to compromise and forget God, or they engulf him with suffering, misfortune, and discouragement in an endeavor to break his faith and morale. It seems that the average man can endure only so much prosperity or so much adversity without buckling under the strain."—Norval F. Pease, *Think on These Things* (Washington, D.C.: Review and Herald Publishing Association, 1969), p. 165.

**THINK IT THROUGH**

**Which would you rather have—the dangers that come from prosperity or the test that comes from adversity? Why?**

"Job had stood the test of prosperity . . . (Job 1:1). Now he was to be subjected to the test of adversity. The devil was saying to God with a sneer, 'Every man has his price. Job will fold under adversity.' God was about to demonstrate to the world that there are men who can be destroyed neither by prosperity nor adversity."—Norval F. Pease, *Think on These Things*, p. 165.

**FURTHER STUDY**

*The Great Controversy*, pp. 512-514.

**Part 3  
TRAGEDY  
STRIKES**

**What personal losses did Job experience? Job 1:13-19.**

**“While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother’s house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee” (Job 1:18, 19).**

It is not easy to bear financial loss, but it is even harder to suffer the loss of loved ones. Children can be a source of comfort and courage, and what a tragedy when they are gone!

**What further calamity was visited on Job? Job 2:7.**

Boils are very painful. They are also very disfiguring. In utter misery Job leaves his home and goes outside the city where the refuse is usually dumped and burned. There he sits in the ashes, using the pieces of broken pottery that are lying around to scrape his body when it itches, and to take away the pus from his boils. (See verse 8.) What a contrast is presented here! Job, who used to sit in affluence and luxury, now sits in the midst of discarded rubbish. Perhaps he feels that his life is as useless as the articles around him. His wife only adds insult to injury as she suggests that he might as well give up his faith in God and die! (See verse 9.)

**THINK IT THROUGH**

**Why does God sometimes permit tragedies to fall on us?**

Job could not see any reason for his tragedies. But for us who can read the story of Job the curtain of mystery is drawn aside, and we can see that some tragedies are not the result of our doings; rather, they are the machinations of an enemy who wants to see all of us lose our faith in God.

“He [God] permitted affliction to come upon Job, but He did not forsake him. . . . God permits trials to assail His people, that by their constancy and obedience they themselves may be spiritually enriched, and that their example may be a source of strength to others. . . .

“God has always tried His people in the furnace of affliction. It is in the heat of the furnace that the dross is separated from the true gold of the Christian character.”—*Patriarchs and Prophets*, p. 129.

But for the protecting providence of God, there would be no security against Satan’s assaults. Only in the hereafter will we understand the extent to which we have been shielded from “the flaming darts of the evil one” (Eph. 6:16, RSV).

**FURTHER STUDY**

*Education*, pp. 154, 155; *The Great Controversy*, p. 589.

**Part 4  
INITIAL  
RESPONSES**

**How did Job respond to the loss of his goods and children?**

**"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly" (Job 1:20-22).**

The rending of his cloak was a symbol of deep mourning. Shaving the head indicated that he was no longer interested in personal appearance. Yet Job fell to the ground and worshiped. His relation to God was still whole, and in his agony he came to God to express a faith and confidence that would not let go. In this regard Job leads the way in telling us how we should respond when experiences come our way that hurt us deeply and that we cannot understand. Apparently it did not as yet occur to Job to blame God for his situation.

**How did Job's wife respond to her husband's affliction, and how did Job answer? Job 2:9, 10.**

Job's wife cannot take the calamities that have fallen as much upon her as upon her husband. Her faith in God is shattered. She suggests that her husband might as well "curse God," even though she knows that this can only lead to death. What a contrast to her husband's attitude! Furthermore, it means that Job has lost another possible pillar of spiritual support.

It is noteworthy that never again in the story of Job is Satan mentioned. He had been proved wrong. Here was a man who maintained his loyalty to God in face of the most severe trouble. And he knew nothing of the dialogue between the Lord and Satan that precipitated his trouble. God still cares for His own.

"Satan is busy every moment, going to and fro, walking up and down in the earth, seeking whom he may devour. But the earnest prayer of faith will baffle his strongest efforts."—*Testimonies*, vol. 5, p. 294.

**THINK IT THROUGH**

**What does Job teach us regarding submission to tragedy?**

"Christ is our Guide and Comforter, who comforts us in all our tribulations. When He gives us a bitter draught to drink, He also holds a cup of blessing to our lips. He fills the heart with submission, with joy and peace in believing, and enables us to say submissively, Not my will, but Thy will, O Lord, be done. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord' (Job 1:21). With this submission hope is resurrected, and the hand of faith lays hold upon the hand of infinite power."—*Selected Messages*, bk. 2, p. 270.

**FURTHER STUDY**

*Testimonies*, vol. 1, pp. 110, 111.

**Part 5  
THREE  
"FRIENDS"****How did three of Job's friends respond to his afflictions?**

**"Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven" (Job 2:11, 12).**

"The circumstances here mentioned suggest the lapse of considerable time since the calamities had overtaken Job. . . . This passage of time helps to explain Job's change of attitude from the calm resignation of ch. 2:10 to the deep discouragement of ch. 3. The initial blows of tragedy appeared not to be as damaging to Job's morale as were the weeks of constant suffering of body and distress of mind that followed."—*S.D.A. Bible Commentary*, vol. 3, p. 504.

**How did the three friends relate to Job? Job 2:13.**

At this point in the narrative the basic issue begins to emerge. The three friends of Job—and Job himself—had been nurtured in the philosophy that misfortune is an evidence of specific sin. One can understand the silence of the three men in the presence of Job. They would find it very difficult to accuse their friend of wrongdoing.

"What these men find when they see Job is worse than they expected. At the sight of this social pariah their esteem is turned to loathing; they are struck dumb. Casual comment is inappropriate in the presence of monumental grief. Besides, they dare not bless whom God has cursed. And they believe that a situation so obviously marked by the curse of God is dangerous even to innocent bystanders. . . .

" 'And they sat with him on the ground seven days and seven nights, and no one spoke a word to him.' (2:13.) This lengthening silence is ominous, but Job understands. He has grown up with his friends in the same traditions. He knows that the men dare not speak in his behalf because of their conviction that he is evil. So these friends who come to comfort Job become yet another affliction, possibly the greatest of them all."—Paul T. Gibbs, *Job and the Mysteries of Wisdom*, pp. 15, 16.

**THINK IT THROUGH**

**Do we sometimes subscribe to the fallacy that misfortune indicates that a person has sinned, and prosperity indicates the blessing of God?**

**FURTHER STUDY**

*Testimonies to Ministers*, pp. 350, 351.

**Part 6  
A LIGHT  
GROWS DIM**

**With what words of discouragement does Job break the silence with his friends?**

**"O God, put a curse on the day I was born;  
put a curse on the night when I was conceived!  
Turn that day into darkness, God.  
Never again remember that day;  
never again let light shine on it.  
Make it a day of gloom and thick darkness;  
cover it with clouds, and blot out the sun.  
Blot that night out of the year,  
and never let it be counted again;  
make it a barren, joyless night" (Job 3:2-7, TEV).**

Job breaks into poetry as he calls a curse on the day he was born. The rest of the book of Job is in poetic form except for the conclusion, chapter 42.

"The poetry of Job is the unrhymed, unmetred parallelism of all Hebrew poetry—Psalms, Proverbs, parts of Isaiah, and elsewhere. It is a parallelism of sense, not of sound. Hebrew poetry scorns the tinkle of modern rhyme. It disdains the counting of syllables. Instead, it measures cadences in those natural stresses required by interpretation."—Paul T. Gibbs, *Job and the Mysteries of Wisdom*, p. 56.

In Hebrew poetry, the second line of the couplet either (1) repeats in different words, (2) explains, or (3) completes the thought of the first line of the couplet. It has been compared to a voice and its echo. For example see Job 3:9, TEV:

"Keep the morning star from shining;  
give that night no hope of dawn."

This is an example of repeating a thought in different words. The first line is the "voice." The second line is the "echo."

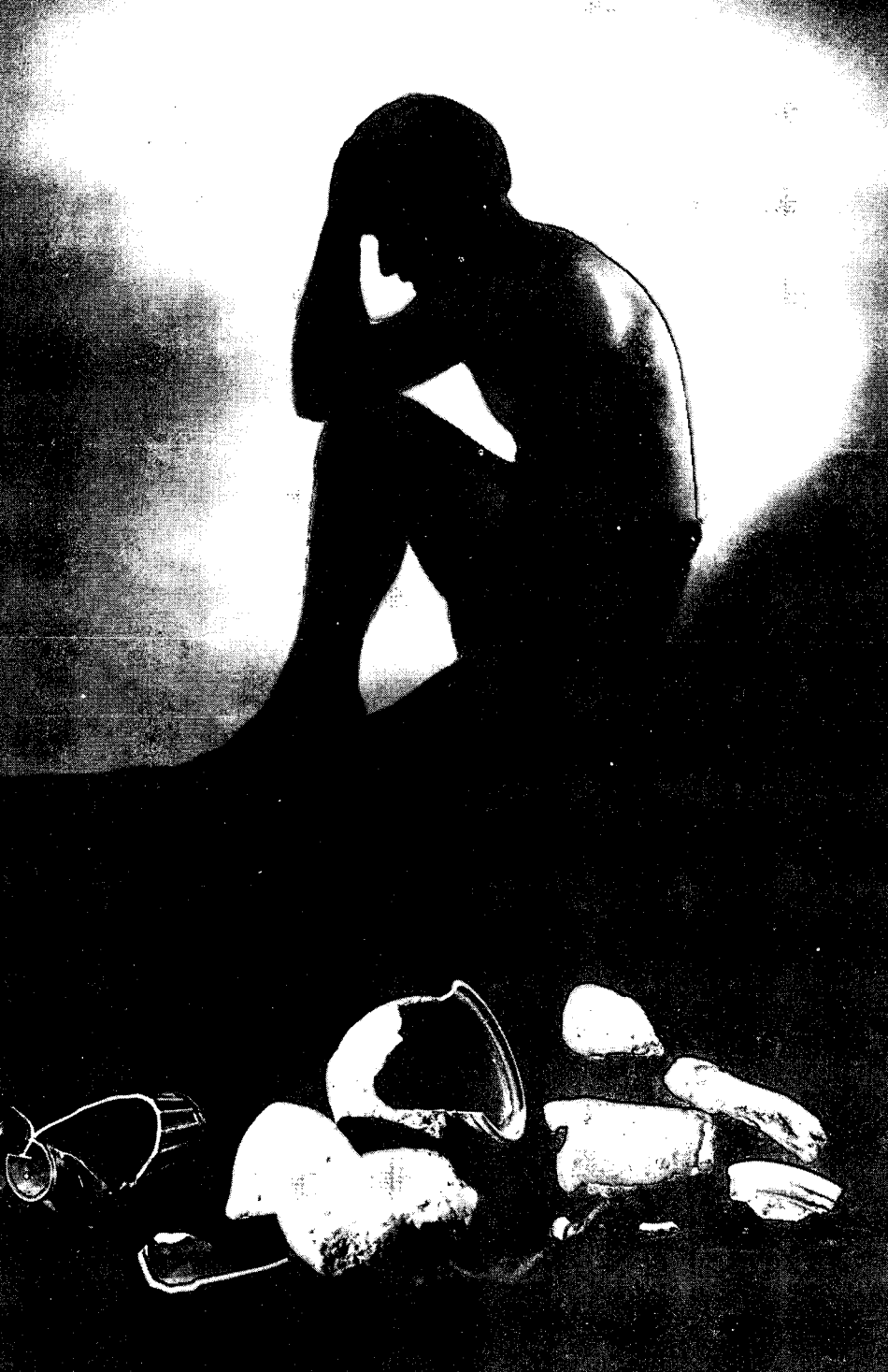
**THINK IT THROUGH**

**What is your evaluation of Job's complaint to God? Was he right or wrong? Why?**

"It must not be concluded that Job's statements of ch. 3 represent a laudable reaction to calamity. This poem contains much of complaint and bitterness that, under the circumstances, may be forgiven but not approved. The fact that Job did complain of his lot makes him seem closer to humanity than if he had been unperturbed by his misfortunes. Job was spiritually great, not because he was never discouraged, but because he eventually found his way out of discouragement. If we wish to see a perfect example of fortitude under suffering, we must look at Jesus, not at Job. Job, in his suffering, cursed the day of his birth; Jesus said, 'For this cause came I unto this hour' (John 12:27)."—S.D.A. *Bible Commentary*, vol. 3, p. 508.

**FURTHER STUDY**

*Testimonies*, vol. 5, pp. 313-315.





# 3 The First Dialogue

**“How should man be just with God?” (Job 9:2).**

This is probably the most penetrating question raised in the section under study in this lesson—Job 3 through 11. These chapters include six speeches: Job (3:1-26), Eliphaz (4:1 through 5:27), Job 6:1 through 7:21), Bildad (8:1-22), Job (9:1 through 10:22), Zophar (11:1-20). These speeches represent the first of three dialogues or cycles that continue through the thirty-first chapter.

It should be pointed out that many expositors begin the first dialogue with chapter four and continue it through chapter fourteen. The writer of these lessons feels that each dialogue or cycle begins with a speech by Job rather than with a speech by Eliphaz. This is the structure followed in the *S.D.A. Bible Commentary*. However, this is a matter of opinion and does not affect the message of the book.

Job 3, as pointed out in part 6 of lesson 2, begins with a passage reflecting gloom and darkness. Job

curses the day he was born. He longs for the grave: “There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master. Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave” (verses 17-22).

The final verses of this sad chapter are well rendered in the TEV:

“Instead of eating, I mourn,  
and I can never stop groaning.  
Everything I fear and dread comes  
true.

I have no peace, no rest,  
and my troubles never end”  
(verses 24-26).

The dialogue begins with this expression of discouragement including the entire third chapter. It is to this melancholy complaint that Eliphaz responds in chapters four and five.

The limits of our Sabbath School lesson make it impossible to cover every verse. Selections are made in an endeavor to recapture the basic message of Job. It is urged that each student of these lessons read the entire passage, including the verses that are not specifically dealt with in the lessons.

## DAILY HIGHLIGHTS

- 1. A Wrong Answer**  
(Job 4:7-9)
- 2. False Friends**  
(Job 6:15-21)
- 3. Job Challenges God**  
(Job 7:19-21)
- 4. Ancient Tradition Defended**  
(Job 8:11-13)
- 5. God’s Power and Job’s Weakness**  
(Job 9:19, 20)
- 6. Repentance Urged**  
(Job 11:13, 14)

Part 1  
A WRONG  
ANSWER

In reply to Job, what principle does Eliphaz enunciate?

"Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed" (Job 4:7-9).

With what appeal does Eliphaz close his speech? Job 5:27.

Eliphaz, along with the other friends of Job, was a philosopher. He had looked at life and had concluded that God invariably rewarded goodness with prosperity and sin with affliction. This was part of his "wisdom," his system of thought. From whence had this philosophy come?

"Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner.

"Thus the way was prepared for the Jews to reject Jesus. He who 'hath borne our griefs and carried our sorrows' was looked upon by the Jews as 'stricken, smitten of God, and afflicted;' and they hid their faces from Him. Isa. 53:4, 3.

"God had given a lesson designed to prevent this. The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy. But Israel did not understand the lesson. The same error for which God had reproved the friends of Job was repeated by the Jews in their rejection of Christ."—*The Desire of Ages*, p. 471.

THINK IT THROUGH

What is more important than attempting to assign blame for calamities that fall upon us?

Eliphaz was steeped in a mistaken philosophy of suffering, as were his friends; but this did not mean that they were wicked. They loved Job enough to come to his side. They were genuinely concerned. And Eliphaz gave some very good counsel. (See Job 5:8-11, 17, 18.)

There are people who have mistaken ideas about God, but who love God and their fellowmen. Christians must be able to distinguish between a wrong head and a wrong heart. Of course, the ideal is that both head and heart be right.

FURTHER STUOY

Job 4 and 5; *S.D.A. Bible Commentary*, vol. 3, pp. 508-513.

**Part 2  
FALSE  
FRIENDS**

**To what does Job liken his comforters?**

**"My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. . . . For now ye are nothing; ye see my casting down, and are afraid" (Job 6:15-21).**

"Job compares his friends to a stream which is swollen and turbulent in winter, when its waters are not so sorely needed, but which dries up and disappears in the heat of summer. These streams, known as wadis, are common in the Eastern countries. The fullness, strength, and noise of these temporary streams in winter are compared to the attitude of Job's friends toward him in the days of his prosperity. The drying up of the waters at the approach of summer is compared to the failure of these friends in time of affliction."—*S.D.A. Bible Commentary*, vol. 3, p. 515.

**By contrast, how did Jesus describe the one who believes in Him? John 7:38.**

Those who do not understand God's ways can give a kind of consolation that fails to meet its objective. But the one who believes in Christ and His truth will be a source of refreshing and counsel and strength to those who associate with him. Only God can give us a right perspective and enable us to see life as it is.

Later in the chapter Job challenges his friends:

"All right, teach me; tell me my faults,

I will be quiet and listen to you.

Honest words are convincing,

but you are talking nonsense. . . .

Look me in the face. I won't lie. . . .

Don't condemn me. I'm in the right.

But you think I am lying—

you think I can't tell right from wrong" (Job 6:24-30, TEV).

**THINK IT THROUGH**

**How may we be sure that we always speak the right word in the right place?**

The "dry brooks" disappoint when they are needed most. Just as Job had a right to expect understanding and help from his friends, so the world has a right to expect Christians to be "rivers of living water." This means that the Christian will be absolutely honest, scrupulously pure, genuinely kind, consistently dependable. If any of these characteristics are lacking, we are like dry rivers that disappoint the needy world.

**FURTHER STUDY**

Job 6; *S.D.A. Bible Commentary*, vol. 3, pp. 513-516.

**Part 3**  
**JOB**  
**CHALLENGES**  
**GOD**

**What complaint does Job express against God?**

**“How long wilt thou not depart from me, nor let me alone till I swallow down my spittle? I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be” (Job 7:19-21).**

**What was Job’s condition at this time? Job 7:4, 5, 13, 16.**

Job’s speech is a cry of despair. It illustrates certain perils that beset humanity:

“(1) The danger of too much emphasis on the vanity of life. Men should remember their great value in the sight of God. (2) The danger of unrestrained expression of emotion. When Job removed his inhibitions, he complained in bitterness, questioned with irreverence, accused with rashness, and begged with impatience. (3) The tendency of the human heart, when blinded by grief or agitated by passion, to misconstrue God’s dealings. (4) The certainty that good men may have much of the old unrenewed nature in them lying unsuspected until occasion calls it forth. One would hardly have anticipated Job’s outburst of passion.”—*S.D.A. Bible Commentary*, vol. 3, p. 519.

We can almost see the anguish of his face and hear the bitterness in his voice when he exclaims, “No! I can’t be quiet! I am angry and bitter. I have to speak” (Job 7:11, TEV).

“Into the experience of all there come times of keen disappointment and utter discouragement—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life. It is then that many lose their hold on God and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual insight the meaning of God’s providences we should see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills, and new faith, new life, would spring into being.”—*Prophets and Kings*, p. 162.

Some may ask, “Did not Job do the very thing Satan said he would do? How can we interpret these petulant speeches?” Job was like a little child with tears streaming down his cheeks, shouting “Why?” to a parent whom he dearly loves but cannot understand. Job’s wails are not cries of hostility but of pain.

**FURTHER STUDY**

Job 7; *S.D.A. Bible Commentary*, vol. 3, pp. 517-519.

Part 4  
ANCIENT  
TRADITION  
DEFENDED

**What did Bildad say was the teaching of ancient wise men?**

**"Reeds can't grow where there is no water;  
they are never found outside a swamp.**

**If the water dries up, they are the first to wither,  
while still too small to be cut and used.**

**Godless men are like those reeds;**

**their hope is gone, once God is forgotten" (Job 8:11-13,  
TEV).**

Job could not have missed the unkind thrust in Bildad's speech. Earlier in the speech he said, "Your children must have sinned against God, and so he punished them as they deserved" (verse 4, TEV). Nothing could have hurt Job more than this. Bildad considered Job as suffering for his sins. He closed his speech observing that God does not abandon the faithful. Bildad was a good man with a mistaken notion. His better self yearned to comfort Job, but his tradition got in the way.

**What was Jesus' teaching about the relationship between calamity and personal sinfulness? Luke 13:1-5.**

"It is very natural for human beings to think that great calamities are a sure index of great crimes and enormous sins; but men often make a mistake in thus measuring character. We are not living in the time of retributive judgment. Good and evil are mingled, and calamities come upon all. Sometimes men do pass the boundary line beyond God's protecting care, and then Satan exercises his power upon them, and God does not interpose. Job was sorely afflicted, and his friends sought to make him acknowledge that his suffering was the result of sin, and cause him to feel under condemnation. They represented his case as that of a great sinner; but the Lord rebuked them for their judgment of His faithful servant."—Ellen G. White Comments, *S.D.A. Bible Commentary*, vol. 3, p. 1140.

**THINK IT THROUGH**

**How should I respond when I find people suffering from a terrible accident or sickness?**

An acquaintance falls victim to cancer, heart trouble, or some other ailment. Do we immediately begin to conjecture as to how he might have avoided this illness had he lived differently? Do we assume that his misfortune may have been a judgment from God because of his careless manner of life? Just as Job's friends did not know why Job was allowed to suffer, we also do not know the reasons for sickness and misfortune. Our conjectures, like those of Job's friends, may merely increase the suffering. Instead of concerning ourselves with the question "Why?" let us say, "How can I help?"

**FURTHER STUDY**

Job 8; *S.D.A. Bible Commentary*, vol. 3, pp. 519-521.

**Part 5  
GOD'S POWER  
AND JOB'S  
WEAKNESS**

**What does Job say of God and himself?**

**"If it is a contest of strength, behold him!**

**If it is a matter of justice, who can summon him?**

**Though I am innocent, my own mouth would condemn me;  
though I am blameless, he would prove me perverse"**  
(Job 9:19, 20, RSV).

Out of this contrast between his own weakness and God's power comes a feeling of hopelessness and bewilderment. He seems to feel trapped with no way of escape. He says:

"For he is not a man, as I am, that I might answer him,  
that we should come to trial together.

There is no umpire between us,

who might lay his hand upon us both" (Job 9:32, 33, RSV).

(The word "daysman" in the King James Version means "umpire.")

**In what way does Jesus fill the need that Job felt? Heb. 2:17, 18; 1 Tim. 2:5.**

"In his argument with God, Job feels that there is no one to whom he can look as an arbiter. On one of two conditions only, he thinks, could the contest be more even between himself and God: (1) If God, divesting Himself of all His divine attributes, became man, and (2) if some umpire, or arbiter, could be found to decide the contest. However, Job thought that neither condition was possible. The gospel provides a fulfillment of both conditions, 'The I AM is the Daysman between God and humanity, laying His hand upon both' (DA 25). Not that we need to conceive of Jesus as settling an argument between man and God, but He is the One who represents God to man, the One through whom man can understand and approach God. See Heb. 2:17, 18."—*S.D.A. Bible Commentary*, vol. 3, p. 525.

**THINK IT THROUGH**

**Why should I be careful when I complain?**

Job's peevishness (see chap. 10:14, 15) must have hurt the heart of God. Likewise, our complaints are sometimes unworthy of our profession as Christians. Ellen White once wrote to a family as follows:

"If there was a cloud in sight, you seemed to forget that the sun ever shone; and clouds and darkness were ever about you. God sent you affliction; He removed your treasure from you that you might discern between prosperity and real sorrow. But you did not subdue your hearts before Him and repent of the great sin of ingratitude which had separated you from His love. Like Job, you felt that you had cause for grief, and would not be comforted. Was this reasonable?"—*Testimonies*, vol. 5, p. 313.

**FURTHER STUDY**

Job 9, 10; *S.D.A. Bible Commentary*, vol. 3, pp. 521-527.

**Part 6**  
**REPENTANCE**  
**URGED**

**What advice does Zophar offer to Job?**

**"If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles" (Job 11:13, 14).**

**What did Zophar say would be the results if Job would repent? Job 11:15-20,**

"Now Zophar speaks. His speech adds little that is new to the ideas expressed by his friends. He reveals a lack of sympathy, gentleness, and refinement perhaps surpassing that of either of the other speakers. Zophar's violent outburst is provoked by Job's denial of his guilt and his accusations against God. Zophar's speech may be divided into three parts: (1) the expression of a desire for such a declaration from God as would convince Job of his guilt (vs. 2-6); (2) a description intended to warn Job of God's exalted knowledge, by virtue of which he charges against every man his sins (vs. 7-12); and (3) a stress on the necessity of repentance as the only condition of recovering his former prosperity (vs. 13-20)."—*S.D.A. Bible Commentary*, vol. 3, p. 528.

"There is wickedness in our world, but all the suffering is not the result of a perverted course of life. Job is brought distinctly before us as a man whom the Lord allowed Satan to afflict. . . . His friends came to comfort him, but they tried to make him see that he was responsible, by his sinful course, for his afflictions. But he defended himself, and denied the charge, declaring, Miserable comforters are ye all. By seeking to make him guilty before God, and deserving of His punishment, they brought a grievous test upon him, and represented God in a false light; but Job did not swerve from his loyalty, and God rewarded His faithful servant."—Ellen G. White *Comments, S.D.A. Bible Commentary*, vol. 3, p. 1140.

**THINK IT THROUGH**

**What is the best way to comfort a person who is suffering?**

There are times when it is essential to call people to repentance. When necessary, this should be done fearlessly but in love. There are other times when comfort is what is needed.

"A consecrated Christian life is ever shedding light and comfort and peace. It is characterized by purity, tact, simplicity, and usefulness. It is controlled by that unselfish love that sanctifies the influence. It is full of Christ, and leaves a track of light wherever its possessor may go."—*Patriarchs and Prophets*, p. 667.

**FURTHER STUDY**

Job 11; *S.D.A. Bible Commentary*, vol. 3, pp. 527-530; *Testimonies*, vol. 2, pp. 318-320.





# 4 The Second Dialogue

**“For I know that my Redeemer lives,  
and at last he will stand upon the  
earth;  
and after my skin has been thus  
destroyed,  
then from my flesh I shall see  
God,  
whom I shall see on my side,  
and my eyes shall behold, and not  
another” (Job 19:25-27, RSV).**

This lesson covers Job 12 through 20. It seems proper to skip lightly over these chapters, because so much that is said by the three friends is repetition of what they have already said in the first dialogue. Someone has compared the speeches of Job's friends to a series of wheels rotating on the same axle. There is little progress, only restatement of the erroneous traditions of their time.

Job's speeches are different. “From the depths of discouragement and despondency Job rose to the heights of implicit trust in the mercy and the saving power of God.”—*Prophets and Kings*, p. 163. This spiritual progress was slow and painful, but it can be seen in the successive speeches of Job. This lesson will pick up some of these evidences of dawn in the dark night of Job's sorrow.

It must be borne in mind that Job did not have the slightest inkling of the reasons for his suffering. He knew nothing of the dialogue between the Lord and Satan. He did not know that he was a test case before the universe as to whether anyone really served God out of pure loyalty and faith.

It also must be remembered that Job must not be judged on the basis of his

early discouragement or of his repeated accusations against God. The Lord evaluated Job during those trying months of anguish, not on the basis of his questions and complaints, but on the basis of what he would be when he ultimately emerged from his dark night. God sees His people, not as they are, but as they will be. He is like the parent who sees in the immature child the eventual mature man or woman—only God's foreknowledge is accurate and complete.

The *S.D.A. Bible Commentary* organizes the second dialogue, or cycle, as follows (see vol. 3, p. 496):

1. Job's first speech: he maintains his integrity, 12:1 to 14:22.
2. Eliphaz's speech: he reproves Job for impiety, 15:1-35.
3. Job's second speech: he accuses his friends of being unmerciful, 16:1 to 17:16.
4. Bildad's speech: he insists that calamity overtakes the wicked, 18:1-21.
5. Job's third speech: he expresses his belief in the resurrection, 19:1-29.
6. Zophar's speech: he describes the present and future punishment of the wicked, 20:1-29.

## DAILY HIGHLIGHTS

1. **The Sovereignty of God**  
(Job 12:12-14, 17-21)
2. **The Problem of Death**  
(Job 14:10-13)
3. **Trust in Tradition**  
(Job 15:7-10)
4. **Words Versus Warmth**  
(Job 16:1-6)
5. **An Intercessor**  
(Job 16:19; 19:25)
6. **A Cry of Anguish**  
(Job 19:13-22)

**Part 1**  
**THE**  
**SOVEREIGNTY**  
**OF GOD**

**What are the points of contrast that Job makes between puny man and the sovereign God?**

**“Old men have wisdom,  
but God has wisdom and power.  
Old men have insight;  
God has insight and power to act.  
When God tears down, who can rebuild,  
and who can free the man God imprisons?”**  
**“He takes away the wisdom of rulers  
and makes leaders act like fools.  
He dethrones kings and makes them prisoners;  
he humbles priests and men of power.  
He silences men who are trusted,  
and takes the wisdom of old men away.  
He disgraces those in power  
and puts an end to the strength of rulers” (Job 12:12-14,  
17-21, TEV).**

Job 12 contrasts the tradition of men, which his friends value so highly, with the wisdom and power of God. In the previous chapter, Zophar has asked, “Canst thou by searching find out God?” (Job 11:7). Job 12 is, in a sense, an answer to this question. Job recognizes God as Monarch and Master of all.

**How fully did Job come to trust God? Job 13:15.**

There are variant translations of the text, but if the King James translation is correct, this seems to be the “first rung in the ladder by which Job emerged from the abyss of despair.”—*S.D.A. Bible Commentary*, vol. 3, p. 534.

Job’s recognition of the *power* of God was commendable. He had yet, however, to sense fully the *love* of God.

“It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth.”—*Christ’s Object Lessons*, p. 415.

**THINK IT THROUGH**

**Why is the great power of God a source of comfort rather than danger?**

“Many limit divine Providence and divorce mercy and love from His character. They urge that the greatness and majesty of God would forbid His interesting Himself in the concerns of the weakest of His creatures.”—*Testimonies*, vol. 4, p. 522.

**FURTHER STUDY**

Job 12 and 13; *S.D.A. Bible Commentary*, vol. 3, pp. 530-535.

**Part 2**  
**THE PROBLEM**  
**OF DEATH**

**Because of his great misery, what does Job consider will bring him relief?**

**"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave" (Job 14:10-13).**

On a number of occasions, Job refers to what seemed to him the certainty of impending death. For example: "The end of my life is near. I can hardly breathe; there is nothing left for me but the grave" (17:1, TEV). "My only hope is the world of the dead, where I will lie down to sleep in the dark" (17:13, TEV). His intense suffering made the prospect of death attractive. He explores the meaning of death as one would read a travel guide of a country he was planning to visit.

**What hope did Job have if he should die? Job 14:13-15.**

Critics have claimed that the Old Testament has no message of resurrection or eternal life. While it is true that the life beyond is not stressed in the Old Testament as in the New, it is also true that there are glimpses of eternity that shine through man's uncertainty regarding the future. Job 14 is one of those "knotholes" in the high fence that obscures our view of eternity. Job doesn't say much, but he says enough so we can know he understood.

"The doctrine of the resurrection is latent in the Old Testament and clearly revealed in the New Testament teaching. Old Testament references include Ps 16.10, 49.15, Isa 26.19, Dan 12.2, and Hos 13.14."—Harold Lindsell, ed., *Harper Study Bible*, RSV (Grand Rapids, Mich.: Zondervan Publishing House, 1965), p. 740 (footnote).

**THINK IT THROUGH**

**On what basis can I have hope in the resurrection?**

"By bearing the penalty of sin, by going down into the grave, Christ has brightened the tomb for all who die in faith. God in human form has brought life and immortality to light through the gospel. In dying, Christ secured eternal life for all who believe in Him. In dying, He condemned the originator of sin and disloyalty to suffer the penalty of sin—eternal death."—*Testimonies*, vol. 6, pp. 230, 231.

Job lived long before the cross. He could only catch a glimpse of the hope beyond. What an experience it will be for him and all the other Old Testament saints when, in the life beyond, they see the reality of that for which they hoped!

**FURTHER STUDY**

Job 14; *S.D.A. Bible Commentary*, vol. 3, pp. 535-537.

**Part 3  
TRUST IN  
TRADITION**

**How does Eliphaz react to Job's expressions of faith?**

**"Art thou the first man that was born? or wast thou made before the hills? Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? What knowest thou, that we know not? what understandeth thou, which is not in us? With us are both the grayheaded and very aged men, much elder than thy father" (Job 15:7-10). (See also Job 15:17, 18.)**

"At this point we must discontinue speaking of Job's three 'friends.' They have become his *opponents* instead. They are not enemies, however, for they purpose still to help their former friend. But Job faces the three across a thorny controversy.

"Informed about the Palestinian east wind and the ancients' impression of it, we are better prepared to evaluate the taunt of Eliphaz against Job. He says, 'Should a wise man . . . fill himself with the east wind?' (15:2). This sarcastic thrust indicates more than noise and emptiness. It implies the presence of heat, of hot air made abrasive by the presence of dust and sand. Eliphaz accuses Job of designing his argument to excuse his sin. . . . He believes it is because Job 'has stretched forth his hand against God' and has bid 'defiance to the Almighty' (15:25), that he will writhe 'in pain all his days' (15:20). Job has a conviction of innocence; his friends maintain a suspicion of guilt."—Paul T. Gibbs, *Job and the Mysteries of Wisdom*, p. 98.

**How does Job react to his friends' "comfort"? Job 16:2, 3.**

"Job's professed friends were miserable comforters, making his case more bitter and unbearable, and Job was not guilty as they supposed. . . . The intense agony of the soul that has been overcome by Satan and is feeling worsted and helpless—how little is it comprehended by those who should meet the erring one with tender compassion!"—*Testimonies to Ministers*, p. 350.

**THINK IT THROUGH**

**Why is it usually useless to argue with people?**

The friends of Job were dedicated to the defense of a position. Job was intent on defending his integrity. The result was harshness, vindictiveness, sarcasm on both sides. Later, when God appeared, He didn't attempt to settle the argument—He merely revealed Himself, and the argument lost its significance. Sometimes our religious life descends to the level of argument—defending positions, doctrines, and personal ego. This kind of a religious experience does not prepare people for the kingdom.

**FURTHER STUDY**

Job 15; *S.D.A. Bible Commentary*, vol. 3, pp. 538-540.

**Part 4**  
**WORDS VERSUS**  
**WARMTH**

**What does Job say his friends have given him in contrast to what he needs?**

**"I have heard words like that before;  
the comfort you give is only torment.  
Are you going to keep on talking forever?  
Do you always have to have the last word?  
If you were in my place and I in yours,  
I could say everything you are saying.  
I could shake my head wisely  
and drown you with a flood of words.  
I could strengthen you with advice  
and keep talking to comfort you.  
But nothing I say helps,  
and being silent does not calm my pain"** (Job 16:1-6, TEV).

Job has listened for weeks to a torrent of words, but the real needs of his body and soul have not been met. He is still in pain. We, likewise, live under a barrage of words. Modern communication media carry the spoken word to the ends of the earth. Words batter our eardrums every waking hour.

**What kind of words are effective for men's salvation? John 17:17; Eph. 4:15.**

There is one ingredient that is missing in most of the words we hear—love. This missing factor is pointed out in a letter written by Ellen White and published in *Testimonies*, volume 2, pages 436 through 439:

"In your family you have met with opposition and a manifest disrelish of the truth, but you have failed to meet these trials in the best manner. You have talked too much and been too positive. You have mingled too little love and tenderness with your efforts for your family, especially for your husband. . . . Wherever you can yield your judgment and not sacrifice the principles of truth, it is best for you to do so, even if you think you are right. . . . You need love, tender pity, and affection."—Pages 436, 437.

**THINK IT THROUGH**

**How can I speak the truth to sinners and yet be loving at the same time?**

"You must seek for peace. You can do this and not sacrifice one principle of truth. You have stormed and fought your way through, and now you need to soften your influence, to sweeten, to soothe, instead of stirring up opposition."—*Testimonies*, vol. 2, p. 438.

**FURTHER STUDY**

Job 16; *S.D.A. Bible Commentary*, vol. 3, pp. 540-542.

**Part 5**  
**AN INTERCESSOR**

**What are two of the beliefs on which Job places his hope?**

**“Behold, my witness is in heaven, and my record is on high” (Job 16:19).**

**“I know that my redeemer liveth, and that he shall stand at the latter day upon the earth” (Job 19:25).**

These statements mark one of the most significant rungs in the ladder from hopelessness to hope.

“This [verse 25] is one of the most frequently quoted texts in the book. It represents a significant advance in Job’s progress from despair to confidence and hope. ‘From the depths of discouragement and despondency Job rose to the heights of implicit trust in the mercy and the saving power of God’ (PK 163). The Hebrew word translated ‘redeemer,’ *go’el*, is rendered ‘avenger,’ or ‘revenger’ (Num. 35:12, 19, 21, 24, 25, 27), and kinsman or near kinsmen (Ruth 2:20; 3:9, 12; 4:1, 3, 6, 8, 14 . . .). God is frequently called *go’el* in the sense that He vindicates the rights of men and ransoms those who have come under the dominion of another (Isa. 41:14; 43:14; 44:24; 47:4; etc.).

“Job has already expressed his desire to have an ‘umpire’ between him and God (ch. 9:32-35). In ch. 16:19 he has declared his conviction that his ‘witness is in heaven.’ In v. 21 of the same chapter he longs to have an advocate to plead his cause with God. In ch. 17:3 he calls upon God to be surety for him. Having recognized God as ‘umpire,’ witness, advocate, surety, it is perfectly logical that he should arrive at the recognition of God as his redeemer. This text represents one of the OT revelations of God as man’s redeemer, a profound truth that was fully revealed to men in the person and mission of Jesus Christ.”—*S.D.A. Bible Commentary*, vol. 3, p. 549.

**When did Job expect to see his Redeemer? Job 19:25-27.**

Job made a giant step upward when he came to realize that there was Someone in heaven who was looking out for him, and whom he could look forward to seeing at the last day. He didn’t know the full meaning of the gospel, but he caught a glimpse of One who would see him through death.

**THINK IT THROUGH**

**How do I have a better understanding of my Redeemer than Job did? (See 1 John 2:1.)**

“The cross lifts you up from the lowlands of earth, and brings you into sweetest communion with God. Through bearing the cross your experience may be such that you can say, ‘I know that my Redeemer liveth,’ and because He lives, I shall live also.’ What an assurance is this!”—Ellen G. White *Comments*, *S.D.A. Bible Commentary*, vol. 5, p. 1095.

**FURTHER STUDY**

Job 16 and 17; *S.D.A. Bible Commentary*, vol. 3, pp. 541-544.

**Part 6**  
**A CRY OF**  
**ANGUISH**

The last part of the second dialogue includes (1) Bildad's second speech (ch. 18) in which he describes the misery and ruin of the wicked; (2) Job's second reply to Bildad (ch. 19) in which he describes anew his suffering, pleads for pity, and declares his confidence in a Redeemer; and (3) Zophar's second discourse (ch. 20) in which he recounts the miseries and ruin which await the wicked. Notice Job's problems.

**What persons forsook Job?**

**"God has made my brothers forsake me;  
I am a stranger to those who knew me;  
my relatives and friends are gone.  
Those who were guests in my house have forgotten me;  
my servant girls treat me like a stranger and a foreigner.  
When I call a servant, he doesn't answer—  
even when I beg him to help me.  
My wife can't stand the smell of my breath,  
and my own brothers won't come near me.  
Children despise me and laugh when they see me.  
My closest friends look at me with disgust;  
those I loved most have turned against me.  
My skin hangs loose on my bones;  
I have barely escaped with my life"** (Job 19:13-20, TEV).

**What does Job want from his friends?**

**"You are my friends! Take pity on me!  
The hand of God has struck me down.  
Why must you persecute me the way God does?  
Haven't you tormented me enough?"** (Job 19:21, 22, TEV).

This poignant appeal for pity was entirely ignored by the next speaker, Zophar (ch. 20). In fact, none of Job's friends have a word of compassion for the sufferer. Why? Pity had been slain by false theology. Pity, more often spoken of as compassion, is one of the chief attributes of God and of His true followers.

"God wants us to love one another as brethren. He wants us to be pitiful and courteous."—*Testimonies*, vol. 9, p. 193.

**THINK IT THROUGH**

**How can I develop an understanding and merciful relationship with those around me?**

"Although the customs of the world are no criterion for us, yet I have been shown that the pitying sympathy and the benevolence of the world for the unfortunate in many cases shame the professed followers of Christ."—*Testimonies*, vol. 3, p. 524.

**FURTHER STUDY**

Job 18 through 20; *S.D.A. Bible Commentary*, vol. 3, pp. 544-552.





# 5 The Third Dialogue

**“The wicked tell God to leave them alone;  
they don’t want to know his will for their lives.  
They think there is no need to serve God  
nor any advantage in praying to him.  
They claim they succeed by their own strength,  
but their way of thinking I can’t accept” (Job 21:14-16, TEV).**

The third dialogue or cycle, as understood by the author of these lessons, includes Job 21 through 31. These chapters cover the following items:

- “1. Job’s first speech: he maintains that the wicked sometimes prosper, 21:1-34.
2. Eliphaz’s speech: he urges Job to repent, 22:1-30.
3. Job’s second speech: he expresses his longing for an opportunity to appear before God, 23:1 to 24:25.
4. Bildad’s speech: he asserts that man cannot be justified before God, 25:1-6.
5. Job’s third and longest speech: he reviews his experience and maintains his innocence, 26:1 to 31:40.”—*S.D.A. Bible Commentary*, vol. 3, pp. 496, 497.

The present lesson touches certain high points in chapters 21 through 27. (Lesson 6 deals with chapter 28. Lesson 1 has summarized chapters 29 through 31.)

It should be pointed out that expositors differ on their

reconstruction of these chapters. Some begin in third cycle with chapter 22. Some assume that Job 24:18-25 should be attributed to Zophar; chapter 26:5-14 to Bildad; and chapter 27:13-23 to Zophar. Some of these questions cannot be answered with complete certainty, but the message of the book is not seriously affected by these technical considerations. This lesson follows the outline in the *S.D.A. Bible Commentary*.

The text that has been chosen to introduce this lesson (Job 21:14-16) paints an accurate picture of humanism in every age. The secularist may acknowledge the possibility that God exists, but he wants to live as if there were no God. He is like the little girl who prayed, “God, I wish You would quit following me around.” He does not seek to be guided by God. He sees nothing in prayer. He feels all sufficient. Job identified himself with the faithful of all ages when he said, “Their way of thinking I can’t accept” (verse 16, TEV).

This passage also verified Job’s basic reliance upon God. In his discouragement, he may have complained and questioned, but his basic loyalty was unimpaired. It is important to distinguish in any life between the varying moods created by changing circumstances and the underlying commitments that are unaffected by the fortunes of life.

## DAILY HIGHLIGHTS

1. **“Please Listen!”**  
(Job 21:1-3)
2. **Why Do Wicked Prosper?**  
(Job 21:7-13)
3. **Wasted Advice**  
(Job 22:21-26)
4. **Reawakening of Confidence**  
(Job 23:10)
5. **What Is Man Worth?**  
(Job 25:6)
6. **A Clear Conscience**  
(Job 27:1-6)

**Part 1**  
**"PLEASE**  
**LISTEN!"**

**What privilege does Job wish to be accorded?**

**"Job answered and said, Hear diligently my speech, and let this be your consolations. Suffer me that I may speak; and after that I have spoken, mock on" (Job 21:1-3).**

Another translation of this text is:

"Listen to me, do but listen,  
and let that be the comfort you offer me.  
Bear with me while I have my say;  
when I have finished, you may mock" (NEB).

This is the cry of millions of distraught souls—"Please listen!" they beg. Most of us are adept at talking. We have answers, solutions, and suggestions aplenty. But we have never learned the art of listening. Now as in Job's time distressed people crave the sympathizing attention of a friend. Words are not the only answer—understanding sympathy is sometimes better expressed by the listening ear than the wagging tongue.

"Many long intensely for friendly sympathy. God has given each of us an identity of our own, which cannot be merged in that of another; but our individual characteristics will be much less prominent if we are indeed Christ's and His will is ours. Our lives should be consecrated to the good and happiness of others, as was our Saviour's. We should be self-forgetful, ever looking out for opportunities, even in little things, to show gratitude for the favors we have received of others, and watching for opportunities to cheer others and lighten and relieve their sorrows and burdens by acts of tender kindness and little deeds of love. These thoughtful courtesies, that, commencing in our families, extend outside the family circle, help make up the sum of life's happiness; and the neglect of these little things makes up the sum of life's bitterness and sorrow."—*Testimonies*, vol. 3, pp. 539, 540.

"If you work for souls with humble, trustful dependence upon God, if the radiance of His Spirit is reflected from you in a Christlike character, if sympathy, kindness, forbearance, and love are abiding principles in your life, you will be a blessing to all around you. You will not criticize others or manifest a harsh, denunciatory spirit toward them; you will not feel that their ideas must be made to meet your standard; but the love of Jesus and the peaceable fruits of righteousness will be revealed in you."—*Testimonies*, vol. 5, p. 650.

**THINK IT THROUGH**

**Why is listening to someone often more effective for good than talking to him?**

**FURTHER STUDY**

*S.D.A. Bible Commentary*, vol. 3, pp. 553, 554.

**Part 2**  
**WHY DO**  
**WICKED**  
**PROSPER?**

In contrast to his own calamities, how does Job view the experiences of the wicked?

**"Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave" (Job 21:7-13).**

Job's observations regarding the prosperity of the wicked are out of harmony with the philosophy of his friends. They have pictured prosperity as the mark of acceptance with God. Job's experience has convinced him that the wicked often enjoy temporal prosperity.

**What problem does the psalmist observe as he looks at the wicked? Ps. 73:2-12, 16.**

The psalmist recognized God's gifts to His people, but he also recognized the obvious truth that prosperity wasn't limited to the good. He resolved the problem only after he had entered the temple and realized the final end of the wicked. (See Ps. 73:17-20, 27.)

The psalmist sees not only the apparent prosperity of the wicked, but he also sees their inner unhappiness and their ultimate fate.

**THINK IT THROUGH**

**Why should the Christian not be envious of the wicked?**

The reaction of the servant of God to adversity and prosperity is described in Habakkuk. In the opening of his book this prophet had expressed his concern over the fact that the wicked did not seem to be restrained in their wickedness and the righteous were suffering. He complained to God, and God told him that "the just shall live by his faith" (Hab. 2:4). Finally Habakkuk understood the solution to his concern:

**"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17, 18).**

**FURTHER STUOY**

Job 21; Psalm 73; *S.D.A. Bible Commentary*, vol. 3, pp. 555, 556.

**Part 3  
WASTED  
ADVICE**

**What good, but misplaced, advice did Eliphaz give to Job?**

**“Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God” (Job 22:21-26).**

“This verse [Job 22:21] begins Eliphaz’ appeal to Job to mend his ways. Eliphaz takes it for granted that Job is a sinner, wholly unreconciled to God and unacquainted with Him. The appeal is beautiful but incorrectly applied.”—*S.D.A. Bible Commentary*, vol. 3, p. 559.

How much advice is misdirected! Like Eliphaz, we think we understand another’s problem, when actually we do not know the motives and the backgrounds that cause his behavior.

**With what spirit should the Christian approach another as he counsels? Gal. 6:1.**

Ellen White wrote the following counsel to an individual:

“There are many who need our sympathy and advice, but not that advice which implies superiority in the giver and inferiority in the receiver. K needs the softening, melting love of God in her heart. The looks and tones of the voice should be modulated by thoughtful consideration and tender, respectful love. Every look and every tone of voice that implies, ‘I am superior,’ chills the atmosphere of her presence and is more like an icicle than a ray of light that gives warmth. . . . Assertions and advice which savor of a dictatorial spirit are not good fruit. You need the softening, melting love of Christ in your heart, which will be reflected in all your acts toward your family and to all who are brought under your influence.”—*Testimonies*, vol. 3, pp. 534, 535.

**THINK IT THROUGH**

**What is the basic objective in giving counsel?**

Samuel T. Coleridge has said, “Advice is like snow; the softer it falls, the longer it dwells upon and the deeper it sinks into the mind.”—Quoted by Jacob M. Braude, *Speaker’s Encyclopedia of Stories, Quotations, and Anecdotes* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1955), p. 19.

To advise a good person not to be bad may be discouraging and destructive. Often the best counsel we can give is to put people in touch with God, the everlasting Counselor.

**FURTHER STUDY**

Job 22; *S.D.A. Bible Commentary*, vol. 3, pp. 556-559.

**Part 4**  
**REAWAKENING**  
**OF CONFIDENCE**
**What was Job's attitude toward being tested?**

**"He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).**

"This is one of the key verses of the book. Although Job could not seem to find God, he believed that God was aware of his ways and purposeful in His dealings with him. Job was beginning to understand that he was being tried. He still did not know of Satan's challenge regarding him. One of the rungs of the ladder by which Job climbed from despair to faith was the recognition on his part that he was not being punished or unjustly treated, but rather was being tested that he might emerge as pure gold from a furnace."—*S.D.A. Bible Commentary*, vol. 3, p. 561.

"Job is now confident that when God has tried him he will come forth as gold. . . . The suffering man holds to the idea that his trouble comes from God. All along he has not perceived Satan's share in it. Therefore his faith is the more remarkable. He is right to some extent, because his trouble is only what God permits. God may not be the direct agent of a person's affliction. This may come from the cruelty of men or from other undetected causes. Yet it is all within the restraint of God. . . . Job perceives that he is being tried by God. This is the first time that he has given evidence of holding such an idea. Hitherto he has been simply dismayed and distressed at the problem of suffering. He has had no theory to oppose to his friends' orthodox notion that it is the merited punishment of sin. That that notion was wrong, experience and observation have made him see quite clearly. But hitherto he has not been able to supply an alternative idea. Now there dawns on him a perception of the disciplinary purpose of suffering. . . . God tries his servant, not to punish him, but because he values him. . . . The end aimed at will be attained. The assurance of this lies in the previous thought of God's knowledge. He does not need to assay the soul in order to discover for himself whether it is of true gold. He knows the worth of his servants. He adapts their discipline to their requirements. It seems disproportionate, but it is suitable; for God knows the way of his people; therefore he will bring them forth as gold."—*The Pulpit Commentary*, Job (New York: Funk and Wagnalls Company), pp. 404, 405.

**What does Peter say is the purpose of trial in the Christian's experience? 1 Peter 1:6, 7.**

**THINK IT THROUGH**

**What are the attitudes that help us endure trials, and with what spirit should we face them?**

**FURTHER STUDY**

Job 23; *S.D.A. Bible Commentary*, vol. 3, pp. 560, 561.

**Part 5**  
**WHAT IS**  
**MAN WORTH?**

**According to Bildad, how valuable is a man in God's sight?**

**"Then what about man, that worm, that insect?  
What is man worth in God's eyes?" (Job 25:6, TEV).**

This is the final statement in Bildad's brief speech as translated in the TEV. Bildad infers that man is worth very little. The context of his question is the greatness of God. Job is one of the major biblical books in proclaiming the insignificance of man. (See Job 4:18, 19; 15:14; 22:2.)

**What are some of the aspects of man that seem to make him of little value to God? Ps. 144:3, 4; Rom. 3:10-12.**

It seems unreasonable that the great God of the universe should pay much attention to a creature whose span of life is comparatively brief, or who has decided to pursue his sinful ways and ignore God. But the fact is that God in His infinite love and mercy does not ignore anyone, not even the simplest of His creatures. Sparrows may be cheap in the marketplace, but God notices their fall. (See Matt. 10:29.) Man was created in the image of God and therefore has intrinsic value that must not be underestimated.

There are texts that acclaim man's worth: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Ps. 8:5).

**THINK IT THROUGH**

**What determines the worth of man?**

"As John beholds the height, the depth, and the breadth of the Father's love toward our perishing race, he is filled with admiration and reverence. He cannot find suitable language to express this love, but he calls upon the world to behold it: 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' What a value this places upon man! Through transgression the sons of men became subjects of Satan. Through the infinite sacrifice of Christ, and faith in His name, the sons of Adam become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are granted another trial and are placed where, through connection with Christ, they may educate, improvè, and elevate themselves, that they may indeed become worthy of the name 'sons of God.'"—*Testimonies*, vol. 4, p. 563.

Man's worth is determined by his relationship to God. Without God, he is of little value. With God he is of infinite worth.

**FURTHER STUOY**

Job 24 and 25; *S.D.A. Bible Commentary*, vol. 3, pp. 561-565.

Part 6  
A CLEAR  
CONSCIENCE

How does Job feel about his experience at this point?

**"I swear by the living Almighty God,  
who refuses me justice and makes my life bitter—  
as long as God gives me breath,  
my lips will never say anything evil,  
my tongue will never tell a lie.  
I will never say that you men are right;  
I will insist on my innocence to my dying day.  
I will never give up my claim to be right;  
my conscience is clear" (Job 27:1-6, TEV).**

"This is the only place where Job resorts to an oath. Under the solemn circumstance of the occasion, in making his last appeal to his friends, Job thinks it appropriate to preface his remarks with an appeal to God as his witness."—*S.D.A. Bible Commentary*, vol. 3, p. 568.

**How shall a Christian have a clean conscience? Heb. 9:14.**

"In this age of the world, when vice and fashion control men and women, Christians should possess virtuous characters and a large share of good common sense. If this were the case, countenances which are now clouded, bearing the marks of disease and depravity, would be hopeful and cheerful, lighted up by true goodness and a clear conscience."—*Testimonies*, vol. 2, p. 535.

"Such is Job's confidence in his own sincerity that he feels free to appeal to the God who, it has appeared, has been treating him as if he were guilty. . . .

"Job's friends have tried to extort a confession of guilt from him. Job not only stands firm in the consciousness of his great integrity, but makes a definite commitment as to his future loyalty. Regardless of pressure and tradition, Job is determined to be honest. . . .

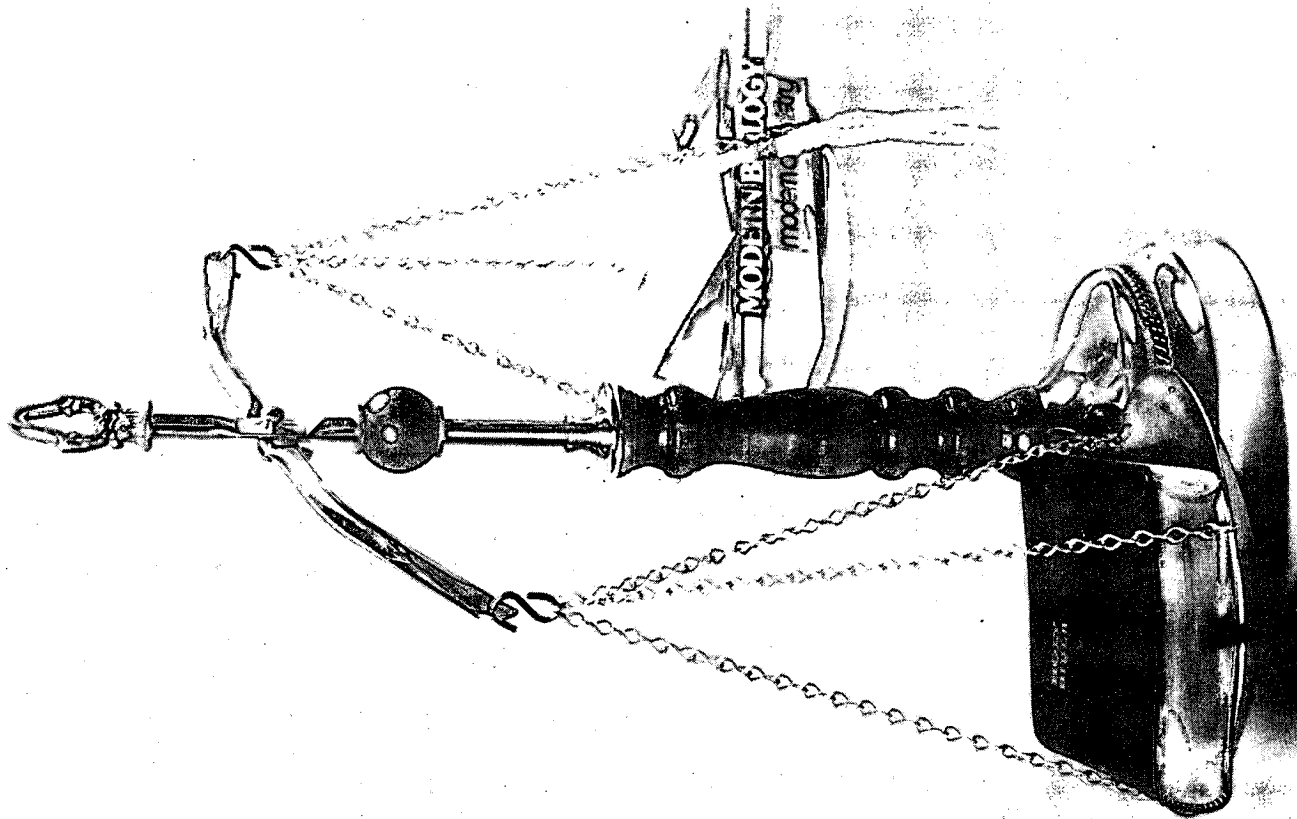
"Some men under duress will admit wrongdoing of which they are not guilty. This Job refused steadfastly to do."—*S.D.A. Bible Commentary*, vol. 3, p. 568.

"Conscience is the voice of God, heard amid the conflict of human passions."—*Testimonies*, vol. 5, p. 120.

Conscience must be educated. People with misdirected consciences have been responsible for some of the greatest crimes of history. But a conscience directed by the Spirit of God can sort out the evil from the good, can direct the decision-making process, can bring a sense of security and meaning.

**FURTHER STUDY**

Job 26 and 27; *S.D.A. Bible Commentary*, vol. 3, pp. 565-570.





# 6 True Wisdom

**“Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding” (Job 28:28).**

“This chapter [Job 28] is one of the oldest and finest pieces of natural history in the world. It is also one of the great poems of all literature. This chapter is not an argument but a meditation. Its design seems to be to show that man must accept divine providence even though he may not understand it. Job shows that man has made surprising discoveries regarding nature, yet true wisdom is found only in the fear of the Lord.”—*S.D.A. Bible Commentary*, vol. 3, pp. 570, 571.

“Much of the imagery in Job 28 reflects ancient mining practices. Copper mining and smelting were known from very early times in the

Sinaitic peninsula and on the slopes of the Lebanons. Besides this, the author of Job may have known the gold-mining processes used in Nubia, Egypt. There miners drove passageways deep into the mountain, following veins of quartz. ‘ ‘They open shafts in a valley away from where men live.’ ’ (28:4.) The miner ‘ ‘overturns mountains by the roots.’ ’ (28:9.) Sometimes, apparently, men worked in cages or on scaffolds suspended into perpendicular shafts: ‘ ‘They hang afar from men, they swing to and fro.’ ’ (28:4.) They have only feeble oil lamps to relieve the darkness: ‘ ‘Men put an end to darkness.’ ’ (28:3.) Probably there was no ventilation. Fire served to make the stone brittle: ‘ ‘It is turned up as by fire.’ ’ (28:5.) Then men dug it away with mattocks: ‘ ‘Man puts his hand to the flinty rock.’ ’ (28:9.) . . .

“The overall intent of Job 28 is that, while there is a wisdom belonging to man, he can never attain higher wisdom, an attribute of God whereby He designed and now upholds creation.”—Paul T. Gibbs, *Job and the Mysteries of Wisdom*, p. 109.

The book of Job describes two kinds of wisdom: first, the “wisdom” of tradition, as accepted by Job’s friends; and second, the wisdom of God. The meaning of the word in a given text is determined by the context. Job 28 is an effort to reveal the true nature and source of divine wisdom.

## DAILY HIGHLIGHTS

1. **The Source of Wisdom**  
(Job 12:13)
2. **The Fear of the Lord**  
(Job 28:28; Prov. 9:10)
3. **Departing From Evil**  
(Job 28:28; Prov. 3:7)
4. **Results of Wisdom**  
(Prov. 2:3-5)
5. **The Poor Wise Man**  
(Eccl. 9:14-16)
6. **The Ultimate Reward**  
(Dan. 12:1-3)

**Part 1**  
**THE SOURCE**  
**OF WISDOM****What characteristics does Job attribute to God?**

**“With him is wisdom and strength, he hath counsel and understanding” (Job 12:13).**

Read Proverbs 8:1-3, 22-31, in a modern language translation.

In the above verse Job acknowledges that God has wisdom, that is, He knows the right thing to do at the right time in the right way and in the right place. But Job still has a problem with the goodness of God. How can God be good and apparently arbitrary? (See verses 14-22.)

There is no question that God can perform what He is about to do, but can we always understand what He does and why He does it? There is the rub! We cannot always understand why God seems to overturn what men have thought to be wise and proper. There is no power that can overthrow God or resist His action. Hence God has His way in matters He undertakes. But why are things so contrary to what we would consider right?

Job is searching for understanding, and although he may have many questions in his mind, at least he knows where he can find the right answers.

**How can the Christian become wise and have understanding? James 1:5.**

It is no fault to raise questions and wonder about our situation. The danger is that we go to the wrong sources of information (e.g., to the so-called scholar who has no faith in God) or resort to divining and witchcraft.

The wise man personifies wisdom and declares that wisdom is seeking to be known and heard. (See Prov. 8:1-3.) Wisdom has always existed as an attribute of God (verses 22-31). Furthermore, wisdom is always available to the one who asks God for it, and therefore there is really no excuse for being constantly in the dark about God's plans and actions.

**THINK IT THROUGH****What are the practical implications of the fact that God is the source of wisdom?**

“In answer to earnest prayer He will give wisdom to those who strive to do their duty conscientiously and intelligently.”—*Testimonies*, vol. 7, p. 61.

“It is not the strength of human instruments, but the power and wisdom of Him who employs them and works with them that makes men successful in doing the work that is necessary to be done.”—*Testimonies*, vol. 3, p. 57.

“To all who are engaged in His service, the Lord gives wisdom.”—Ellen G. White *Comments*, S.D.A. *Bible Commentary*, vol. 3, p. 1129.

**FURTHER STUDY**

Job 28; James 1:5, 6.

**Part 2  
THE FEAR  
OF THE LORD****What does Job say wisdom is?**

**"Behold, the fear of the Lord, that is wisdom" (Job 28:28).  
"The fear of the Lord is the beginning of wisdom" (Prov. 9:10).**

What is meant by "the fear of the Lord"? "A number of occurrences [in the Bible] of the word 'fear' involve the reverential awe that man should feel for the majesty, power, and position of his divine Maker. In this sense the term would include any of the varying degrees of emotional response comprehended in our words 'reverence,' 'respect,' 'awe,' and 'fear'; and it may occasionally signify even the more extreme reaction of awe mingled with terror that a mortal man would naturally feel when in the immediate presence of God (Heb 12:21; Jgs 6:22, 23) or of angels (Lk 1:12, 13). This type of fear is, of course, not to be included in the harmful emotion that is disparaged in 1 Jn 4:18, but is rather commended in the Scriptures (Rev. 14:7; Job 28:28; Ps 2:11; 111:10; etc.)."—*S.D.A. Bible Dictionary*, art. "Fear."

This "fear of the Lord" that is so highly commended, that is called "wisdom" and "the beginning of wisdom" is basically reverence for God. It is the kind of reverence that causes us to have a deep respect for Him, His Word, His house, His day. This reverence is so important that "when men cast off the fear of God they are not long in departing from honor and integrity."—*Patriarchs and Prophets*, p. 557.

**What special significance does "the fear of the Lord" have in the last days? Rev. 14:7.**

"By the first angel, men are called upon to 'fear God, and give glory to Him' and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. . . . Without obedience to His commandments no worship can be pleasing to God. . . .

"The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power."—*The Great Controversy*, pp. 436, 437.

**THINK IT THROUGH****What is the difference between fearing God and being afraid of Him?**

"Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion."—*Testimonies*, vol. 5, p. 500.

**FURTHER STUDY**

*Testimonies*, vol. 8, pp. 63, 64.

**Part 5  
THE POOR  
WISE MAN****How is a man of wisdom, a man of achievement, often treated? Eccl. 9:14-16.**

The "wisdom literature" of the Old Testament includes the books of Job, Proverbs, and Ecclesiastes. Today's scripture is a selection from Ecclesiastes that shows, by stating a parable, that wise men are not always appreciated. In the case of the parable, the lack of appreciation was the result of the poverty of the wise man. In the case of Job, his friends failed to recognize his wisdom because of his misfortunes, which they misinterpreted as punishments from God.

"People are categorized, not by what they are but by what they have. In 1959 Vance Packard published his well-known book, *Status Seekers*. In this book he described the stratification of American society into five classes, (1) The Real Upper Class, (2) The Semi-Upper Class, (3) The Limited-Success Class, (4) The Working Class, and (5) The Real Lower Class.

"Regarding the 'real upper class,' Packard quotes an informant who describes what it takes to stay on that level, 'First, I'd say money is the most important. In fact, nobody's in this class if he doesn't have money; but it isn't just money alone. You've got to have the right family connections, and you have got to behave yourself or you get popped out. And if you lose your money, you're dropped. If you don't have money, you're just out.'—Page 40.

"Solomon recognized this point of view in his day. Here, in our text, was a man who was known to be wise, and who revealed his worth by saving his city in time of siege. The rich and poor alike owed their lives to him, but he couldn't make the social register because he was poor. In a class-conscious society he was soon forgotten. . . .

"... Jesus taught a gospel of equality before God. He stressed service as the mark of superiority. He preached His gospel to the rich and poor alike, and He expected them to live together in the church as brothers."—Norval Pease, *Think on These Things*, p. 185.

**THINK IT THROUGH****How is the Christian to respond when he is ignored because he lacks wealth and influence?**

The poor man in Ecclesiastes 9:14-16 did not deliver the city for recognition. He acted as he did because he was wise. Likewise, the humble but wise Christian can exert an influence far out of proportion to his wealth and social position. Wisdom, motivated by compassion, can be a powerful force for good.

**FURTHER STUDY**S.D.A. *Bible Commentary*, vol. 3, p. 1096.

**Part 6  
THE ULTIMATE  
REWARD****What is the reward promised to those who are wise?**

**"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).**

Another meaning of the expression translated "they that be wise" is those "who impart wisdom" (NIV, footnote). Thus the wise are not only the ones who have acquired wisdom, but they have passed their wisdom on to others. Wisdom is not a characteristic that one keeps to oneself; it has to be shared, and in the sharing many are helped.

The context of this passage points us forward to the Christian's hope—the second coming of our Lord. That will be the time when God's faithful, living and dead, will receive their inheritance.

"What is done through the co-operation of men with God is a work that shall never perish, but endure through the eternal ages. He that makes God his wisdom, that grows up into the full stature of a man in Christ Jesus, will stand before kings, before the so-called great men of the world, and show forth the praises of Him who hath called him out of darkness into His marvelous light. Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul."—*Fundamentals of Christian Education*, pp. 199, 200.

**What was God's response to Solomon when he asked for wisdom and understanding? 1 Kings 3:11-14.**

Wisdom brings other blessings in its train. Therefore one should seek wisdom first, just as one could seek first the kingdom of God and His righteousness. (See Matt. 6:33.)

In Job's day mining operations represented the greatest accomplishment of man's inventive genius. Yet this was not true wisdom. In our day we have seen a tremendous explosion of knowledge, especially in scientific areas. This, likewise, is not the highest expression of wisdom.

**THINK IT THROUGH****Why is the increase of knowledge today a mixed blessing?**

It took great genius to unlock the mysteries of the atom. Does man have the wisdom to use that knowledge constructively?

In the final judgment, will that which we consider "wisdom" stand up under the scrutiny of God? Fortunately, the wisdom that God will reward is within the reach of all.

**FURTHER STUDY**

*Early Writings*, p. 61; *Testimonies*, vol. 7, p. 249.

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# 7 Suffering as Discipline

**“Although God speaks again and again,  
no one pays attention to what he says.**

**At night when men are asleep,  
God speaks in dreams and visions.**

**He makes them listen to what he says,  
and they are frightened at his warnings.**

**God speaks to make them stop their sinning  
and to save them from becoming proud.**

**He will not let them be destroyed;  
he saves them from death itself.**

**God corrects a man by sending sickness  
and filling his body with pain”  
(Job 33:14-19, TEV).**

This passage is part of the long speech of Elihu, found in chapters 32 through 37. Elihu was a young man who was dissatisfied both with Job's speeches and with those of his three friends. “Perhaps Elihu's chief contribution to the debate is a new emphasis on the thought that suffering may be discipline instead of punishment. . . .

“Elihu's idea of suffering as discipline is not new to the story of Job. It is the prominence or emphasis he gives it that is new. When Eliphaz spoke of the principle, he said, ‘Behold, happy is the man whom God reproves; therefore despise not the chastening of the Almighty. For he wounds, but he binds up; he smites, but his hands heal.’ (5:17, 18.) But Eliphaz never returned to this theme. He never emphasized it as Elihu does.

“Job also once touched the same point. He said, But God ‘knows the way that I take; when he has tried me, I shall come forth as gold.’ (23:10.) And neither has Job ever appeared to give this facet of the problem further study. It is left for Elihu to emphasize the idea that suffering may be a discipline rather than a punishment.”—Paul T. Gibbs, *Job and the Mysteries of Wisdom*, pp. 145-147.

## DAILY HIGHLIGHTS

- 1. The Voice of Youth**  
(Job 32:6-10)
- 2. The Confidence of Youth**  
(Job 32:18-20)
- 3. When Youth Is Right**  
(Job 36:15)
- 4. Suffering as Discipline**  
(1 Peter 5:10)
- 5. Paul's Suffering**  
(2 Cor. 4:8-10)
- 6. Obedience Through Suffering**  
(Heb. 5:8, 9)

**Part 3  
WHEN YOUTH  
IS RIGHT**

**What principle did Elihu express that was certainly true?**

**"God teaches men through suffering  
and uses distress to open their eyes" (Job 36:15, TEV).**

Elihu's idea was correct. God *does* teach through suffering. He was wrong; however, in applying this principle to Job, because he didn't understand the circumstances behind Job's misfortunes. This situation illustrates the importance of Jesus' counsel, "Judge not, that ye be not judged." We, like Elihu, may have a correct understanding of principles; but we may err in applying these principles to the lives of others because we lack insight into backgrounds and motives.

**What characteristic of Jesus as the Messiah can give us all courage? Isa. 11:3, 4.**

It is only too easy to judge another by what we see on the outside or by what we hear from others. Such judgment is always suspect. We are assured that we ourselves will not be judged this way at the judgment bar of God.

**What example from the Old Testament shows that suffering may be the lot of the righteous, but through it all there are lessons to learn? Gen. 37:18-36.**

Joseph did not deserve what he got, but the experience did him good rather than harm.

"In the providence of God, even this experience was to be a blessing to him. He had learned in a few hours that which years might not otherwise have taught him. . . .

"Then his thoughts turned to his father's God. . . . Joseph believed that the God of his fathers would be his God. He then and there gave himself fully to the Lord, and he prayed that the Keeper of Israel would be with him in the land of his exile.

"His soul thrilled with the high resolve to prove himself true to God—under all circumstances to act as became a subject of the King of heaven. He would serve the Lord with undivided heart; he would meet the trials of his lot with fortitude and perform every duty with fidelity. One day's experience had been the turning point in Joseph's life. Its terrible calamity had transformed him from a petted child to a man, thoughtful, courageous, and self-possessed."—*Patriarchs and Prophets*, pp. 213, 214.

**THINK IT THROUGH**

**Compare the difficult experiences of Moses, Daniel, and Jeremiah to see if you can make a good case for Elihu's claim that God teaches men through suffering.**



**Part 4  
SUFFERING  
AS DISCIPLINE**

**What does Peter pray will follow the saints' suffering?**

**"The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10).**

**What else does Peter say about suffering as a discipline?  
1 Peter 4:1, 2, 12, 13.**

Peter had himself experienced the discipline of suffering.

"There had been a time in Peter's experience when he was unwilling to see the cross in the work of Christ. When the Saviour made known to the disciples His impending sufferings and death, Peter exclaimed, 'Be it far from Thee, Lord: this shall not be unto Thee.' Matthew 16:22. Self-pity, which shrank from fellowship with Christ in suffering, prompted Peter's remonstrance. It was to the disciple a bitter lesson, and one which he learned but slowly, that the path of Christ on earth lay through agony and humiliation. But in the heat of the furnace fire he was to learn its lesson."—*The Acts of the Apostles*, p. 525.

**What figure of speech is used of the Lord in His purification of the Levites? Mal. 3:3, 4.**

"This is the process, the refining, purifying process, which is to be carried on by the Lord of hosts. The work is most trying to the soul, but it is only through this process that the rubbish and defiling impurities can be removed. Our trials are all necessary to bring us close to our heavenly Father, in obedience to His will, that we may offer to the Lord an offering in righteousness."—*Testimonies*, vol. 3, p. 541.

**THINK IT THROUGH**

**What bitter experience have I passed through that is an example of the truthfulness of Elihu's statement that God teaches men through suffering?**

When Peter became a disciple of Christ, he fell far short of Christ's standard of discipleship. He was rough, impetuous, and self-confident. He learned much from observing and listening to his Lord. But some lessons he could only learn through suffering. In like manner our characters are refined through pain.

"God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is His megaphone to rouse a deaf world."—C. S. Lewis, *The Problem of Pain* (New York: The Macmillan Company, 1948), p. 81.

**FURTHER STUDY**

*The Acts of the Apostles*, p. 528.

**Part 5  
PAUL'S  
SUFFERING**

**What were some of Paul's experiences in suffering?**

**"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4:8-10).**

This is the testimony of a Christian disciplined by much suffering. He had learned how to relate to all kinds of affliction "that the life also of Jesus might be made manifest" (verse 10). Phillips translates it this way: "Every day we experience something of the death of Jesus, so that we may also show the power of the life of Jesus in these bodies of ours."

**How did Christ teach Paul the disciplinary value of suffering? 2 Cor. 12:7-10.**

"Through trials and persecution, the glory—character—of God is revealed in His chosen ones. The church of God, hated and persecuted by the world, are educated and disciplined in the school of Christ."—*Thoughts From the Mount of Blessing*, p. 31.

**What was the secret of Paul's ability to live above his circumstances? Phil. 4:11-13.**

"While the Lord has not promised His people exemption from trials, He has promised that which is far better. He has said, 'As thy days, so shall thy strength be.' 'My grace is sufficient for thee: for My strength is made perfect in weakness.' Deuteronomy 33:25; 2 Corinthians 12:9. If you are called to go through the fiery furnace for His sake, Jesus will be by your side even as He was with the faithful three in Babylon."—*Thoughts From the Mount of Blessing*, p. 30.

**THINK IT THROUGH**

**How does discipline help us in relation to others?**

"If we were delivered miraculously from all sickness, how could we sympathize with the sufferer? Only when we have felt the scourge of pain can we fully understand what another person is experiencing. The person who has looked death in the face may learn something about life that he can learn in no other way. The person who has had to give up cherished ambitions because of physical limitations is much less likely to be critical of the other man who is meeting a similar problem."—Norval Pease, *Heal the Sick* (Mountain View, Calif.: Pacific Press Publishing Association, 1972), pp. 57, 58.

**FURTHER STUDY**

*The Acts of the Apostles*, pp. 296, 297.

**Part 6  
OBEDIENCE  
THROUGH  
SUFFERING**

**How did Jesus learn obedience?**

**"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9).**

"Sometimes the question is raised how it could be said that Christ, who is perfect and at every moment has been perfect, needed to learn obedience. Two observations may help to answer this query: (1) As far as His earthly life is concerned Christ developed like other human beings. He 'increased in wisdom and stature, and in favour with God and man.' . . . He learned by observation and experience as do others. (2) Though as God prior to the incarnation Christ was omniscient, yet He did not know *by experience* the problems confronting men as they seek to render obedience to God. By becoming man and by facing the temptations of life as a man, Christ gained this knowledge. He thus met one of the essential qualifications for the high priesthood, namely that the appointee belong to the human family."—*S.D.A. Bible Commentary*, vol. 7, p. 430.

In this truth lies one of the great mysteries of the gospel. Jesus Himself accepted suffering and death, the common lot of mankind. Only by humbling Himself in this way could He be truly human. Only thus could He identify Himself with humanity. In view of this, should we expect to be excused from suffering?

**What did Jesus teach about the discipline of suffering?  
Matt. 16:24, 25.**

This statement of Jesus emphasizes a great truth: Those who accept the discipline of self-denial, of suffering, of risk for Christ will "find" their lives. Multitudes are looking for meaning in life. Here is the answer.

**THINK IT THROUGH**

**How can Christians learn best how to hate sin?**

"They [His chosen ones] walk the narrow paths on earth; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial and experience bitter disappointments; but their painful experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they are destined to be partakers of His glory."—*Thoughts From the Mount of Blessing*, p. 31.

**FURTHER STUDY**

*Thoughts From the Mount of Blessing*, "The Beatitudes" (Matt. 5:10, 11), pp. 29-35.



# 8 Getting Acquainted With God

**“Acquaint now thyself with him, and be at peace” (Job 22:21).**

**“Behold, God is great, and we know him not” (Job 36:26).**

“This section [Job 38:1 to 42:6] reaches dazzling heights of poetic splendour. Job’s passionate cry that he might confront God is now granted. He had asked to know the reason for his suffering and sought to discover God’s charges against him. Above all, he sought to have God vindicate his innocence and his spiritual integrity. This, as xlii.7f [ch. 42] shows, Job achieves. The friends are rebuked and Job’s rectitude acknowledged. Before Job and his companions, God unfolds the vast panorama of creation. . . .

“More profoundly than ever, Job is now filled with an overpowering sense of the immensity of the Divine grandeur and mystery. He is humbled into more vivid awareness of how futile it is for man to think he can ever penetrate the insuperable mysteries of God’s moral government of the universe. His tormenting questions have not been answered. But he has found peace. Out of sorrow and suffering he has come to know God, not only in His blazing majesty but in His boundless love. Job’s pride has vanished and in the vision of God, affirming his integrity, he attains spiritual victory and triumphant faith.”—V. E. Reichert, *Job*, p. 195.

## DAILY HIGHLIGHTS

1. **The Voice From the Storm**  
(Job 38:1)
2. **The Creator of the World**  
(Job 38:4-7)
3. **The Lord of the Universe**  
(Job 38:31-33)
4. **The Lord of Life**  
(Job 38:39-41)
5. **The Source of Strength**  
(Job 40:9)
6. **Job Responds to God**  
(Job 42:1-6)

**Part 1**  
**THE VOICE**  
**FROM THE STORM**

**Under what circumstance did God speak to Job?**

**"Out of the storm the Lord spoke to Job" (Job 38:1, TEV).**

When God communicates directly with man, He sometimes chooses to reveal Himself in some kind of phenomenon beyond man's control. For example, at Sinai the mountain "was altogether on a smoke . . . and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Ex. 19:18). In Job's case, the storm is described in the final speech of Elihu. Read Job 37:1-4.

There are thunder and lightning, snow and rain (verse 6). These phenomena cause men to pause in their work and marvel at the greatness of God. Men know that they are helpless before the forces of nature. How much more puny are they before the power of the God who created all nature!

Elihu paints a glorious picture of earth and sky before and after a thunderstorm (Job 37:21), and then he goes on to refer to the God who reigns above all nature. To Him all men should turn in reverence and awe (verses 22-24).

**What rebuke did Jesus give to the weather forecasters of His day? Matt. 16:1-4.**

It is always amazing how leaders, even religious leaders, can be sensitive to physical phenomena and blind to spiritual issues. They know how to maneuver themselves into favorable positions by watching political trends or sociological movements, and yet they are unaware of their responsibilities under God. They can help people materially but not spiritually.

**THINK IT THROUGH**

**Why is God's speaking through nature more effective for some people than any other kind of approach?**

"God is speaking to us in these last days. We hear His voice in the storm, in the rolling thunder. We hear of the calamities He permits in the earthquakes, the breaking forth of waters, and the destructive elements sweeping all before them. We hear of ships going down in the tempestuous ocean: God speaks to families who have refused to recognize Him, sometimes in the whirlwind and storm, sometimes face to face as He talked with Moses."—*Selected Messages*, bk. 2, pp. 315, 316.

God's voice doesn't always come out of the whirlwind.

"Again He whispers His love to the little trusting child and to the gray-haired sire. . . .

"When the still small voice which succeeds the whirlwind . . . is heard, let all cover their face, for God is very near."—*Selected Messages*, bk. 2, p. 316.

**FURTHER STUDY**

Job 38:1 to 42:6; *S.D.A. Bible Commentary*, vol. 3, pp. 597-610.

**Part 2**  
**THE CREATOR**  
**OF THE WORLD**

**By what questions does God emphasize His greatness compared with man's littleness?**

**"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4-7).**

In describing the creation of the world, God used metaphors that would be understood in Job's day. Thus reference is made to a "foundation" being laid, the use of measuring rods and lines, the underpinning of foundation stones and cornerstones. This does not mean that the earth has a foundation except in the sense that it is as firmly positioned as any building on earth that has a firm foundation. Metaphors must not be used to limit one's understanding and set up a false view of the universe.

"As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes. . . . Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God."—*Patriarchs and Prophets*, p. 44.

**Before God spoke, what truth did Job already know? Job 9:8-10. Why do you think God revealed Himself to Job as He did?**

**THINK IT THROUGH**

**Why do we need to be reminded of God's greatness in Creation?**

Job, in his suffering, had become acutely aware of his pain-racked body, of the garbage dump which was his temporary home, of the accusations of his friends, of the losses of those things that had made life pleasant for him in the past. It was necessary for him to lift his eyes above and beyond his sordid surroundings to God and His creation. A glimpse of the greatness of God changed his perspective. He ceased complaining. He accepted his lot before he understood the reasons for his misfortunes.

We need to look beyond the follies of men and Satan who pollute our world and get a new vision of Him who created our world.

**FURTHER STUDY**

*Fundamentals of Christian Education*, pp. 375, 376.

**Part 3  
THE LORD  
OF THE  
UNIVERSE****What further questions does God ask that show Job how limited his capacities are?**

**“Can you tie the Pleiades together  
or loosen the bonds that hold Orion?  
Can you guide the stars season by season  
and direct the Big and the Little Dipper?  
Do you know the laws that govern the skies,  
and can you make them apply to the earth?” (Job 38:31-33, TEV).**

The questions do not only point out how small man is; they indicate the greatness of God. God is above and beyond the universe, and He holds it all together.

“Nothing can happen in any part of the universe without the knowledge of Him who is omnipresent.”—Ellen G. White Comments, *S.D.A. Bible Commentary*, vol. 3, p. 1141.

“Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe.”—*Steps to Christ*, p. 100.

“God is the source of life and light and joy to the universe.”—*Steps to Christ*, p. 77.

**For what two attributes does the psalmist extol God in Psalm 145:3-8?****THINK IT THROUGH****Why is it beneficial to ponder the greatness of God?**

William Beebe, a naturalist, tells the following story about Theodore Roosevelt:

“After an evening talk, perhaps about the fringes of knowledge, or some new possibility of climbing into the minds or senses of animals, we would go out on the lawn where we took turns in an amusing little astronomical rite. We searched until we found, with or without our glasses, the faint heavenly spot of light-mist beyond the lower left-hand corner of the great square of Pegasus, when one or the other of us would recite:

“That is the Spiral Galaxy of Andromeda.

It is as large as our Milky Way.

It is one of a hundred million galaxies.

It is seven hundred and fifty-thousand light years away.

It consists of one hundred billion suns, each one larger than our sun.

“After an interval, Colonel Roosevelt would grin at me and say, ‘Now I think we are small enough! Let’s go to bed!’—William Beebe, ed., *The Book of Naturalists*, p. 234. Quoted from Charles E. Weniger, *Before Honor* (Mountain View, Calif.: Pacific Press Publishing Association, 1953), pp. 18, 19.

**FURTHER STUDY**

*Testimonies*, vol. 5, p. 337.



**Part 4**  
**THE LORD**  
**OF LIFE**

**How does God demonstrate that He is the Sustainer of life?**

**“Do you find food for lions to eat,  
and satisfy hungry young lions  
when they hid in their caves,  
or lie in wait in their dens?**

**Who is it that feeds the ravens  
when they wander about hungry,  
when their young cry to me for food?” (Job 38:39-41, TEV).**

God's conversation with Job not only touches the areas of astronomy, geology, and physics—He also presents Himself as the great Zoologist. In the wisdom literature of the Bible, much is said about nature, including the habits and characteristics of animal life. God establishes His position as the Creator and Maintainer of the life that inhabits the world and the universe. He talks to Job about lions, ravens, mountain goats, donkeys, ostriches, horses, hawks, and eagles. In all of this Job is led to see the power, the knowledge, and the concern of the God whose love he had been tempted to doubt.

This concept was not new to Job. He had said:

“Even birds and animals have much they could teach you;  
ask the creatures of earth and sea for their wisdom.

All of them know that the Lord's hand made them.

It is God who directs the lives of his creatures;  
every man's life is in his power” (Job 12:7-10, TEV).

God was endeavoring to remind Job of the lesson that appears in the last stanza of William Cullen Bryant's familiar poem, “To a Waterfowl”:

“He who, from zone to zone,  
Guides through the boundless sky thy certain flight,  
In the long way that I must tread alone,  
Will lead my steps aright.”

**THINK IT THROUGH**

**Why is it foolish of us to worry about the future?**

“When we take into our hands the management of things with which we have to do, and depend upon our own wisdom for success, we are taking a burden which God has not given us, and are trying to bear it without His aid. . . . But when we really believe that God loves us and means to do us good we shall cease to worry about the future. We shall trust God as a child trusts a loving parent. Then our troubles and torments will disappear, for our will is swallowed up in the will of God.”—*Thoughts From the Mount of Blessing*, p. 100.

**FURTHER STUDY**

*Steps to Christ*, “Rejoicing in the Lord,” pp. 123, 124.

**Part 5**  
**THE SOURCE**  
**OF STRENGTH**

**What contrast between God and man is highlighted in Job 40:9?**

**“Hast thou an arm like God? or canst thou thunder with a voice like him?”**

The security of man is dependent on the strength of God. This Job needed to recognize in order that he might endure his suffering without descending into despair.

“In the name of Jesus Christ of Nazareth, I beseech the people of God to depend upon the Lord for strength. Beware how you place men where God should be. We are not safe in taking men as our authority or our guide, for they will surely disappoint us. Individually, we are to work out our own salvation with fear and trembling, ‘for it is God which worketh in you both to will and to do of His good pleasure.’ We have a high calling in Christ Jesus; we are carrying forward a vast and holy work, and God calls upon each one to uplift His standard in the sight of this world and of the universe of heaven, by the power of the Lord Jehovah, in whom is ‘everlasting strength.’ ”—*Testimonies to Ministers*, p. 386.

**What does the Bible tell us about depending on God’s strength? Ps. 46:1-3; Jer. 16:19; Ex. 15:2; 1 Chron. 16:11; Eph. 3:14-16.**

We need never fear the elements around us because God is greater than any hurricane or earthquake or flood of water. Nothing can harm us unless God permits.

Jeremiah says that he can always go to God for protection and find all the help that he needs.

After the destruction of the Egyptian armies, Moses and the children of Israel sang a song of victory in which they attributed their salvation to God.

David exhorts the people to find their strength in God because God is the only source of real strength.

Paul prays for the church members in Ephesus to be strengthened where they need strength most, in their spiritual lives and in their inner beings.

**THINK IT THROUGH**

**Why are so many Christians weak when they ought to be strong?**

“Christ knows the strength of your temptations and the strength of your power to resist. His hand is always stretched out in pitying tenderness to every suffering child. To the tempted, discouraged one he says, Child for whom I suffered and died, cannot you trust Me? ‘As thy days, so shall thy strength be.’ ”—*Messages to Young People*, p. 98.

**FURTHER STUDY**

*Testimonies*, vol. 5, p. 219.

**Part 6**  
**JOB RESPONDS**  
**TO GOD****For what did Job repent in his response to God?**

**“Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes” (Job 42:1-6).**

Job has at last reached the top rung of the long ladder from despair to confidence. Now he has a more realistic view of both himself and of God.

In Job's response to God we notice three things:

1. Job has come to recognize the sovereignty of God (verse 2). *The Seventh-day Adventist Church Manual* includes a reference to God as “the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love.”—Page 32. Never should a Christian compromise his concept of God as Supreme Ruler of the universe.

2. Job recognizes the ignorance of man (verse 3). When Job admitted that he said things he didn't understand, he did not yet know why he was being allowed to suffer. But he was coming to the place where he was willing to trust. We all need to be aware of our lack of knowledge, of insight, of understanding. Only when we humble ourselves can we establish a workable relationship with God.

3. Job recognizes the importance of personal experience (verse 5). To know God is one of the major goals of religious experience. This means the development of a sensitivity to the guidance of God, a trust in the wisdom and love of God, and an eagerness for a relationship with God. This experience comes to the sincere person who prays, who meditates, who reads God's word, and who commits himself to God.

**THINK IT THROUGH****Why is a heart knowledge of God sometimes better than a head knowledge?**

This passage may be the most valuable in the book of Job. This is the point at which Job's experience can be translated into a message that will meet an individual's deepest needs. Christian experience at all levels consists of recognizing the greatness and the love of God, feeling one's need and unworthiness, and discovering a personal experience of relationship with God. It is summed up in the words of Christ, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28).

**FURTHER STUDY**

*Testimonies*, vol. 3, p. 509; *Prophets and Kings*, pp. 164, 165.



# 9 A Happy Ending

**“The Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before” (Job 42:10).**

“The Lord turned the captivity of Job when he prayed, not only for himself, but for those who were opposing him. When he felt earnestly desirous that the souls that had trespassed against him might be helped, he himself received help. Let us pray, not only for ourselves, but for those who have hurt us, and are continuing to hurt us.”—Ellen G. White *Comments, S.D.A. Bible Commentary*, vol. 3, p. 1141.

Our text is one of the most touching passages in the story of Job. When he prayed, he was still sitting on the “garbage dump.” His sores were still festering. None of his losses had yet been restored. The harsh speeches of his “friends” still rang in his ears. God had appeared to him, but He did not explain the reason for Job’s affliction. There had been no solution offered to the problem of pain except a renewal of faith in God and a willingness to do His bidding.

In this key passage regarding the outcome of Job’s experience is revealed a principle of the everlasting gospel taught by Jesus in His model prayer: “Forgive us the wrongs we have done, as we forgive the wrongs that others have done to us” (Matt. 6:12, TEV). Later in His ministry, He told the story of the servant who was forgiven “ten thousand talents,” but who refused to forgive his fellow servant a small debt. (See Matt. 18:23-35.) Intercessory prayer is one of the themes of the Bible.

## DAILY HIGHLIGHTS

1. **God’s Displeasure**  
(Job 42:7)
2. **Intercessory Prayer**  
(Job 42:8)
3. **The Love of Family and Friends**  
(Job 42:11)
4. **The God Who Restores**  
(Job 42:10)
5. **Job’s Best Years**  
(Job 42:12)
6. **“So Job Died”**  
(Job 42:16, 17)

**Part 1**  
**GDD'S**  
**DISPLEASURE**

**Why was God displeased with Job's friends?**

**"After the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath" (Job 42:7).**

"This verse begins the closing prose portion of the book. God turns His attention to the three friends of Job, addressing Eliphaz apparently as the leader of the trio. God had rebuked Job for his lack of understanding, but He indicates anger at the friends for their failure to speak that which was 'right.' This raises the interesting question of the difference between the errors of Job and the errors of his friends. An analysis discloses that Job erred because of suffering, pressure, discouragement, and despair. He was the victim of a distressing situation that he could not understand. His statements were sometimes petulant, sometimes almost sacrilegious. However, all the way through he maintained a basic trust in God. The friends were not suffering as Job was. Their wrong words were the expression of a false philosophy. They allowed tradition to overshadow sympathy. They felt that they were justified in harshness because their conception of God seemed to demand such an attitude."—*S.D.A. Bible Commentary*, vol. 3, p. 611.

**What reason does Paul give for his warning against deception? Eph. 5:6; Col. 2:8.**

False doctrine leads to a false concept of God and the real world that we are in, and it leads to destruction. God does not want anyone destroyed, and He has poured out all heaven for man's salvation. Therefore He can only hate all deception.

**THINK IT THROUGH**

**What are some areas of deception that have been revealed in my experience?**

Perhaps our mistakes, like those of Job's friends, are based on traditions that, though deeply rooted, are not in harmony with truth. Perhaps our mistakes are results of incorrect interpretation of inspired writings. Possibly we have failed to sense the real meaning of God's messages. Possibly we have taken them out of context and have arrived at unsound conclusions. In so doing, we, like Job's friends, may be more blameworthy than others who may crumple under temptation and trial.

Never should we fail to be gentle to those who suffer. Job's friends failed on this point. God's gentleness toward Job, as reflected in this chapter, is an example for all of us to follow. (See James 3:17.)

**FURTHER STUDY**

Job 42; *S.D.A. Bible Commentary*, vol. 3, pp. 609-612.

**Part 2**  
**INTERCESSORY**  
**PRAYER**

**Who was to pray for Job's friends?**

**"Take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept" (Job 42:8).**

Job's prayer of intercession for his friends followed a burnt offering of confession offered by those friends. At God's direction, the friends confessed, sealing their confession with an offering. Also at God's direction, Job prayed for his friends' forgiveness. Only when the friends reached the point in their experience when they could confess, could God forgive; and only when Job reached the point where he could with love and sincerity pray for his friends could God turn his captivity and make him prosperous again.

**What kind of persons must we be to offer effective prayers? James 5:16.**

This passage in James must be understood in the context of James's instruction regarding praying for the sick. Such prayer, to be effective, must presuppose that both the sick person and those praying for him should seek forgiveness from one another as well as from God.

*"Great character is essential to great praying. A man with a small, mean, self-indulgent life cannot genuinely offer a noble prayer. This is the meaning of the saying that it is easy to commit the Lord's Prayer to memory, but difficult to learn it by heart. In any man's entreaty, no matter how great the words, only that much is real which is the expression of his character, the inward quality and habitual desire of his life."*—Harry Emerson Fosdick, *The Meaning of Prayer* (New York: Association Press, 1972), p. 132.

**THINK IT THROUGH**

**How can we be sure our prayers of intercession are really sincere?**

*"We go through the form of praying for our friends. It seems the right thing to do, and it gives us at least a momentary glow of unselfishness. But the prayer does not so rise from a controlling desire for our friends' good, that we can be counted on all that day to be thoughtful about their needs, sensitive to their feelings, generous to their faults, glad of their success, and helpful to our utmost in their service. We often do not really care enough about our friends, so that our supplication for them has vital meaning for us and, therefore, for God."*—Harry Emerson Fosdick, *The Meaning of Prayer*, pp. 136, 137.

**FURTHER STUDY**

1 Tim. 2:1; Num. 11:2; Ex. 32:11-14; Job 1:5; 1 John 5:16.

**Part 3  
THE LOVE  
OF FAMILY  
AND FRIENDS**

**How did people respond to Job after his fortunes were restored?**

**“Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold” (Job 42:11).**

This passage deserves more attention than it has ordinarily received. It reveals to us how the presence of family and friends contributed to the rebuilding of Job's life.

“Job 42:11 presents a peace feast in Job's behalf. In harmony with Middle Eastern custom friends and relatives have held aloof during his trials, fearing to befriend one under divine curse lest they share in the curse. Now, convinced of God's goodwill toward Job, they gather in his house to eat bread with him, to sympathize, and to extend financial aid.”—Paul T. Gibbs, *Job and the Mysteries of Wisdom*, p. 159.

The most acute suffering that Job endured was not the loss of his wealth or even his health, but the loss of his children. When the family circle was broken, Job's heart was also broken. The support of his brothers and sisters and acquaintances was a real turning point in his restoration. The later birth of sons and daughters helped even more to heal the deep wounds that adversity had inflicted upon him.

**THINK IT THROUGH**

**What does Job's experience teach us about the importance of the family?**

“Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where now are barrenness and death.”—*The Ministry of Healing*, p. 355.

There are many confused, discouraged people in our world whose lives would be different if they had the support of a loving and concerned family. When Paul wrote to the Colossians and the Ephesians, he specifically addressed wives, husbands, children, and servants. The state of the church is dependent upon the state of the home. The effectiveness of the Christian witness is determined by the integrity of the Christian home.

**FURTHER STUDY**

Col. 3:18-21; Eph. 5:22 to 6:9.



**Part 4  
THE GOD  
WHO RESTORES****What was the source of Job's renewed prosperity?**

**"The Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before" (Job 42:10).**

The restoration of Job not only brought happiness to Job, it also brought happiness to God. It is noteworthy that God not only restored what Job had lost, He doubled Job's blessings. This is the kind of God that Christ reveals.

"The Scriptures reveal many facets of God's character, but nothing can take the place of a life that demonstrates it. It was for this purpose that the Son of God came to this earth. When friends were in sorrow over the loss of a loved one, 'Jesus wept' (John 11:35). He wept over the city of Jerusalem (Luke 19:41). (Here the word *klaiō* is used, which indicates a loud expression of grief, especially in mourning for the dead.) This was God: moved with sympathy for the mourners and silently shedding tears, and a few weeks later broken up within because Jerusalem had rejected Him, and weeping as one mourning for the dead.

"When the adulterous woman was brought before Him, He said compassionately, 'Neither do I condemn thee: go, and sin no more' (John 8:11). This too was God. He spoke to the Samaritan woman at the well, and converted her and numerous other Samaritans—with whom the Jews would have no dealings. This is God's way. He had compassion on the multitude when they were hungry (Matt. 15:32), because they fainted and were scattered abroad as sheep without a shepherd (Matt. 9:35, 36; 14:14). Thus was the heart of God revealed.

"He was the fearless defender of right. When the Pharisees sought to frighten Him into precipitous flight by warning Him that Herod would kill Him, 'He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected' (Luke 13:32). When greedy priests and hucksters were defiling the Temple He made a scourge of cords, overturned the tables of the moneychangers, and drove them all out (Matt. 21:12, 13; Mark 11:15-17; John 2:14-17). This also was God."—Otto H. Christensen, *Getting Acquainted With God* (Washington, D.C.: Review and Herald Publishing Association, 1970), pp. 64, 65.

**THINK IT THROUGH****How best can I reveal God's benevolence and love?**

"The character of God, whose likeness we are to receive, is benevolence and love."—*Patriarchs and Prophets*, p. 595.

**FURTHER STUDY**

*Testimonies*, vol. 3, p. 88.

**Part 5**  
**JOB'S**  
**BEST YEARS**

**"The Lord blessed the latter end of Job more than his beginning" (Job 42:12).**

"The Lord answered Job out of the whirlwind' (Job 38:1), and revealed to His servant the might of His power. When Job caught a glimpse of his Creator, he abhorred himself and repented in dust and ashes. Then the Lord was able to bless him abundantly and to *make his last years the best of his life.*"—*Prophets and Kings*, p. 164. (Emphasis supplied.)

**How could Job's last years have been the best when he had lost so much and suffered so much?**

1. *He had laid a sound character foundation in his earlier years.* He had been faithful to God, to his family, and to his fellowmen. His last years did not have to be filled with regrets.

2. *He had survived a great ordeal.* The book of Job is a story of spiritual survival. The struggle wasn't easy, but with God's help the victory was won.

3. *He had come to know God better.* In fact, the story turns on the growing maturity of Job's acquaintance with God. His knowledge of God was not a mere emotional reaction. It was a deep, profound understanding of God as his Creator, Friend, and Redeemer.

4. *He had enjoyed the great experience of being forgiven.* Many of his statements were expressions of despair rather than hope. Many of his accusations against God revealed lack of understanding. But God never rejected Job despite his discouragement.

5. *Job had been vindicated.* No doubt he often repeated his story to his seven sons and his three beautiful daughters. It may have been these children that helped preserve Job's story until it could eventually be written for posterity. It is of passing interest that the only names preserved in the book besides those of the main actors are the names of Job's daughters.

**THINK IT THROUGH**

**How can we become like Job?**

Perfection is the process by which a great and loving God calls people to follow Him, forgives their sins, helps them to overcome their shortcomings, supplies them with divine grace, and finally bestows upon them eternal life.

"As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus."—*Messages to Young People*, pp. 15, 16.

**FURTHER STUDY**

Eph. 4:11-15; Phil. 3:12-16; 1 John 2:1; 1 Peter 5:10; *The Acts of the Apostles*, pp. 560-562.

**Part 6**      **"After this lived Job an hundred and forty years, and saw his**  
**"SO JOB**      **sons, and his sons' sons, even four generations. So Job died,**  
**DIED"**      **being old and full of days" (Job 42:16, 17).**

"The man who was so sure that the grave was just ahead of him continued to live for nearly another century and a half! The life that had seemed blasted, bloomed again in greater brilliance than before. The blessings that had seemed to be gone forever, returned, more wonderful than ever. Property, family, friends, reputation, were his again. But even greater than these blessings was the memory of an experience in which he had come face to face with God, and had learned lessons more valuable than material possessions. These lessons, God in His providence saw fit to share with all humanity, and so the book of Job was preserved as one of the great spiritual heritages from a far-distant past. It is our privilege today to learn from the experience of Job lessons of trust and confidence in God."—*S.D.A. Bible Commentary*, vol. 3, p. 612.

**Although death is humanity's lot, what is God's purpose for man? John 11:25, 26.**

Regarding almost every person, good or bad, who has lived upon this earth, the final line could read like that of Job, "So he died." But God is not the author of death. God's eternal purpose is that all who believe will not perish but have everlasting life. Job saw a glimmer of light beyond the grave. We may anticipate the future in the full light of the gospel.

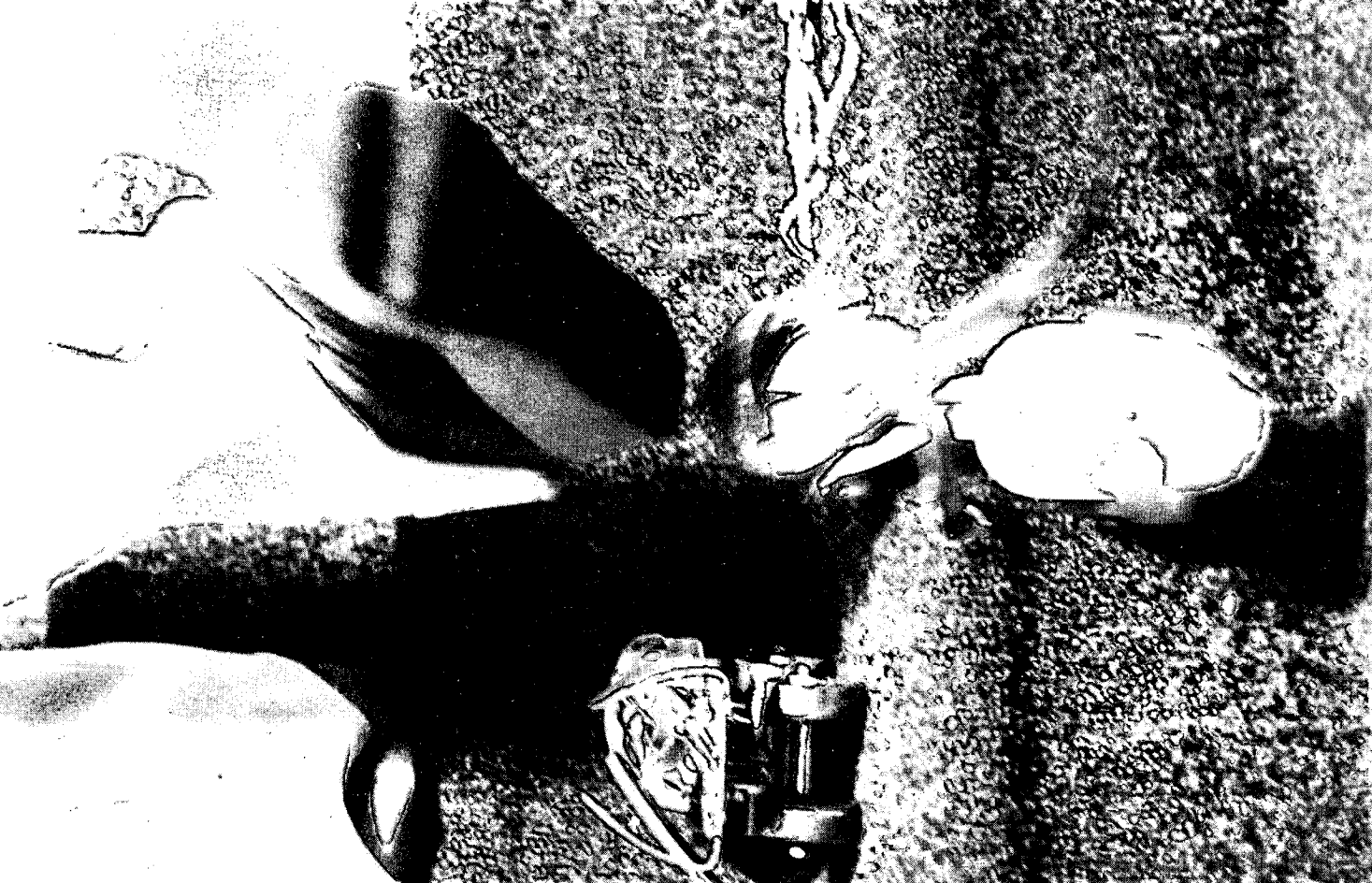
"In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. 'He that believeth in Me,' said Jesus, 'though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?' Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life."—*The Desire of Ages*, p. 530.

**THINK IT THROUGH**

**Why is death not the greatest tragedy that can befall man?**

**FURTHER STUDY**

1 Cor. 15; 1 Thess. 4:13-18.



# 10 The Problem of Pain

**"We know that in everything God works for good with those who love him" (Rom. 8:28, RSV).**

The book of Job does not provide a complete answer to the problem of pain. Job's experience shows why and how one man suffered, and how God eventually revealed Himself to the sufferer and reversed his fortunes. It cannot be concluded that every person who suffers is an actor in a divine drama as was Job.

Most of our headaches and heartaches result from the normal hazards of life in this world. We bring disease on ourselves by not paying attention to the laws of life and health. We are all potential victims of accident, viruses, disappointments, losses, and many other

pain-producing factors.

From Job we can learn of God's love for and patience with the sufferer. We can learn how "God works for good with those who love him." But in many respects Job's experience was not typical of everyday human life. The purpose of this lesson is to stress the truth that the same God who helped Job resolve his problems will help us "in everything." God is concerned about all kinds of pain, physical and mental. He looks with compassion on the father, worried about how to pay the bills, and the mother, concerned about the bringing up of her children. He feels the pain of the cancer patient and the heartache of the bereaved. He does not promise to exempt us from all these hazards as long as we are in the world. We must accept our lot as fellow sufferers with all mankind. But we must never forget that "in everything God works for good with those who love him."

"Whatever may be your circumstances, however dark and mysterious may be the ways of Providence, though the path may be through the deep waters, and trials and bereavements may afflict again and again, the assurance still comes, 'All things work together for good to them that love God.' (Rom. 8:28)." — *Selected Messages*, bk. 2, p. 261.

## DAILY HIGHLIGHTS

1. **God Feels Our Pain**  
(Isa. 63:9)
2. **God's Presence**  
(Isa. 43:2, 3)
3. **God Helps and Delivers**  
(Ps. 33:18-22)
4. **Helping One Another**  
(1 Cor. 12:26)
5. **Pain With Courage**  
(2 Cor. 4:8, 9; 1 Cor. 4:11-13)
6. **Pain Will End**  
(Rev. 21:4)

**Part 1**  
**GOD FEELS**  
**OUR PAIN**

**How did God respond to the afflictions of Israel?**

**"In all their affliction he was afflicted" (Isa. 63:9).**

Isaiah pictures a God who is in close touch with His people, responding to their needs in various ways, sometimes judging them, but always loving them and seeking their best interests (verses 11-14).

"As a kind, loving parent suffers when suffering comes upon his children, so does God. The Lord saw the affliction of His people in Egypt (Ex. 3:16) and saved them when they cried to Him in their oppression. Today He is our great high priest, who is 'touched with the feeling of our infirmities' (Heb. 4:15)." — *S.D.A. Bible Commentary*, vol. 4, p. 324.

"Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole human race, but He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course that would ruin their souls. . . .

" . . . Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart. . . .

" . . . God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, 'Here am I.' He uplifts the distressed and downtrodden. *In all our afflictions He is afflicted*. In every temptation and every trial the angel of His presence is near to deliver." — *The Desire of Ages*, p. 356. (Emphasis supplied.)

**How did God respond to Israel's bondage in Egypt? Ex. 2:23-25.**

**THINK IT THROUGH**

**How can we be sure that the Christian never suffers alone?**

"The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death,—it is said that 'His soul was grieved for the misery of Israel.' 'In all their affliction He was afflicted: . . . and He bare them, and carried them all the days of old.' Judges 10:16; Isaiah 63:9." — *Education*, p. 263.

One of the great blessings of the Christian faith is the knowledge that the Christian serves a sympathizing, caring God. It is comforting to know that there is not a pang of pain on earth that is not shared in heaven. God suffers with His earthbound children.

**FURTHER STUDY**

Psalm 23; *The Desire of Ages*, pp. 20, 22, 24, 25.

Part 2  
GOD'S  
PRESENCE

**What assurance did God give captive Judah?**

**"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isa. 43:2, 3).**

The companionship of God is one of the themes of the Scriptures. While God's servant enjoys his Master's companionship during life's sunny days, the sense of God's nearness is especially appreciated when things go hard.

The psalmist said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:4).

Paul said his God was "not far from every one of us: for in him we live, and move, and have our being" (Acts 17:27, 28).

One of the names given to Jesus was Immanuel, which means "God with us."

The doctrine of the Holy Spirit teaches us of the companionship of God under all circumstances and in all conditions.

The letter to the Hebrews quotes God as saying, "I will never leave thee, nor forsake thee" (Heb. 13:5). Therefore, the Christian may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me" (verse 6).

**What was the meaning to the Israelites of the pillar of fire?  
Ex. 13:21, 22.**

During every day of 40 difficult years there was a pillar of cloud over the camp of Israel, and during the night a pillar of fire. Under all sorts of stresses, conflicts, apostasies, and disappointments, He was there. During these weary years God proved Himself a God who was interested in people—immature people, repulsive people, helpless people, people who didn't appreciate Him. He provided for these people, supplying their necessities and protecting them from their enemies.

**THINK IT THROUGH**

**How can pain deepen our Christian experience?**

Christians have often found the richest experience of their lives in times of great pain and perplexity because they have come to sense the nearness of God.

"I rest beneath Thy kindly shade;  
My griefs expire, my troubles cease;  
Thou, Lord, on whom my soul is stayed,  
Wilt keep me still in perfect peace."

—Charles Wesley,  
*The Church Hymnal*, no. 83.

**FURTHER STUDY**

*Steps to Christ*, "God's Love for Man," pp. 9-15.

**Part 3  
GOD HELPS  
AND DELIVERS**

**How were God's chosen people protected?**

**"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee" (Ps. 33:18-22).**

"Our God has heaven and earth at His command, and He knows just what we need. We can see only a little way before us; 'but all things are naked and opened unto the eyes of Him with whom we have to do.' Hebrews 4:13. Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*Testimonies*, vol. 8, pp. 272, 273.

**What assurance did Peter give to suffering Christians?  
1 Peter 3:12-14.**

Pain and suffering sometimes result from the hostility of those who hate God and His people. This was especially obvious in Peter's time, but Peter recognized the keeping power of God in times of stress and persecution.

**Why may we approach God with confidence in time of need?  
Heb. 4:14-16.**

"Keep your life free from love of money, and be content with what you have; for he has said, 'I will never fail you nor forsake you.' Hence we can confidently say,  
'The Lord is my helper,  
I will not be afraid;  
what can man do to me?' " (Heb. 13:5, 6, RSV).

**THINK IT THROUGH**

**What close relation is there between confidence in God and recovery from sickness?**

"Because God's love is so great and so un failing, the sick should be encouraged to trust in Him and be cheerful. To be anxious about themselves tends to cause weakness and disease. If they will rise above depression and gloom, their prospect of recovery will be better."—*The Ministry of Healing*, p. 229.

**FURTHER STUDY**

*Testimonies*, vol. 8, pp. 272-278.



Part 4  
HELPING  
ONE ANOTHER

In an illustration referring to members of the body, what close relationship does Paul teach exists between the members of the church?

**"If one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Cor. 12:26, RSV).**

There are at least three phases in the mission of the church: (1) to carry the gospel to the world; (2) to provide for the worship of God, and (3) to provide Christian fellowship. This fellowship involves more than seeing each other on Sabbath mornings; it also includes such a complete identification of one church member with another that "if one member suffers, all suffer together."

It is comforting to know that if some accident or illness should befall me, my brothers and sisters in the church would be concerned. If some great crisis should occur in my life, my church would have words of comfort. God has ordained this caring function of the church.

**What is James's definition of true religion? James 1:27.**

THINK IT THROUGH

**Why is it important for Christians to have the poor and suffering in their midst?**

"God has placed among us the poor, the unfortunate, the sick, and the suffering. They are Christ's legacy to His church, and they are to be cared for as He would care for them. In this way God takes away the dross and purifies the gold, giving us that culture of heart and character which we need. . . .

"In placing among us the poor and the suffering, the Lord is testing us to reveal to us what is in our hearts. We cannot with safety swerve from principle, we cannot violate justice, we cannot neglect mercy. When we see a brother falling into decay we are not to pass him by on the other side, but are to make decided and immediate efforts to fulfil the word of God by helping him. . . .

"It should be written upon the conscience as with a pen of iron upon a rock, that he who disregards mercy, compassion, and righteousness, he who neglects the poor, who ignores the needs of suffering humanity, who is not kind and courteous, is so conducting himself that God cannot co-operate with him in the development of character."—*Testimonies*, vol. 6, pp. 261, 262.

In Romans 12:15 Paul said, "Rejoice with them that do rejoice, and weep with them that weep." God has given us a part in solving the problem of pain. The encouraging word, the soothing touch, the unselfish ministry—these are God's appointed means of lightening the burdens of life.

FURTHER STUDY

*Testimonies*, vol. 6, pp. 261-268.

Part 5  
PAIN WITH  
COURAGE

What is Paul's description of his experience with hardship?

**"We are hard-pressed on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but are never deserted: we may be knocked down but we are never knocked out!" (2 Cor. 4:8, 9, Phillips).**

**"To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate" (1 Cor. 4:11-13, RSV).**

The Christian understands the reason for pain and suffering. He knows there will be an ultimate solution.

Through pain—His own, His Son's, His people's—it became clear that "God with man was working out the world's redemption, and that there was no other way; that, in a sense, the endless moan of man's pain was the song of a world being redeemed, a sad song as yet, but still music, working toward some worthy and wondrous climax beyond all human capability of thought."—Leslie D. Weatherhead, *Why Do Men Suffer?* (New York: The Abingdon Press, 1936), p. 12.

**Why does the Christian face pain with courage? 2 Cor. 2:14.**

Further, the Christian understands that "evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question."—*The Great Controversy*, p. 499.

THINK IT THROUGH

**What examples and principles enable the Christian to endure trials and suffering?**

"God's chosen servants should meet with courage and patience the trials and sufferings that befall them . . . , ever remembering that the prophets of old and the Saviour of mankind and His apostles also endured abuse and persecution for the Word's sake."—*Prophets and Kings*, p. 437.

"Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance. The path that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements requires men who are more than weaklings."—*The Ministry of Healing*, p. 497.

FURTHER STUDY

*Steps to Christ*, "Rejoicing in the Lord," pp. 125, 126.

Part 6  
PAIN  
WILL END

**What promise is given to the redeemed?**

**"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).**

"Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. . . . 'The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.' . . . Isaiah 33:24."—*The Great Controversy*, p. 676.

"From India, from Africa, from China, from the islands of the sea, from the downtrodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered."—*Christ's Object Lessons*, p. 179.

**What did Paul conclude from a comparison of life in the present and that in the kingdom? Rom. 8:18-21.**

Phillips translates verse 19 thus: "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own."

"In all ages Satan has persecuted the people of God. He has tortured them and put them to death, but in dying they become conquerors. They bore witness to the power of One mightier than Satan. Wicked men may torture and kill the body, but they cannot touch the life that is hid with Christ in God. They can incarcerate men and women in prison walls, but they cannot bind the spirit."—*The Acts of the Apostles*, p. 576.

"All that has perplexed us in the providences of God will in the world to come be made plain. . . . We shall know that infinite love ordered the experiences that seemed most trying. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory."—*Testimonies*, vol. 9, p. 286.

**THINK IT THROUGH**

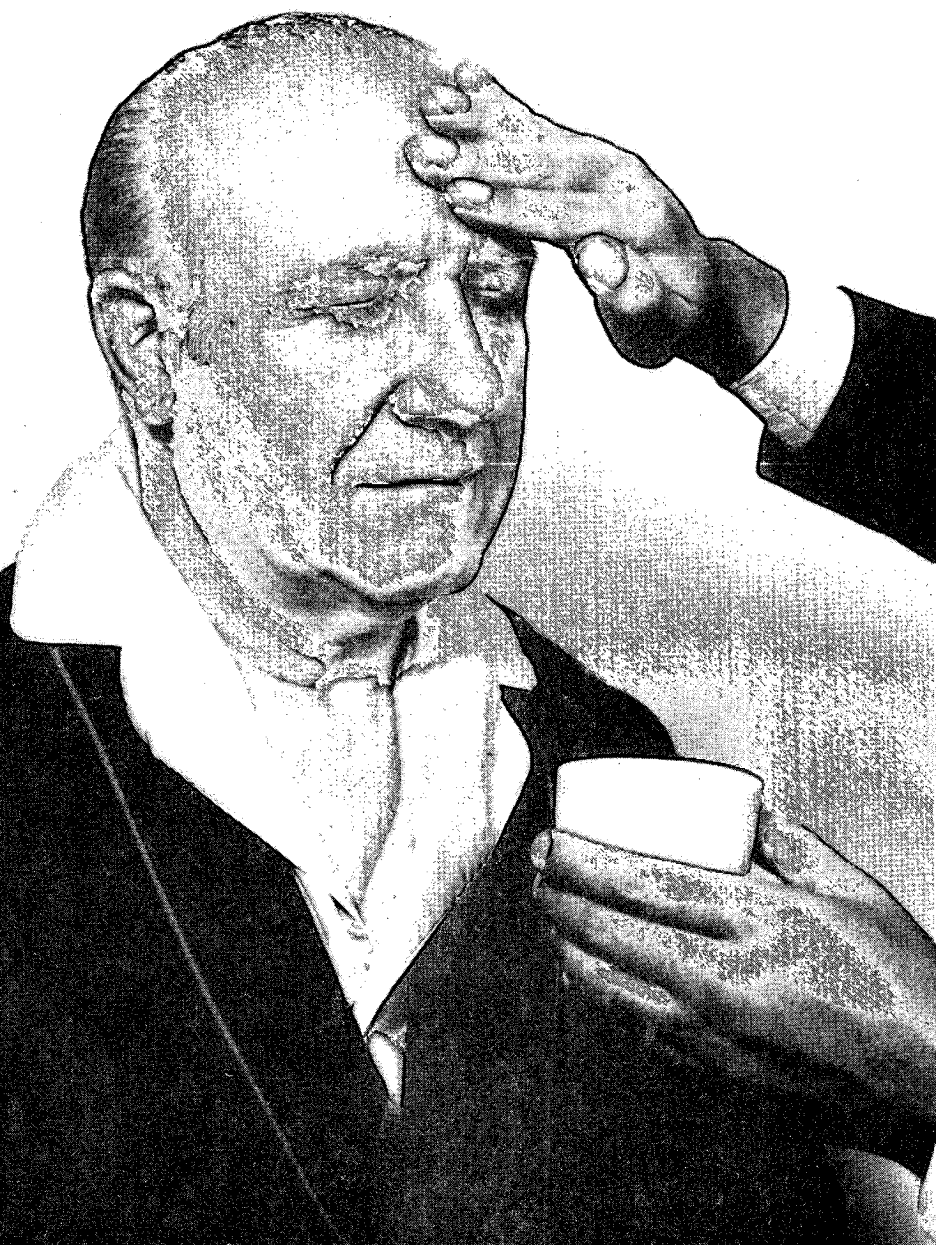
**Why is hope an important characteristic of the Christian?**

There are many in our world who consider life hopeless, meaningless, absurd. As a result, they live only for the present moment. The theology of the Bible is a theology of hope, and that hope is not limited to the present life. Unending freedom from pain is one of the rewards of the redeemed.

Regardless of the pain, suffering, or misfortune that may dog our footsteps, we can with assurance say, "This, too, will pass." And throughout all the checkered experience of life "we know that in everything God works for good with those who love him" (Rom. 8:28, RSV).

**FURTHER STUDY**

*The Great Controversy*, pp. 676-678.



# 11 God the Healer

**“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much” (James 5:14-16).**

One of Job’s major problems was physical illness. The record says, “Satan left the Lord’s presence and made sores break out all over Job’s body” (Job 2:7, TEV). Job refers to his physical suffering in chapter 7, verses 3 through 5:

“Month after month I have nothing to live for;  
 night after night brings me grief.  
 When I lie down to sleep, the hours drag;  
 I toss all night and long for dawn.  
 My body is full of worms;  
 it is covered with scabs;  
 pus runs out of my sores” (TEV).

And again, “At night my bones all ache; the pain that gnaws me never stops” (Job 30:17, TEV).

Job was one of millions who have suffered physical pain. The alleviation of human suffering has become a gigantic enterprise. Yet suffering continues to make life hard for the human race.

The ministry of Jesus brought hope for the sufferer. One of His main activities was the healing of the sick. “Whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole” (Mark 6:56).

The apostles of Jesus received power to continue this healing ministry, and it became an important function of the early church. It is listed as one of the gifts of the Spirit.

In our present day, much is said about “faith healing.” Popular books by faith healers recount story after story of successful healings. Other observers point to a much larger number of attempted but unsuccessful “cures.”

The purpose of this lesson is to survey the concept of divine healing—or faith healing as it is often called—and to endeavor to come to an understanding of this subject that will be useful to Christians in our day.

## DAILY HIGHLIGHTS

1. **God’s Investment in Man**  
(Gen. 1:26; 2:7)
2. **God’s Desire to Heal**  
(1 Cor. 12:28)
3. **Faith and Healing**  
(James 5:15)
4. **Love and Healing**  
(Matt. 20:30-34)
5. **Goodness and Healing**  
(James 5:16)
6. **A Gift of the Spirit**  
(1 Cor. 12:4, 8, 9)

**Part 1  
GOD'S  
INVESTMENT  
IN MAN**

**Why would God have a special interest in man?**

**"God said, Let us make man in our image, after our likeness" (Gen. 1:26).**

**"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).**

"The entire question of God's activity in healing man's body rests on the great truth that God made man's body. If a person is only an accident resulting from the interplay of impersonal forces on this planet, the health of his body may likewise be assumed to depend on purely physical factors. But if God was the designer, it would be logical to believe that He might have a continuing concern for the mechanism He perfected."—Norval Pease, *Heal the Sick*, p. 4.

What provisions has God made for man's health?

1. He equipped the body with effective defenses against disease and injury. Germs and viruses are destroyed; wounds heal; broken bones grow together again. Defenses of all sorts are built into the organism to ensure its survival.

2. He gave men wisdom and skill in order that man's life might be lengthened and that his suffering might be lessened. Highly trained physicians and surgeons, sophisticated equipment and efficient hospitals have brought a new security to millions of people. In all this progress man has merely been discovering and utilizing the resources placed in the world by its Creator to protect His investment in man.

3. God created an environment that provided the elements necessary for survival and health. And man was given the intelligence to know how to relate to his environment.

4. God gave man good reasons to desire to live. One of these reasons was the family. Another was the sense of community among people. The greatest was the revelation of Himself.

**THINK IT THROUGH**

**Is healing a miracle or a provision in nature that God has made?**

God has made His healing power available to men of faith to meet needs that could not be met by natural resources. His provision might be compared to a man who would invent a complicated machine. After providing satisfactory housing, adequate power source, and skilled operators, he might say, "If it breaks down, let me know. Perhaps I can be of help."

God has made a tremendous investment in man. He is interested in the whole man, including his body. He says, "If it breaks down, let me know. I can help."

**FURTHER STUDY**

*The Ministry of Healing*, pp. 225-233. (Basic to the week's lesson.)

**Part 2**  
**GOD'S DESIRE**  
**TO HEAL**

**What gift in the church indicates that God is interested in physical health?**

**"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:28).**

Is God reluctant to heal? Sometimes it seems to us that this is the case. But there is abundant evidence that God is really anxious to heal. For example, God's concern for the health of Israel indicates His desire that His people shall be free from disease. Also, the large part that healing played in the ministry of Jesus reinforces the same conclusion. Likewise, placing "gifts of healings" in the list of gifts of the Spirit indicates that a healthy body is one of God's priorities for His church.

**What two actions of God does the psalmist mention together? Ps. 103:3.**

The psalmist repeats what he knows from the writings of Moses. (See Ex. 15:26.) God had promised the children of Israel that if they kept His commandments He would preserve them from the diseases that had fallen on the Egyptians.

It is interesting to note that God not only heals physical ailments; He will heal the broken heart, the one whose love life has gone awry. (See Ps. 147:3; compare the work of Jesus in Luke 4:18.)

We need to sense God's closeness to man. This closeness is described in the Bible by some very expressive figures of speech. "One such figure is the word 'shepherd.' . . . [See Psalm 23.] How could language express more simply and more beautifully the ideal relationship between man and God? And how could the loving care of God be more forcefully described? If God feels that way about us, surely He is concerned about the things that concern us; and health is one of the most important of those things.

"Again and again in the New Testament, God is referred to as 'Father.' Seventeen times in 'The Sermon of the Mount' and twenty-eight times in John 14 this term is used. We cannot help but understand how God feels about us. He must be concerned about our physical illnesses. Any good father is concerned when one of his children is ill. Surely God is no exception. God has said, 'I will never leave thee nor forsake thee.' [Heb. 13:5.] This message brings encouragement in all kinds of circumstances. It should mean much to those who struggle with illness."—Norval Pease, *Heal the Sick*, pp. 11, 12.

**THINK IT THROUGH**

**If God wants to heal, why does He permit sickness?**

**FURTHER STUDY**

3 John 2; Ex. 15:26; Ps. 103:1-5; Ps. 6:2-9.

**Part 3  
FAITH AND  
HEALING****What is the crucial element in divine healing?**

**"The prayer offered in faith will save the sick man, the Lord will raise him from his bed" (James 5:15, NEB).**

The healing ministry of Jesus illustrates the place of faith. The healing miracles of Jesus might aptly be called "lessons in faith," for in almost every case faith is mentioned in connection with the miracle of healing. "According to your faith, be it unto you" reflects the criterion Jesus used in imparting His gift of health to mankind.

"Christ is the same compassionate physician now that He was during His earthly ministry. In Him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as the disciples of old prayed. And recoveries will follow; for 'the prayer of faith shall save the sick.' We have the Holy Spirit's power, the calm assurance of faith, that can claim God's promises. The Lord's promise, 'They shall lay hands on the sick, and they shall recover' (Mark 16:18), is just as trustworthy now as in the days of the apostles. It presents the privilege of God's children, and our faith should lay hold of all that it embraces. Christ's servants are the channel of His working, and through them He desires to exercise His healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the Great Healer."—*The Ministry of Healing*, p. 226.

**What important gift did Jesus give His disciples? Matt. 10:1; Mark 6:13; Luke 9:1.**

**THINK IT THROUGH****What is this "faith" that brings healing?**

"Some have compared faith to putting money in a bank, trusting that it will be available when needed; to trusting the pilot of an airplane to fly and land his plane safely; or to trusting a surgeon with one's life. Actually, these examples describe reasoning based on evidence. We have observed that bankers, pilots, and surgeons are generally trustworthy, so we feel justified in placing our confidence in them. . . .

"But faith is more. . . . *Faith is the upraised hand by which we receive the gifts of God.* These gifts are varied. They may include forgiveness, strength, insight, salvation, happiness, eternal life. The Bible also makes it very clear that one of these gifts, received by faith, is healing."—Norval Pease, *Heal the Sick*, pp. 23, 24.

**FURTHER STUDY**

Mark 2:1-12; 5:22-43; 9:14-20; Luke 7:1-10; John 4:43-54; 5:1-15; 9:1-41.



**Part 4  
LOVE AND  
HEALING****How did Jesus respond to a request for healing from two blind men?**

**"Behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him"** (Matt. 20:30-34).

Jesus healed people because He loved them. His heart was filled with pity and sympathy which found expression in acts of mercy and healing. Note four occasions of compassionate response: (1) people mourning (Luke 7:13), (2) a man afflicted by leprosy (Mark 1:41), (3) people wandering around like sheep without a shepherd (Matt. 9:36), and (4) hungry people (Matt. 15:32).

"The power of love was in all Christ's healing, and only by partaking of that love, through faith, can we be instruments for His work."—*The Desire of Ages*, p. 825.

**How should Christians react in their contact with other people? Zech. 7:9; Rom. 12:15; 1 Peter 3:8.**

"Can it be that we ought to change our questions regarding healing? Rather than asking, 'Do I have faith enough?'—which is a *good* question—perhaps we should ask, 'Do I have love enough?' which may be a *better* question.

"In this context we can see an inherent weakness in public 'faith healing' meetings. The 'healer' does not know the line of people who, one by one, are coming to the platform to be healed. Those who seek healing do not personally know the 'healer.' . . . Any genuine, effective love is hard to imagine under these circumstances. . . .

"Whatever the circumstance, the 'elders of the congregation' are more likely to pray with the 'power of love' than would a stranger. God knew what He was doing when He suggested the manner of prayer for the sick. He was concerned that love should be the motivation of prayers for healing."—Norval Pease, *Heal the Sick*, pp. 20, 21.

**THINK IT THROUGH****What is the connection between love, faith, and healing?**

Love opens the channels for healing. Love urges that something be done. It is God who heals, not love. But love explores every channel that can bring healing and saving health.

**Part 5  
GOODNESS  
AND HEALING**

**What is implied in James 5:16 about the importance of the character of the person who prays?**

**“A good man’s prayer is powerful and effective” (James 5:16, NEB).**

“Before engaging in prayer there should be the closest self-examination to discover if there are not sins which need to be repented of, confessed, and forsaken. Deep humility of soul before God is necessary, and firm, humble reliance upon the merits of the blood of Christ alone. Fasting and prayer will accomplish nothing while the heart is estranged from God by a wrong course of action.”—*Testimonies*, vol. 2, p. 146.

“Great character is essential to great praying. A man with a small, mean, self-indulgent life cannot genuinely offer a noble prayer. . . . In any man’s entreaty, no matter how great the words, only that much is real which is the expression of his character, the inward quality and habitual desire of his life.”—Harry Emerson Fosdick, *The Meaning of Prayer*, p. 138.

What does this tell us about our prayers for the sick?

“Some close heart-searching is appropriate before we comply with the Biblical command to pray for the sick. Does our conscience tell us that we have personal problems that must be solved before we can presume to ask God to work a miracle? Do we have a sufficiently vital concern about the person who needs healing so that we can pray with real feeling? Do we have the dedication necessary so that God can work through us to accomplish important things without our seeking the credit for what God does? How deeply is our ego involved in it all? Are we willing to venture in faith, and do we know how to relate to unanswered prayer?

“The small amount of healing among Christians may suggest, in part, that we are not yet mature enough to know how to handle such a responsibility. Better people will pray more powerful and effective prayers, and more sick people will be healed.”—Norval Pease, *Heal the Sick*, p. 31.

**THINK IT THROUGH**

**What, then, is the great challenge to the church?**

Matthew 17 records the experience of nine of Jesus’ disciples when they were unable to heal a demon-possessed boy at the foot of the Mount of Transfiguration. Their faith was weak because they were harboring jealousy, discouragement, and personal grievances. The devil was too much for them because of their own deficiencies. “In order to succeed in such a conflict they must come to work in a different spirit. . . . They must be emptied of self, and be filled with the Spirit and power of God.”—*The Desire of Ages*, p. 431.

**FURTHER STUDY**

Matt. 17:9-21.

**Part 6**  
**A GIFT OF**  
**THE SPIRIT**

**What is the source of the gift of healing?**

**"Now there are diversities of gifts, but the same Spirit."**

**"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit" (1 Cor. 12:4, 8, 9).**

How does the Holy Spirit work? The Holy Spirit, as described and defined in Scripture, is God the Counselor, Comforter, and Helper of every Christian. God the Father is the Creator and Sustainer; God the Son is the Saviour and Redeemer; God the Holy Spirit is God standing by the side of people.

When the Holy Spirit appeared at Pentecost, cloven tongues as of fire sat upon "each of them" (Acts 2:3). This was the beginning of a broader ministry of the Holy Spirit.

The work of the Holy Spirit resulted in "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). In addition to giving character, the Holy Spirit gave mission. This mission is outlined in the gifts of the Spirit, one of which is healing. This ability to restore health is a gift bestowed by the same Holy Spirit who gave other people wisdom, ability to communicate, faith, miraculous powers, and the gift of prophecy.

**THINK IT THOUGH**

**Does the gift of healing preclude the work of a physician?**

How may the gift of healing be performed? The New Testament permits us to conclude that this gift of healing was expressed in more than one way. There was Luke, the physician, who accompanied Paul. Who is to say that he did not possess the gift of healing as well as Peter and John who commanded a lame man to walk? James directed that the elders of the church should pray for the sick man, "anointing him with oil in the name of the Lord." Here is a picture of a common remedy in New Testament times, "oil" being applied by representatives of the church, made effective by "the prayer of faith."

The New Testament world had few facilities for the care and healing of the sick. But the "Comforter," who came in harmony with Jesus' promise, was concerned about those who were suffering. There weren't enough physicians like Luke to meet the need, so the Spirit enabled people who were not physicians to perform the healing ministry. The objective was to do away with suffering.

What application does this have today? The Spirit still works through natural means to restore health. But the same Spirit may also work through the earnest prayers of Christians to invoke God's healing power.

**FURTHER STUDY**

John 14:16-26.



# 12 Why Some Are Not Healed

**"I was given a sharp physical pain which came as Satan's messenger to bruise me; this was to save me from being unduly elated. Three times I begged the Lord to rid me of it, but his answer was: 'My grace is all you need; power comes to its full strength in weakness'" (2 Cor. 12:7-9, NEB).**

"There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. John on the Isle of Patmos was bidden to write: 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' Revelation 14: 13. From this we see that persons are not raised to health, they should not on this account be judged as wanting in faith."—*The Ministry of Healing*, p. 230.

Job's experience is an eloquent example of unanswered prayer. He cried "Why won't God give me what I

ask? Why won't he answer my prayer?" (Job 6:8, TEV). And again, "I call to you, O God, but you never answer; and when I pray, you pay no attention" (Job 30:20, TEV). Job's problem was that he didn't have the information we have in the first and second chapters of the book of Job. He was flying blind. He didn't know that every syllable of his prayers was being heard by a loving God, and would eventually be answered.

The Bible is full of unanswered prayers. "Moses prays to enter the Promised Land, but dies on Nebo's top, his request refused. In the midst of national calamity the patriot lifts his lamentation, 'Thou hast covered thyself with a cloud, so that no prayer can pass through' (Lam. 3:44); and the prophet Habakkuk in his despondency exclaims, 'O Jehovah, how long shall I cry, and thou wilt not hear?' (Hab. 1:2). Paul prays thrice that a vexatious, physical handicap, a 'thorn in the flesh, which hinders his missionary labors, may be removed; but for the rest of his life he is compelled to make the best of it and let it make the best of him (II Cor. 12:9). Even the Master in the Garden prays for release from the appalling cup, but goes out to drink it to the dregs."—Harry Emerson Fosdick, *The Meaning of Prayer*, pp. 116, 117.

## DAILY HIGHLIGHTS

1. **Universality of Death**  
(Heb. 9:27)
2. **God Knows Best**  
(Isa. 55:8, 9)
3. **God's Unexpected Ways**  
(Phil. 4:19)
4. **Acting Rationally**  
(James 1:5)
5. **Learning From Suffering**  
(2 Cor. 1:3, 4)
6. **Persisting in Prayer**  
(Rom. 12:12)

**Part 1**  
**UNIVERSALITY**  
**OF DEATH**

**In our consideration of divine healing, what fact must we face?**

**“Everyone must die once, and after that be judged by God”  
(Heb. 9:27, TEV).**

We must never forget that as long as we are in this world we must accept the hazards that are a part of life in this world. The Christian is subject to accident, disease, and death. With a very few exceptions in history, every person born into this world has died; and most of the inhabitants of this world have known illness to a greater or lesser extent. While the prayers of faith may, at times, result in healing sickness and delaying death, the grim reaper finally takes his toll. God's plan for eternal health and life is dependent on the resurrection into a new life, not on the indefinite continuation of this present life.

So far as we know, all the people whom Jesus and the apostles raised to life or healed eventually died. Lazarus retraced the pathway to the tomb. Dorcas finally laid down her burdens. Blind Bartimaeus eventually closed his eyes in death.

Why are not Christians exempt from sickness and death? When Jesus came to this world to redeem man, He became subject to death. He identified Himself with all of mankind. His followers, likewise, must incur the same limitations of mortality as the rest of mankind; otherwise they could neither properly sympathize or effectively witness. Jesus not only suffered *for* man; He suffered *with* man. Christians suffer with the rest of the world, but their suffering is tempered by hope.

Think of the millions of “rice Christians” who would storm the gates of the church if Christianity were a guaranteed means of curing all disease and delaying imminent death. It is not God's intention that His kingdom should be advanced in this way. Christians will continue to suffer and die until their Lord comes, but with comfort and hope.

**THINK IT THROUGH**

**How can I rise above misfortune, sickness, and death?**

“A local preacher was addressing an open-air meeting in Bristol. He was trying to make the point that Christ is the answer to all our problems, and the solution of all our troubles. . . . Then a great fellow at the back began to heckle, and shouted out, ‘. . . Go and talk to the unemployed like that, and see what they say.’ There was no answer, until a man very near the front stood out and said, ‘. . . I am unemployed, and I am very poor, and I have a wife and three children, but if you take Jesus Christ out of my life, I have nothing left. He is greater than my poverty, and I love him.’”—Leslie D. Weatherhead, *Why Do Men Suffer?* (New York: The Abingdon Press, 1936), p. 21.

**FURTHER STUDY**

*Counsels on Health*, p. 376.

**Part 2**  
**GOD KNOWS**  
**BEST**

**Why should we submit to God's ways and not insist on ours?**

**"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).**

"We all desire immediate and direct answers to our prayers, and are tempted to become discouraged when the answer is delayed or comes in an unlooked-for form. But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interests should be lost in His will. These experiences that test faith are for our benefit. By them it is made manifest whether our faith is true and sincere, resting on the word of God alone, or whether depending on circumstances, it is uncertain and changeable. . . .

"Not all understand these principles. Many who seek the Lord's healing mercy think that they must have a direct and immediate answer to their prayers or their faith is defective. For this reason, those who are weakened by disease need to be counseled wisely, that they may act with discretion. They should not disregard their duty to the friends who may survive them, or neglect to employ nature's agencies for the restoration of health."—*The Ministry of Healing*, pp. 230, 231.

**What should be the prayer of the Christian? Matt. 6:10.**

**How did Jesus set the example of asking that God's will be done? Matt. 26:42.**

"The consistent course is to commit our desires to our all-wise heavenly Father, and then, in perfect confidence, trust all to Him. We know that God hears us if we ask according to His will. But to press our petitions without a submissive spirit is not right; our prayers must take the form, not of command, but of intercession."—*The Ministry of Healing*, p. 230.

**THINK IT THROUGH**

**Why are some people afraid of praying, "Thy will be done"? Is it reasonable for us to suppose that God's will for us is different from what we would choose for ourselves if we knew what God knows?**

**FURTHER STUDY**

Habakkuk 1:1-4, 13; 2:1-4.

**Part 3**  
**GOD'S**  
**UNEXPECTED**  
**WAYS**

**What is the measure by which God provides for us?**

**"My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).**

God does not answer our prayers according to our wants, but according to our real needs. This means that He sometimes answers our prayers in ways we could not anticipate.

"St. Augustine pictures his mother, Monica, praying all one night, in a sea-side chapel on the north African coast, that God would not let her son sail for Italy. She wanted Augustine to be a Christian. She could not endure losing him from her influence. If under her care, he was still far from being Christ's, what would he be in Italy, home of licentiousness and splendor, of manifold and alluring temptations? And even while she prayed there passionately for her son's retention at home, he sailed, by the grace of God, for Italy, where, persuaded by Ambrose, he became a Christian in the very place from which his mother's prayers would have kept him. The form of her petition was denied; the substance of her desire was granted. As St. Augustine himself puts it: 'Thou, in the depth of thy counsels, hearing the main point of her desire, regardest not what she *then asked*, that thou mightest make me what she *ever desired*.' It would be a sorry world for all of us, if our unwise petitions did not often have 'No' for their answer."—Harry Emerson Fosdick, *The Meaning of Prayer*, pp. 119, 120.

**Why should we be careful not to insist on having our own way? Rom. 8:26, 27.**

In our weakness we do not know what to ask for. We do not know God's will in every circumstance, and therefore we must trust God to take our prayers and interpret them for the good of all. How fortunate we are that our God does not always grant our requests but performs for us that which we cannot do for ourselves. And He transforms our petitions into prayers that are in harmony with His will.

**THINK IT THROUGH**

**Why should we always trust God absolutely?**

"Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

"Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face."

—William Cowper  
*The Church Hymnal*, no. 84.



**Part 4**  
**ACTING**  
**RATIONALLY**

**What is a basic request we should make of God?**

**"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).**

Sometimes when we pray for health, what we really need is wisdom so we will know how to preserve our health.

"He [God] is the Author of laws that when violated bring trouble and pain. These bodies of ours are very obedient to the laws of CAUSE AND EFFECT. . . .

"How can I distinguish between true and false healing? . . .

"Does the healer tell those who come to be healed that their illness may be the result of their own disregard of nature's laws? Does he teach them how to cooperate with these laws in the future?

"Does the healer tell his people about the healing power of *sunlight* as it is allowed to shower its radiant energy over body and soul?

"Does he tell them of the healing potential of ordinary *water*—skillfully, scientifically, generously used, inside and out?

"Does he tell men and women how to take a tip from their heart and *rest* between the beats?

"Does he tell them about pure, fresh *air*, God's air-conditioning system for body and mind? Air means oxygen, and oxygen means life.

"Does the healer explain what happens to someone when he neglects *exercise*? Does he explain that we must keep our nerves in balance—that unless we balance mental activity with physical exercise, sooner or later the mainspring will snap? A brisk walk each day is cheaper and far more interesting than a nervous breakdown.

"And does the healer say a word about diet—those fruits, grains, nuts, and vegetables that the Creator chose for the human race?"—George Vandeman, "What Faith Healers Don't Tell You," *Signs of the Times*, December 1971.

**THINK IT THROUGH**

**Is the use of intelligence a denial of faith?**

"The human agent should have faith and should co-operate with the divine power, using every facility, taking advantage of everything that, according to his intelligence, is beneficial, working in harmony with natural laws; and in doing this he neither denies nor hinders faith."—*Counsels on Health*, p. 382.

**FURTHER STUDY**

*Selected Messages*, bk. 2, pp. 53, 54.

**Part 5  
LEARNING  
FROM  
SUFFERING**

**What may be a benefit of passing through times of trouble?**

**"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:3, 4).**

How often we remark that affliction has "mellowed" some friend or acquaintance! Abrasive, objectionable traits of character have disappeared in the fires of sorrow and suffering.

"I asked the Lord that I might grow,  
In faith, and love and ev'ry grace,  
Might more of his salvation know,  
And seek more earnestly his face.

"Twas he who taught me thus to pray,  
And he I know has answered prayer,  
But it has been in such a way  
As almost drove me to despair."

—Olney Hymns

Quoted by Harry Emerson Fosdick,  
*The Meaning of Prayer*, p. 112.

**What benefits does James say we can gain from facing trials? James 1:2, 4.**

Facing trials successfully matures a person. It teaches us to hate sin, and to help others overcome their trials.

If we were delivered miraculously from all sickness, how could we sympathize with the sufferer? Only when we have felt the scourge of pain can we understand what another person is experiencing. The person who looks death in the face may learn something about life that he could learn in no other way.

**THINK IT THROUGH**

**How does helping others in their sorrow often help us?**

"Often prayer is solicited for the afflicted, the sorrowful, the discouraged; and this is right. We should pray that God will shed light into the darkened mind and comfort the sorrowful heart. But God answers prayer for those who place themselves in the channel of His blessings. While we offer prayer for these sorrowful ones, we should encourage them to try to help those more needy than themselves. The darkness will be dispelled from their own hearts as they try to help others. As we seek to comfort others with the comfort wherewith we are comforted, the blessing comes back to us."—*The Ministry of Healing*, p. 256.

**FURTHER STUDY**

1 Peter 1:6, 7; 4:12-16.

**Part 6  
PERSISTING  
IN PRAYER**

**Should we continue praying for those in sickness and distress?**

**“Let hope keep you joyful; in trouble stand firm; persist in prayer” (Rom. 12:12, NEB).**

Suppose a Christian becomes seriously ill. And suppose the biblical instruction is followed—the elders of the church are called in, the sick person is anointed, and earnest prayers are offered for his recovery. But nothing happens. The illness continues and worsens. Should prayers cease? The leaders of the church, his friends, his family should *keep on praying*. They should pray that God will help him in his trouble, and that his faith may not fail. As long as life lasts, the possibility remains that God may see best to intervene in his behalf; and if death comes, those who have prayed should *not* feel that their prayers have been in vain.

**What explanation did Jesus give when the disciples were unable to cast a devil out? Matt. 17:19-21.**

Prayer is more than a repetition of a formula. Prayer involves the whole soul in a whole relationship with God, one of absolute trust and confidence. Prayer does not insist on one solution to the problem, the one we would like, but the one that would bring honor and glory to God. True prayer is always consistent with God's will.

Sometimes we neglect prayer because we become preoccupied with other duties and activities. We need to reorder our priorities.

Sometimes we neglect prayer because we lose our sense of the presence of God. We have prayed and prayed and nothing has seemed to happen. We need then to remember that God still loves us, and also those for whom we pray.

**THINK IT THROUGH**

**Why is it dangerous to neglect prayer? (See 1 Thess. 5:17.)**

“The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?”—*Steps to Christ*, pp. 94, 95.

Our afflicted friends never need our prayers more than during long days, weeks, months, and perhaps years while disease and pain are ravaging their lives.

**FURTHER STUDY**

*Steps to Christ*, “The Privilege of Prayer,” pp. 93-104; Phil. 1:4; Rom. 1:9; 1 Thess. 1:2; Eph. 1:16; Philemon 4.



# 3 The Sufferings of Jesus

**“Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood” (Heb. 12:3, 4, RSV).**

In a very real sense, Job was a type of the suffering Saviour, and his experience was an example of the controversy between Christ and Satan.

“Very early in the history of the world is given the life record of one Job over whom this controversy of Satan’s was waged.”—*Education*, p. 5.

It is altogether appropriate, at the close of this series of lessons, to take a look at the great Sufferer of whom Job was a type.

“Christ’s situation and Job’s are much alike. Job on his ash heap, Christ on His cross. Job bears the pain and the public reproach of black leprosy, Christ of crucifixion. Each is surrounded by a jeering, irresponsible mob. . . .

“Christ suffers the same unjust approval of the mob, ‘His appearance was . . . marred.’ Isaiah 52:14. So each man, Job and the Master, is accused of evil on the basis of his physical condition testifies to heaven’s condemnation. . . .

“Like the mob which followed Christ to His trial and to His crucifixion, the people about Job exult at the opportunity to mistreat a superior. . . .

“ . . . When Job intervenes for his three friends, who have augmented his sorrow as we sinners grieve our mediator, his action becomes a high mountain of evidence that he is a type

of Christ. . . . Job is a mediator; Christ is the Mediator.

“Job’s willingness to pray for his opponents climaxes his demonstration of loyalty to God. The accusations of these men have been salt in his wounds. At the close of the ordeal his prayer in their behalf foreshadows the Saviour’s prayer from the cross, ‘Father, forgive them; for they know not what they do.’ Luke 23:34. Thus Job prays for his persecutors.”—Paul T. Gibbs, *Job and the Mysteries of Wisdom*, pp. 138-140.

In our lesson this week we look at Jesus to see the suffering He passed through while achieving our salvation. He left heaven and came down to this earth to become a man and to live as a man.

He came to His own creation, to His own chosen people; yet He was rejected and despised. And in Gethsemane He suffered the separation from His Father.

On the cross we have the supreme example of sacrifice. When we recognize that Jesus did all this so that you and I can be saved, our hearts melt in love. The suffering that Jesus endured for us is called to mind by the feet-washing service and the bread and wine of the Lord’s Supper.

## DAILY HIGHLIGHTS

- 1. God’s Son Became Man**  
(Gal. 4:4, 5)
- 2. God’s Son Lived As Man**  
(Heb. 2:16, 17)
- 3. God’s Son Suffered and Died As Man**  
(John 1:11)
- 4. Symbol of Humiliation**  
(John 13:12)
- 5. Symbol of a Body**  
(Luke 22:19)
- 6. Symbol of Blood**  
(Luke 22:20)

**Part 1  
GOD'S SON  
BECAME MAN**

**What steps did God take to make us His sons?**

**"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).**

God made a sacrifice in sending His Son. The Son made a sacrifice in becoming man and submitting to the indignities of those who should have known better.

"This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing."—*The Desire of Ages*, pp. 22, 23.

"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only-begotten Son.' John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature."—*The Desire of Ages*, p. 25.

**As Paul describes what Jesus was willing to do for us, what does he say our attitude should be? Phil. 2:3-8.**

"Oh, if the human mind were only to comprehend—in such measure as the plan of salvation *can* be comprehended by finite minds—the work of Jesus in taking upon Himself human nature, and what is to be accomplished for us by this marvelous condescension, the hearts of men would be melted with gratitude for God's great love, and in humility they would adore the divine wisdom that devised the mystery of grace!"—*Testimonies*, vol. 5, p. 749.

**THINK IT THROUGH**

**What would happen in my life if I really understood the incarnation?**

"Paul was convinced that if they [the Corinthians and others who should read his epistle] could be brought to comprehend the amazing sacrifice made by the Majesty of heaven, all selfishness would be banished from their lives."—*The Acts of the Apostles*, p. 333.

**FURTHER STUDY**

Luke 1:26-56; John 1:14; Rom. 8:3; Gal. 4:4; Heb. 2:9.

**Part 2**  
**GOD'S SON**  
**LIVED**  
**AS MAN**

**What change did Jesus experience in order to make reconciliation for sin?**

**"He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:16, 17).**

It is significant that Jesus did not come to the earth at the beginning of passion week and go back to heaven at its close. He spent more than 30 years on earth so that He might taste life as well as death.

"Mark the humble life of the Son of God. He was 'a man of sorrows, and acquainted with grief.' Behold His ignominy, His agony in Gethsemane, and learn what self-denial is. Are we suffering want? so was Christ, the Majesty of heaven. But His poverty was for our sakes. Are we ranked among the rich? so was He. But He consented for our sakes to become poor, that we through His poverty might be made rich. In Christ we have self-denial exemplified. His sacrifice consisted not merely in leaving the royal courts of heaven, in being tried by wicked men as a criminal and pronounced guilty, and in being delivered up to die as a malefactor, but in bearing the weight of the sins of the world. The life of Christ rebukes our indifference and coldness."—*Testimonies*, vol. 3, p. 407.

**What characteristic of Jesus enables us to approach Him with confidence? Heb. 4:15.**

"As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. 'In all things it behooved Him to be made like unto His brethren.' Heb. 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was 'in all points tempted like as we are.' Heb. 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God."—*The Desire of Ages*, p. 24.

**THINK IT THROUGH**

**If by His death and life Jesus has given me eternal life, what should I do with my life?**

"We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, vol. 2, p. 549.

**FURTHER STUDY**

Heb. 2:9-18; 2 Cor. 8:9; Phil. 2:7, 8.

**Part 3  
GOD'S SON  
SUFFERED  
AND DIED  
AS MAN**

**What was the disappointing experience of Jesus when He came to earth?**

**"He came to his own home, and his own people received him not" (John 1:11, RSV).**

The word "home" in the RSV has been supplied, but it has been put there to bring out the difference that appears in the Greek between the "his own" that He came to and the "his own" who rejected Him. He came to the thing He had created, to that over which He was Lord and by right had dominion. Yet the people of His day whom He had created and chosen to be His own were the ones who treated Him as a stranger and who would not accept His works or testimony. Can you think of any experience that would bring greater pain, disappointment, and frustration? This rejection extended even to a disciple, Judas, who betrayed Him.

**What request did Jesus make as He knelt in the Garden of Gethsemane? Matt. 26:39.**

The fact that Jesus could offer this prayer is an indication that He realized how hard it would be for Him to bear the cross. To three of His disciples He said: "My soul is very sorrowful, even to death" (verse 38, RSV).

**What expression of mental anguish did Jesus utter on the cross? Matt. 27:46.**

"The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. . . .

" . . . Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. . . .

" . . . No eye could pierce the gloom that surrounded the cross, and none could penetrate the deeper gloom that enshrouded the suffering soul of Christ."—*The Desire of Ages*, pp. 753, 754.

**With what words of resignation did Jesus breathe His last? Luke 23:46.**

**THINK IT THROUGH**

**What is it that can make suffering in our lives bearable?**

Jesus *really* suffered. Job was a great sufferer, but Jesus was *the* great sufferer. We tend to forget how real and how intense His sufferings were. And He suffered voluntarily. He chose to suffer for you and me. It is this suffering that we memorialize as we celebrate the Communion service.

**FURTHER STUDY**

*Testimonies*, vol. 2, pp. 200-215.



**Part 4  
SYMBOL OF  
HUMILIATION**

**“So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?” (John 13:12).**

**What do you understand to be the meaning of Jesus' washing the disciples' feet?**

There was no servant to perform the task of foot washing. Each disciple waited for another to render this service.

“How was Christ to bring these poor souls where Satan would not gain over them a decided victory? How could He show that a mere profession of discipleship did not make them disciples, or insure them a place in His kingdom? How could He show that it is loving service, true humility, which constitutes real greatness? How was He to kindle love in their hearts, and enable them to comprehend what He longed to tell them?

“The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow. ‘After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.’ This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light.

“So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead He gave them an example they would never forget. His love for them was not easily disturbed or quenched. He knew that the Father had given all things into His hands, and that He came from God, and went to God. He had a full consciousness of His divinity; but He had laid aside His royal crown and kingly robes, and had taken the form of a servant. One of the last acts of His life on earth was to gird Himself as a servant, and perform a servant's part.”—*The Desire of Ages*, pp. 644, 645.

**THINK IT THROUGH**

**What is the real significance of the foot-washing service?**

“This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the *memorial of His humiliation* to be first observed.”—*The Desire of Ages*, p. 650. (Emphasis supplied.)

**FURTHER STUDY**

John 13:1-17.

**Part 5**  
**SYMBOL**  
**OF A BODY**

**What meaning did Jesus give to the bread at the Last Supper?**

**"He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me" (Luke 22:19).**

It is so easy to forget! The things of the world clamor for our undivided attention. The great reality of Christ and His cross recedes into the background. The Lord's Supper should bring these truths back into focus, and should cause us to rededicate ourselves to our Lord and Master.

"The administration of the Sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity."—*The Desire of Ages*, p. 659.

"The ordinances that point to our Lord's humiliation and suffering are regarded too much as a form."—*The Desire of Ages*, p. 660.

"As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. . . .

"As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.

"Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven."—*The Desire of Ages*, p. 661.

**Why is bread a fitting symbol of Christ? John 6:27, 32-35.**

**How does the bread represent suffering? 1 Cor. 11:24.**

**THINK IT THROUGH**

**What does it mean to eat the bread of life?**

"The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power. Like their Master, they were to live 'by every word that proceedeth out of the mouth of God.' Matt. 4:4."—*The Desire of Ages*, p. 390.

**FURTHER STUDY**

John 6:32-58.

**Part 6**  
**SYMBOL**  
**OF BLOOD**

**What meaning did Jesus give to the wine at the last Supper? How did the wine represent suffering?**

“Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you” (Luke 22:20).

“That blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only-begotten Son of God that is of value for us that we may draw nigh unto God, His blood alone that taketh ‘away the sin of the world.’” —Ellen G. White Comments, *S.D.A. Bible Commentary*, vol. 7, p. 971.

**What symbols did Jesus use to point out the only way to eternal life? John 6:53-57. What did He mean? Verse 63.**

“To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it, unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated.” —*The Desire of Ages*, p. 389.

“To the holy Communion this scripture [John 6:54-57] in a special sense applies. As faith contemplates our Lord’s great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every Communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God.” —*The Desire of Ages*, p. 661.

“Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all.”  
—Isaac Watts  
*The Church Hymnal*, no. 118.

**THINK IT THROUGH**

**What importance do the Scriptures give to the blood of Jesus?**

“The blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7). Read also Rom. 5:9.

**FURTHER STUDY**

1 Cor. 11:20-34; Col. 1:9-29; Heb. 9:1-28.

# Lessons for 4th Quarter / 1980

Sabbath School members who have not received a copy of the Adult Lessons for the fourth quarter of 1980 will be helped by the following outline in studying the first two lessons. The title of the series is "Citizens of the Kingdom."

## First Lesson

**THE KINGDOM OF HEAVEN. Memory Text, James 2:5.**

1. *How to Read the Sermon on the Mount (Matt. 5:1)*
2. *Recognizing Our Responsibility (Matt. 5:17-20)*
3. *The Kingdom of God Is Here (Luke 17:20, 21)*
4. *Dimensions of the Kingdom-1 (John 1:11)*
5. *Dimensions of the Kingdom-2 (Matt. 13:33)*
6. *Two Sermons on the Mount (Ex. 20:19)*

## Second Lesson

**THE POOR IN SPIRIT. Memory Text, Matt. 5:3.**

1. *Object of the Beatitudes (Matt. 5:3-11)*
2. *Blessed Are the Poor (Luke 6:20; Matt. 5:3)*
3. *Good News to the Poor (Luke 4:18, 19)*
4. *Those Invited to the Feast (Luke 14:21)*
5. *Jesus, Our Example (2 Cor. 8:9)*
6. *The Promise of the Kingdom (Matt. 5:3; James 2:5)*

## Lessons in Braille

The regular Adult Sabbath School Lessons are available free each month in Braille and 16<sup>2</sup>/<sub>3</sub> rpm records to blind and physically handicapped persons who cannot read normal inkprint. This includes individuals who because of arthritis, multiple sclerosis, paralysis, accidents, old age, and so forth, cannot hold or focus on normal inkprint publications. Contact the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506.



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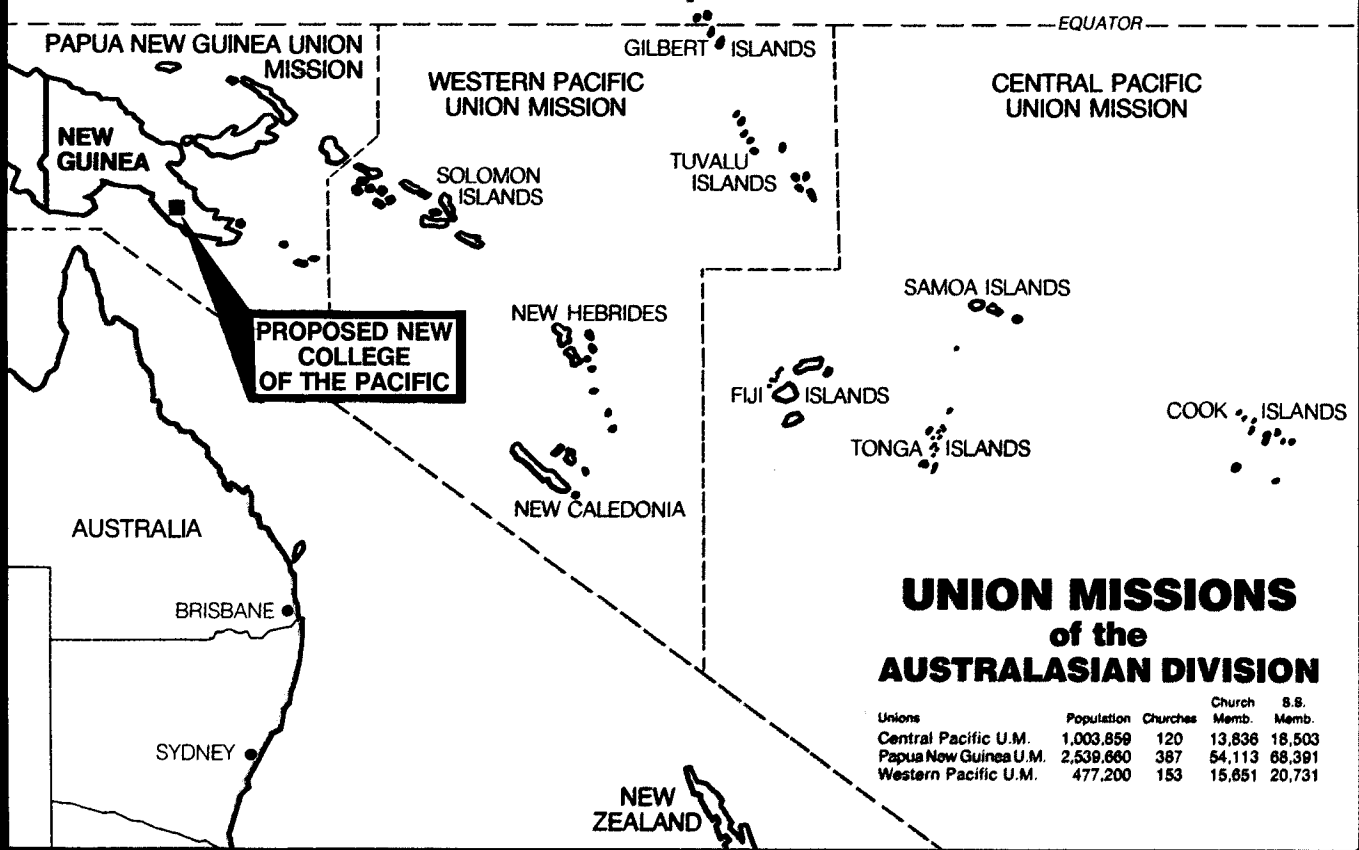
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Unions	Population	Churches	Church Memb.	S.S. Memb.
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Papua New Guinea U.M.	2,539,660	387	54,113	68,391
Western Pacific U.M.	477,200	153	15,651	20,731