

**Pine Knoll Sabbath School Study Notes**  
**Second Quarter 2020: *How to Interpret Scripture***  
**Lesson 3 “Jesus and the Apostles’ View of the Bible”**

**Read for this week’s study**

Matthew 4:1–11; Matthew 22:37–40; Luke 24:13–35, 44, 45; Luke 4:25–27; Acts 4:24–26.

**Memory Text**

“But He answered and said, ‘It is written, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God” ’ ” (Matthew 4:4, NKJV).

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

- I. Introduction
- II. It Is Written
- III. Jesus and the Law
- IV. Jesus and All Scripture
- V. Jesus and the Origin and History of the Bible
- VI. The Apostles and the Bible
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. Read Matthew 4:4. Why does Jesus say that we must live by every word that comes from the mouth of God? What do we say to people who feel oppressed by all the rules in the Bible? (Sabbath afternoon)
2. Read Matthew 4:1-11. Verse 1 tells us that Jesus was led by the Spirit into the wilderness. How did Jesus know that the Spirit was speaking to Him? What was wrong with Satan’s request in verse 4? How do well-meaning people sometimes “put us to the test”? (Matthew 4:7) What kinds of alternatives to true worship do we face today? (Matthew 4:10) Where the Bible was clear, Jesus clearly followed it without question. What should we do when the Bible is not so clear? Why should the Bible and the Bible alone be the ultimate standard and foundation of our beliefs and practice? (Sunday’s lesson)
3. Read Matthew 5:17-20 and 22:29. What is Jesus saying in these contexts? Re-read Matthew 5:20. What was inadequate about the Pharisees’ obedience? What does Matthew 22:37-40 tell us about Jesus’ view of the Law of Moses? Jesus considered

the Bible of unquestionable authority. But our interpretations of the Bible are not of unquestionable authority. How can we read the Bible in such a way as to leave open the possibility that we might learn something from it? (Monday's lesson)

4. Read Luke 24:13-35, 44, 45. How does Jesus use the Scriptures to teach the disciples the gospel message? What kind of Bible study makes the heart burn? (Luke 24:32). Jesus opened their minds to understand the Scriptures. Why did the Bible need explanation? (Tuesday's lesson)
5. Read Matthew 12:34; Mark 10:6-8; Luke 4:25-27; 11:51; Matthew 24:38. How did Jesus understand the historical persons and events of the Bible? Were they real, historical people or were they products of creative historical imagination? (Wednesday's lesson)
6. Read Acts 4:24-26; 13:32-36; Romans 9:17 and Galatians 3:8. What do these passages teach us about how the apostles understood the authority of God's Word? (Thursday's lesson)
7. Many Bible scholars today reject a literal six-day creation, a sinless Adam in an unfallen world, a universal worldwide flood, the existence of Abraham, the reality of the Exodus and even the miracles of Jesus and his bodily resurrection. How is it possible to read the Bible for a living and still come to such conclusions? (Friday's lesson)

### Thoughts from Graham Maxwell

When the question is asked, How much of the Bible can be trusted? The confident answer is often heard—with special emphasis on the first word—“All Scripture is given by inspiration of God.” 2 Timothy 3:16.

But how much is to be included in the “all”?

When a Protestant offers this reply, he is thinking of the sixty six books in his favorite version of the English Bible.

When a Roman Catholic uses the same text, he is thinking of the sixty-six plus a number of additional books commonly known as the Apocrypha.

The Old Testament accepted by Protestants and Jews ends with the book of Malachi. The Catholic Old Testament ends with Second Maccabees.

In the Jewish and Protestant Old Testament, Daniel has only twelve chapters. In the Catholic Old Testament there are fourteen.

Which is correct? After so many centuries, is there perhaps a serious question as to the authenticity of the Biblical documents?

Jesus always seemed to express confidence in the Bible that He used.

One day after His resurrection He told His disciples that “everything written about Me in the law of Moses and the prophets and the psalms must be fulfilled.” Luke 24:44, R.S.V.

In these words Jesus endorsed the books of the Old Testament as they were customarily arranged in those days. {Maxwell, A. Graham. *You Can Trust the Bible; why, after many translations, it is still the word of God*, 19-20. Mountain View, California: Pacific Press Publishing Association, 1967}

The New Testament consistently recognized these and I think it is most significant that Jesus would refer to the Old Testament by these three Canons without any question as to their dependability. Look at Luke 24:44. I’m sure you’re familiar with these texts. “Everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” (RSV). {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #5, “The Record of the Evidence” 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/5MMCAG>

### **Recommended Listening:**

*Conversations About God* #5 “The Record of the Evidence” is available at: <http://pkp.cc/5MMCAG>

*Conversations About God* #6 “Evaluating the Evidence” is available at: <http://pkp.cc/6MMCAG>

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

At the Saviour’s baptism, Satan was among the witnesses. He saw the Father’s glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. Ever since Adam’s sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; but now that Jesus had come “in the likeness of sinful flesh” (Romans 8:3), the Father Himself spoke. He had before communicated with humanity through Christ; now He communicated with humanity in Christ. Satan had hoped that God’s abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored. {DA 116.2}

Christ’s humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. {DA 123.3}

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. {DA 224.5}

Satan assailed Christ with his fiercest and most subtle temptations, but he was repulsed in every conflict. Those battles were fought in our behalf; those victories make it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. {GC 510.3}

It is not the plan of God to compel men to yield their wicked unbelief. Before them are light and darkness, truth and error. It is for them to decide which to accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture (*Redemption: or the Miracles of Christ*, pp. 112, 113). {1BC 1120.5}

By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live “by every word that proceedeth out of the mouth of God.” This is eating the Bread that comes down from heaven. {DA 391.1}

The heavenly universe had witnessed the weapons that were chosen by the Prince of life—the words of Scripture, “It is written”; and the weapons used by the prince of the world—falsehood and deception. They had seen the Prince of life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. {RC 60.5}

The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. {SC 89.2}

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all students—the knowledge of Christ. . . . {CT 422.1}

As we study His works, angels from heaven will be by our side to enlighten our minds and guard them from Satan's deceptions. {CT 457.1}

The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God. {Ed 126.4}

Those who make Christ their daily companion and familiar friend will feel that the powers of an unseen world are all around them; and by looking unto Jesus they will become assimilated to His image. By beholding they become changed to the divine pattern; their character is softened, refined, and ennobled for the heavenly kingdom. {4T 616.2}

Through the Holy Spirit, God's word is a light as it becomes a transforming power in the life of the receiver. By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. {COL 414.2}

The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all His requirements. This is true worship. {9T 156.1}

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world. {Ed 76.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. {Ed 76.3}

Before this earth was called into being, God's law existed. Angels are governed by its principles, and in order for earth to be in harmony with heaven, man also must obey the divine statutes. To man in Eden Christ made known the precepts of the law "when the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. The mission of Christ on earth was not to destroy the law, but by His grace to bring man back to obedience to its precepts. {MB 48.1}

The infinite love of God has been manifested in the gift of His only-begotten Son to redeem a lost race. Christ came to the earth to reveal to men the character of His Father, and His life was filled with deeds of divine tenderness and compassion. {PP 469.2}

He who knows the end from the beginning has provided for the attack of satanic agencies. And He will fulfill His word to the faithful in every age. That word is sure and steadfast; not one jot or tittle of it can fail. If men will keep under the protection of God, His banner will be over them as an impregnable fortress. He will give evidence that His word can never fail. He will prove a light which shineth in a dark place until the day dawn. He, the Sun of Righteousness, will arise with healing in His beams. . . . {RC 129.5}

When Christ entered upon His campaign, Satan met Him and contested every inch of ground, exerting his utmost powers to conquer Him. Much was involved in this controversy. Intense interests were at stake. The questions to be answered were: "Is God's law imperfect, in need of being amended or abrogated? or is it immutable? Is God's government stable? or is it in need of changes?" Not only before those living in the city of God, but before the inhabitants of all the heavenly universe, were these questions to be answered. . . . {TDG 14.2}

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings. {COL 333.1}

The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. "Concerning thy testimonies," says the psalmist, "I have known of old that thou hast founded them forever (ST April 15, 1886). {1BC 1104.2}

The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and His law is love. Its two great principles are love to God and love to man. "Love is the fulfilling of the law." Romans 13:10. The character of God is righteousness and truth; such is the nature of His law. Says the psalmist: "Thy law is the truth:" "all Thy commandments are righteousness." Psalm 119:142, 172. And the apostle Paul declares: "The law is holy, and the commandment holy, and just, and good." Romans 7:12. Such a law, being an expression of the mind and will of God, must be as enduring as its Author. {GC 467.1}

Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the

impulse to help and bless others springs constantly from within—when the sunshine of heaven fills the heart and is revealed in the countenance. {COL 384.2}

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. . . . To love Him, the infinite, the omniscient one, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored. {RC 51.2}

Like the first is the second commandment, “Thou shalt love thy neighbour as thyself.” The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. {RC 51.3}

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service. {GC 493.2}

God’s law is the law of love. He has surrounded you with beauty to teach you that you are not placed on earth merely to delve for self, to dig and build, to toil and spin, but to make life bright and joyous and beautiful with the love of Christ—like the flowers, to gladden other lives by the ministry of love. {MB 97.3}

God has given us His holy precepts, because He loves mankind. To shield us from the results of transgression, He reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. God desires us to be happy, and He gave us the precepts of the law that in obeying them we might have joy. {DA 308.1}

Satan is ever at work endeavoring to pervert what God has spoken, to blind the mind and darken the understanding, and thus lead men into sin. This is why the Lord is so explicit, making His requirements so very plain that none need err. God is constantly seeking to draw men close under His protection, that Satan may not practice his cruel, deceptive power upon them. He has condescended to speak to them with His own voice, to write with His own hand the living oracles. And these blessed words, all instinct with life and luminous with truth, are committed to men as a perfect guide. {PP 503.3}

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by

revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. {1SM 235.1}

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. {1SM 235.2}

The glory of Christ is revealed in the law, which is a transcript of His character, and His transforming efficacy is felt upon the soul until men become changed to His likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection. {1SM 240.3}

So far from making arbitrary requirements, God's law is given to men as a hedge, a shield. Whoever accepts its principles is preserved from evil. Fidelity to God involves fidelity to man. Thus the law guards the rights, the individuality, of every human being. It restrains the superior from oppression, and the subordinate from disobedience. It ensures man's well-being, both for this world and for the world to come. To the obedient it is the pledge of eternal life, for it expresses the principles that endure forever. {Ed 76.4}

After His resurrection Jesus appeared to His disciples on the way to Emmaus, and, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. The hearts of the disciples were stirred. Faith was kindled. They were "begotten again into a lively hope" even before Jesus revealed Himself to them. It was His purpose to enlighten their understanding and to fasten their faith upon the "sure word of prophecy." He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament. It was needful for the followers of Christ to have an intelligent faith, not only in their own behalf, but that they might carry the knowledge of Christ to the world. And as the very first step in imparting this knowledge, Jesus directed the disciples to "Moses and all the prophets." Such was the testimony given by the risen Saviour to the value and importance of the Old Testament Scriptures. {GC 349.1}

Jesus did not first reveal Himself in His true character to them, and then open the Scriptures to their minds; for He knew that they would be so overjoyed to see Him again, risen from the dead, that their souls would be satisfied. They would not hunger for the sacred truths which He wished to impress indelibly upon their minds, that they might impart them to others, who

should in their turn spread the precious knowledge, until thousands of people should receive the light given that day to the despairing disciples as they journeyed to Emmaus. {5BC 1125.11}

He maintained His disguise till He had interpreted the Scriptures, and had led them to an intelligent faith in His life, His character, His mission to earth, and His death and resurrection. He wished the truth to take firm root in their minds, not because it was supported by His personal testimony, but because the typical law, and the prophets of the Old Testament, agreeing with the facts of His life and death, presented unquestionable evidence of that truth. When the object of His labors with the two disciples was gained, He revealed Himself to them, that their joy might be full, and then vanished from their sight (ST Oct. 6, 1909). {5BC 1125.12}

This mighty conqueror of death, who had reached to the very depths of human misery to rescue a lost world, assumed the humble task of walking with the two disciples to Emmaus, to teach and comfort them. Thus He ever identifies Himself with His suffering and perplexed people. In our hardest and most trying paths, lo, Jesus is with us to smooth the way. He is the same Son of man, with the same sympathies and love which He had before He passed through the tomb and ascended to His Father (3SP 212). {5BC 1125.13}

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The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes. {1SM 20.2}

The truths of redemption are capable of constant development and expansion. Though old, they are ever new, constantly revealing to the seeker for truth a greater glory and a mightier power. {COL 127.3}

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began “at Moses and all the prophets” and “expounded unto them in all the scriptures the things concerning Himself.” Luke 24:27. {COL 127.4}

The truth will be continually unfolding, expanding, and developing, for it is divine, like its Author. {3SM 188.2}

The truth is constantly unfolding and presenting new features to different minds. All who dig in the mines of truth, will constantly discover rich and precious gems. {1SM 404.2}

It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world’s Redeemer is found in comparing the prophecies of the Old Testament with the history of the New. {DA 799.2}

In giving us His word, God has put us in possession of every truth essential for our salvation. Thousands have drawn water from these wells of life, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Christ is to them, and what they are to Christ. But these searchers have not exhausted these grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years he will exclaim, “Great is the mystery of godliness.” {COL 133.4}

**Recommended Reading:** *Education*, chapter 8 – “The Teacher Sent From God”

<https://egwwritings.org>