

## **Pine Knoll Sabbath School Study Notes**

### **First Quarter 2016: *Rebellion and Redemption***

### **Lesson 11 “Peter on the Great Controversy”**

#### **Read for this week’s study**

1 Peter 2:9, 10; Deuteronomy 14:2; 1 Peter 4:1–7; 2 Peter 1:16–21; 2 Peter 3:3–14; Daniel 2:34, 35.

#### **Memory Text**

“But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (1 Peter 2:9, NKJV).

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

- I. Introduction
- II. Darkness to Light
- III. Peer Pressure
- IV. The More Sure Word of Prophecy
- V. Scoffers
- VI. Hastening the Day
- VII. Further Study

#### **Questions and Notes for Consideration**

##### **Facilitator: Jon Paulien**

1. Read 1 Peter 2:9-10 in its larger context (verses 1-10). How is the cosmic conflict seen in these two verses? In the larger context? The metaphor of temple/sanctuary is here applied to the church. What does that tell us about God? 1 Peter 2:9-10 is drawn from Exodus 19:6 and Deuteronomy 7:6. How does Israel’s covenant apply to the church? What remarkable thing does Deuteronomy 7:7-9 tell us about God? (Sunday’s lesson)
2. What goes through your head when you feel overwhelmed and discouraged by your deeds and even your own character? How do you deal with those thoughts when they come? How can you turn these times to your own spiritual advantage? (Sunday’s lesson)
3. Read 1 Peter 4:1-7. Why are our lifestyle choices important and how do they affect our readiness for Christ’s return? What kind of peer pressures do you face at your present stage of life? How do you handle people who are making your life difficult? How workable for such situations today are Paul’s recommendations in Romans 12:12-21? (Monday’s lesson)

4. Read 2 Peter 1:16-21. What is he saying about prophecy that is so important? What is the relationship of prophecy to the cosmic conflict? What does the existence of prophecy tell us about God? (Tuesday's lesson)
5. Read 2 Peter 3:3-7. What is Peter saying about the past that can help us deal with issues in the present and the future? What does the current tension between science and faith tell us about God? As the years go by without fulfillment, how do we hold on to the promise of the Second Coming? Why is it crucial that we do that? (Wednesday's lesson)
6. Read 2 Peter 3:8-14. What is the long-term hope that we are given in this passage? If the Bible teaches us that we should consider the End to be always close, how are we to relate to long-range time prophecies within the same Bible? What does the closeness and yet the distance of the End tell us about God? (Thursday's lesson)
7. Why is prophecy so important to us? How did prophecy help to prove that Jesus was the Messiah at His first coming? Read the following Messianic prophecies (Deuteronomy 18:15-18; Jeremiah 23:1-6; Micah 5:1-6; Hosea 11:1-4 in light of Matthew 2:13-15). What are the implications of these prophetic fulfillments for the way we should look at unfulfilled prophecies today? What are the implications of Bible prophecy for our view of God? (Friday's lesson)

### Thoughts from Graham Maxwell

Lou: I want to ask the same question but in another way: Isn't it enough to be justified? Do I also have to be sanctified? Are you saying here that the healing-trust model really challenges that kind of separation and that kind of thinking?

Graham: Very much so. Of course those two words do not occur in the Bible. They are English words of Latin derivation. Not to make light of them. But the Greek word could be more literally translated "set right, put right" for "justification." Now if a person has been really set right with God and he now loves and trusts Him and is willing to listen, don't you think he would say, "What else do you want me to do, Lord?"

"I want to heal you if you will cooperate."

"Absolutely! Just tell me, and I'll follow." There's no way to be justified without sanctification following. If you're not willing to be kept right, you obviously haven't been set right. So being set right and kept right are all part of the same package. They belong together.

Lou: But I worry a little—for example, one of the questions that came in early in our series: "You've made it so complicated. There is so much to think about: justification, sanctification, and all of this. If what really is at stake is simply trusting God, why isn't it enough to say, 'I'm going to have the faith of a little child? I'll just trust God, and don't bother me with all the rest of this.'"

Graham: But don't underestimate the faith of a little child. The faith of a little child implies he's willing to listen. So if we really have the faith of a little child, we are willing to listen and to be trusting, which by the way is why a little child needs protection, because he's too willing to trust anybody. So he needs protection. But on the good side, the faith of a little child is wonderful. Why, I have all my grandchildren home visiting right now. All of them at home. I love it.

Lou: That's quite a houseful.

Graham: And they will sit there and listen and believe anything Grandpa says. I could get away with murder, you know, but I won't do it. But to have them sit and look and hang on every word is beautiful. I love it. Well, if we have the faith of a little child we're sitting there listening to God and saying, "Tell me. Tell me more. Tell me more." Look, there's no way to have the faith of a little child without following along and sanctification will come with it and we'll be healed. There's no way to avoid it.

Lou: As I remember the little children in our house, they were trusting, but they also loved to ask "Why?"

Graham: Oh, that's part of the faith of a little child.

Lou: They are eager to grow.

Graham: Yes. I love that. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #14 with Lou Venden, "God Can Completely Heal the Damage Done" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/14MMCAG>*

In Romans 2:4 Paul says do not count God's patience with us as weakness on His part, God's kindness is meant to lead us to repentance. But because God does not always move in to give us what we deserve we sometimes think that maybe He won't do anything. And there are a number of places in the Bible where people would say, "I don't think He'll do anything either good or bad. We have a do-nothing God." And God could say, "If you feel that way I'll give you up." No, God doesn't give up that easily. First He shakes the ground beneath our feet and there's thunder and lightning. God says, "At least don't give me up because you think I'm weak. I am an infinitely powerful God with infinite majesty, might and power. But I can't get what I want by use of might and power. I want your love and trust. I want to eliminate fear."

Peter mentions the Flood, for example. Isn't the Flood a prime example of God's use of might and power to have His way? That's the devil's interpretation. As soon as he found he had survived the Flood he toured the universe in glee and said, "I told you that's the kind of God He is. 'Love me or I'll drown you.'" And after Sodom and Gomorrah, "Love me or I'll burn you up."

“Love me or I’ll turn you into a pillar of salt.” “Love me or I’ll open up the earth and swallow you.” You know all those stories we give our children are the devil’s key texts in support of his accusations against God.

Are we sure our children know how to handle them aright? And are we able to explain? Now it is true that God drowned all but eight. But did it win anyone? Was this God using His might and power to win us to love and trust? Well, He did win people to believe Him, to believe His existence and to believe His power because that’s why they built the tower. {Graham Maxwell. Excerpt from the audio series, God’s Use of Power, #2, “The History of God’s Use of Power” recorded March, 1985, Kettering, Ohio} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/2MMOHIO>*

Maybe more seriously, sometimes God’s incredible graciousness has even been an embarrassment to some of His people. Do you remember when the prophet Jonah was asked by God to go and give a serious message of warning to Nineveh? At first he ran away. Later, under considerable pressure, he went and delivered his message, hardly a missionary volunteer. Think of the pressure the Lord had to put on Jonah to get him to go up there to Nineveh and deliver a very serious message, and to a very dangerous people, to be sure. Jonah walked the streets and said, “Forty days and Nineveh will be destroyed.” Then he went out and sat down on a hillside nearby to watch the city come to its end.

But it didn’t. The people of Nineveh repented and the city was not destroyed. And Jonah complained angrily to God. He said, “God, that’s why I ran away. I knew you were far too kind to go through with that threat, with that prediction. You’ve made me look like a false prophet. I’m humiliated enough to die.”

See part of his words here, on the Bible Reference Sheet, in Jonah 4:2, 3. Imagine saying this to God!

Lord, didn’t I say before I left home that this is just what you would do? That’s why I did my best to run away to Spain! I knew that you are a loving and merciful God, always patient, always kind, and always ready to change your mind and not punish. Now then, Lord, let me die. I am better off dead than alive. (GNB)

Think of this man knowing God that well in Old Testament times. Those are words Isaiah, Jeremiah, Moses, or Abraham would have been proud to speak. They never used better words than that about our God. But Jonah was ashamed. This had caused him embarrassment. He was humiliated enough; he felt that his reputation had been so destroyed, that he was prepared to die!

God reasoned with frustrated Jonah. "Have you no pity for these people? Aren't you glad that they have chosen to repent?" He even mentioned the cattle in the city, "Don't you even care about them?" at the end of the book. But Jonah was much more concerned about his own reputation, his own reputation as a reliable prophet. Moses, Abraham, Jeremiah, Paul, all announced themselves as proud to know God as they did. They were proud of Him and proud of the Good News. Jonah also knew God, but he was ashamed.

Are we concerned about our reputation or His? The good news, the gospel; it's not about us. Sometimes I think we make that mistake. The good news is not about us. The good news is about our God. Now if by our failure to complete our task we may have contributed to the long delay, then we deserve to be ashamed. But the longer God waits, the more gracious He looks. His delay only confirms the good news. I think the delay should lead us to speak with pride of our God and not to make the awful mistake that Jonah made. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #19, "How Soon Will the Conflict Be Over?" recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/19MMCAG>*

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

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

As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges. {COL 65.2}

The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish has been the reason for so long delay. {2T 193.3}