

Pine Knoll Sabbath School Study Notes
Second Quarter 2017: “Feed My Sheep”: 1 and 2 Peter
Lesson 13 “Major Themes in 1 and 2 Peter”

Read for this week’s study

Isaiah 53:5, 6, 9; Leviticus 16:16–19; Leviticus 11:44; Romans 13:1–7; 1 Corinthians 14:40; 2 Timothy 3:16.

Memory Text

“He himself bore our sins in his body on the cross, so that, free from sins, we might live for 1 righteousness; by his wounds you have been healed” (1 Peter 2:24, NRSV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Suffering, Jesus, and Salvation
- III. How Should We Live?
- IV. Hope in the Second Coming
- V. Order in Society and in the Church
- VI. The Primacy of Scripture
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read 1 Peter 2:24. What does it mean that we are “free from sins” because of the cross? (Sabbath afternoon)
2. What do the following passages reveal about salvation: 1 Peter 1:2, 8-9, 18-19; 2:22-25; 3:18. When the text says (1 Peter 1:2) we were chosen for “sprinkling with His blood,” what is the text referring to? Is it referring to baptism, the cross or something else? Can you know and love someone you haven’t seen (1:8-9)? How does the cross change a life that is empty and transitory (1:18-19)? What does it mean that Jesus bore our sins in His body (1:24)? What does it mean to die to sin and live to righteousness? (Sunday’s lesson)
3. In many of the sacrifices described in the Hebrew Bible sinners brought their offerings to the temple and laid their hands on them. What do you make of this practice in light of the “larger view” of the sixty-six Bible books? (Sunday’s lesson)

4. What do we learn about Christian behavior from the following texts? 1 Peter 1:15-17, 22; 2:1; 3:8-9; 4:7-11; 2 Peter 3:11. How does the future judgment affect the way we live today (2 Peter 3:11)? (Monday's lesson)
5. What do the following texts tell us about future events on planet earth? 1 Peter 1:4, 17; 4:5-6, 17; 2 Peter 3:1-10. (Tuesday's lesson)
6. Read 1 Peter 2:11-21 and 5:1-5. What does Peter say in these texts about the importance of both government and church leadership? How should Christians respond to both? How can these words be applied to various situations today? How can we learn to clothe ourselves with humility toward one another (based on 1 Peter 5:5)? (Wednesday's lesson)
7. Read 1 Peter 1:10-12, 2 Peter 1:16-20, and 3:2, 16. What do these texts say about the Bible that could help us better understand its role in our lives today? (Thursday's lesson)
8. In 2 Peter 3:12 it talks about "hastening the coming of the day of God." What does that mean? How can any human being or group be the means of hastening the time of the Second Coming? Why would we want to? (Friday's lesson)
9. 2 Peter 3:16 makes it clear that the Bible can be seriously misinterpreted by ignorant and unstable people. God's second book, nature, can also be seriously misunderstood. The Bible says the world is designed, nature seems (at least from the major scientific perspective) like things happened in a more random way. How can the Bible help us understand science? Can our understandings of the Bible get in the way of science? What do we do when the two "books" tell a very different story from each other? What impact can and should the "larger view" of the Great Controversy have on this issue? (Friday's lesson)

Thoughts from Graham Maxwell

Unfortunately, some have come to regard the blood as if it had some magical power. Blood simply represents the death of Christ. Unless you understand the meaning of his death, the blood has no power. Otherwise we could be accused of hematolatriy (worship of the blood). So the power in the blood is only when we understand its meaning. This will keep the universe secure against apostasy for eternity. So even when we sing "There's power in the blood" we must say to ourselves, because we understand its meaning. There is no power in merely repeating or singing those words. But understanding the meaning of the death of Christ has great power to change my life. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8, "The Most Costly and Convincing Evidence" recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/8MMCAG>

What about the tenth Commandment, which prohibits any evil desire? Hasn't the tenth Commandment all along said that you don't really have the Law written in your heart when you just "don't break the rules?" The Law is written in your heart when you don't even want to break the rules. It prohibits evil desire. So the Ten Commandments have always taught this, that if you desire this, you're not really keeping the Commandment. So Jesus was only reiterating the Ten Commandments as originally given. These were not new ideas. And who said, "What God wants is truth in the inner being"? Didn't David understand this? How about the other writers, Jeremiah, and Isaiah, when they said, "Your obedience is just the commandments of men learned by rote. It's just external." Amos says, "You keep the Sabbath, but you can hardly wait for the sun to go down so you can cheat with biased scales, [and so on]. Your hearts are not really in it." Over and over we read this. Jesus is saying, "I am fully in harmony with the Old Testament. You, my friends, are not. I'm not teaching you anything new. This is as old as the Old Testament. There's no change here whatever." They were not living in harmony with the Scriptures. And of course this would be very hard to take. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Intertestament Period and Matthew, recorded March, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/51MMPOGIA66> (Part 1) <http://pkp.cc/52MMPOGIA66> (Part 2)

Could you say, "I do what I do as a Christian because I'm finding the longer I live the more it is right and sensible to do so. And I'm seeing that more, the longer I live. And I have great and increasing admiration and respect for the one who so commanded me, in the days of my ignorance and immaturity, when the only reason why I did those good things or avoided those bad things was that he told me to. And he had the power to reward and destroy. Or I loved him and wanted to please him. At least it protected me. But I've come to the place now where I'm more and more beginning to do what's right because it is right. And I haven't had to think, 'there's a command not to murder my mother-in-law,' for a whole year. And my mother-in-law has never been so safe!" You see, if you have to check the Ten Commandments every morning not to murder your mother-in-law, your mother-in-law is walking on thin ice all the time. I think because God loves mothers-in-law, and knows our tendencies, he had to say, "Thou shalt not murder thy mother-in-law." Shame on us that we required that!

What an awful moment in God's family, when he had to gather his children around and say, "I want all the murdering and the hating to stop. And I want all the stealing, and the cheating, and the lying, and the immorality to stop. Please!" That means it was going on. There was a day when God didn't have to do that, and there's a day coming when he won't have to do it again. Remember the new covenant? It will all be written in our hearts, and we will do what is right because it is right. God will not have to lecture us a million years down the line and say, "I want

all the murdering up here in Heaven to stop.” We won’t have hated a soul for a million years. We’ll be doing what’s right because it is right. Now if you heard your children behind the door saying, “Let’s do what our folks want. I mean, you’ll have to admit that everything they’ve asked us to do makes such good sense, we ought to want to do it anyway.” And you get the impression that even after you’re dead and gone, your children will go on doing what’s right because it is right, because now they’re maturing, and they’ve come to see. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Galatians*, recorded May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/65MMPOGIA66>*

The great controversy is not over *power*, but over *who is telling the truth*. God has been accused of the abuse of power and of a failure to tell the truth. Such charges cannot be met by force. To resort to force would only worsen the matter, as if to suggest, “I don’t have evidence, so now I must intimidate you with power.” And so God chose the only way— the long and painful, and costly and apparently weak way as some regard it—of teaching, of explanation, of demonstration.

Finally he sent his Son. And the way he treated people, the things he taught about his Father, and most particularly, the unique and awful way that he died was the clearest demonstration of the truth about God and his government that the universe will ever see or ever need. Sadly though, religion often fails to use God’s methods. Thus it is often religion that most seriously misrepresents our God. Religion through the centuries has resorted instead to claims and pronouncements, and force, even persecution, and a great deal of pomp and power—methods God does not use. How dare we mortals try! {Graham Maxwell. Excerpt from the audio series, *Conversations About God, #4, “God’s Way of Restoring Trust”* recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

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.

You see God needs better spokesmen than Jonah proved to be. Reluctant teachers of the truth, moved only by fear or obligation, are themselves a very sad denial of the good news. God is waiting for people who look eagerly for the coming of the day of God, and work to hasten it on. But I’ve quoted Peter. Look at 2 Peter 3:12, on the Bible Reference Sheet. He advised, way back

in the first century: “Look eagerly for the coming of the Day of God and work to hasten it on.”(NEB).

So now the question, how much longer do you think God will have to wait? Well, we can trust God to wait just as long as there is hope for anyone. You know he will do that. We can also trust God not to wait forever. He will not wait a moment longer than it makes sense to do so. Who longs more to bring everything to an end, and recreate this world and give it to his trusting saints?

When, then, will it end? Only God, the one who reads our every thought, will know when all final decisions have been 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

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and results of sin made plain, and the perpetuity of the law fully demonstrated. {ST, February 13, 1893 par. 12}

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.” John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. {PP 68.2}

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. No man has seen God at any time except as He is revealed through Christ. . . . {8T 265.2}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God. . . . {8T 265.5}

Christ revealed all of God that sinful human beings could bear without being destroyed. He is the divine Teacher, the Enlightener. Had God thought us in need of revelations other than those made through Christ and in His written word, He would have given them. {8T 266.1}

The Bible clearly teaches what sanctification is and how it is to be attained. The Saviour prayed for His disciples: “Sanctify them through Thy truth: Thy word is truth.” John 17:17. And Paul teaches that believers are to be “sanctified by the Holy Ghost.” Romans 15:16. What is the work of the Holy Spirit? Jesus told His disciples: “When He, the Spirit of truth, is come, He will guide you into all truth.” John 16:13. And the psalmist says: “Thy law is the truth.” By the word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is “holy, and just, and good,” a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: “I have kept My Father’s commandments.” “I do always those things that please Him.” John 15:10; 8:29. The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification. {GC 469.2}

Jesus, considered as a man, was perfect, yet He grew in grace. Luke 2:52: “And Jesus increased in wisdom and stature, and in favor with God and man.” Even the most perfect Christian may increase continually in the knowledge and love of God. {1T 339.8}

Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, “Without Me ye can do nothing.” Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace. He is not only the Author, but the Finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way. David says, “I have set the Lord always before me: because He is at my right hand, I shall not be moved.” Psalm 16:8. {SC 69.1}

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, “Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.” This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ. {SC 70.1}

A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. {SC 70.2}

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. {GC 677.2}

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. {GC 678.1}

It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. {SC 17.2}

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole and to see the relation of its parts. He should gain a knowledge of its grand central theme—of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for the supremacy, and should learn to trace their working through the records of history and prophecy to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found. {CT 462.1}