

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2020: *Education*

Lesson 2 “The Family”

Read for this week’s study

Genesis 3:1–15; 2 Corinthians 4:6; Luke 1:26–38; Matthew 1:18–24; Ephesians 4:15;
1 John 3:18; Deuteronomy 6.

Memory Text

“My son, hear the instruction of your father, and do not forsake the law of your mother”
(Proverbs 1:8, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The First Family
- III. The Childhood of Jesus
- IV. Communication
- V. The Role of Parents
- VI. Lest Ye Forget
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read Proverbs 1:8. According to this verse, what is the primary purpose of education in the home? As we expand in our knowledge of God and the world around, what do we also learn? (Sabbath Afternoon)
2. What do the first three chapters of Genesis tell us about God? In what way do the following texts speak to the kinds of things Adam and Eve would have imparted to their children (Luke 10:27; Galatians 6:7)? What can families do to increase the likelihood of a positive spiritual outcome for their children? (Sunday’s Lesson)
3. Scripture gives us very little detail about the childhood of Jesus. But it does give us insight into the values of His parents and, therefore, some of the things they would have taught Him. See Luke 1:26-38, 46-55; 2:41-50, and Matthew 1:18-24. (Monday’s Lesson)
4. What do the following texts tell us about building strong relationships in the family or in a classroom (Psalm 37:7-8; Proverbs 10:31-32; 27:17; Ephesians 4:15; Titus 3:1-

2; James 4:11; 1 John 3:18)? It is not only important what we say but **how** we say it. Can you think of a time when the **way** you said something ruined the impact of what you said, even if what you said was correct? (Tuesday's Lesson)

5. Read Ephesians 4:6, Proverbs 31:10 and Galatians 5:22-23. How does one avoid provoking children to wrath? How do you find a virtuous wife? How does one develop the fruit of the Spirit? What roles do each of these play in the proper education of children within the family? (Wednesday's Lesson)
6. Read Deuteronomy 6:1-9. What can we learn from this chapter about the principles of Christian education? What in these verses should be absolutely central to all education? (Thursday's Lesson)
7. Whether we have children or not, we all live in some sort of dwelling and we all interact with others as well. What can we learn from this lesson that will impact all of our relationships? (Friday's Lesson)
8. We tend to view education as a good thing. But is this always the case? What types of education could actually have a negative impact rather than a positive one? (Friday's Lesson)
9. As children move toward adulthood, when and how should parents let go? What is the greatest key to children adopting the faith of their parents? (Friday's Lesson)

Thoughts from Graham Maxwell

Jesus was thirty when he began his public ministry. And there was a reason. A young man under thirty was not well accepted. So he went on being a good carpenter, and getting to know people, so that when he came to those few precious years, he could make his remarks very relevant, because he knew the people very well. He'd worked with them, socialized with them. We will come to that verse next time in John, "Wist ye not that I must be about my Father's business."

Many of you will not find that in the versions in front of you. However, it's going to be even better. The meaning will not be lost at all. You'll find, "Did you not know, did you not believe that I would be right here, in my Father's house?" Not "business." There's no word in the Greek for business. "In my Father's house." That means at twelve he knew the temple. He knew it didn't belong to Joseph, didn't he? So he was realizing right then the temple was his Father's house, that he was the Son of God, at twelve. So the point is still there, but it's a little more precise.

It's even a little more polite, I think. If I got lost and my parents had searched for me for three days and three nights, and upon finding me had said, "How could you do this to us?" And I'd have said, "Why were you looking for me? Didn't you know I'd be busy?" I don't think my father

would have received that very well. So it's much more polite for Jesus to say, and we'll analyze this next time in the Greek, it's precisely this way, "You told me when I got lost, you'd look for me. I'm just twelve. I'm not to look for you. Didn't you think I'd do what you told me, that I'd stay right here in my Father's house until you came? And here I am."

Of course Mary thought that strange. "My Father's house"? That's strange. My husband doesn't own the temple." So she tied this in with other things she had heard as to who he was. You remember, "She treasured this in her heart." But it does mean that at twelve, Jesus already, in the light of his knowledge of scripture; and his mother surely had a hand in the training, because they didn't have copies of the Bible on the shelf at home. You had to listen, as people told you, often from memory; and occasionally you could go to the synagogue and hear it read on Sabbath. But Jesus knew how to read the Bible. Remember when he stood up and read Isaiah. It would be in Hebrew, and he was able to read it. And they said, "How could he be such a learned man, when he never attended the rabbinical schools?" Which suggests that his mother did a good job, and he was a self-educated man. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

When God lived among us in human form, he was God, and he didn't say, "Give me your questions, here are the answers and I expect you to believe it!" because it could have been the devil masquerading as Christ. God himself led them through the evidence and when they had come to an intelligent confidence based upon unquestionable evidence he was satisfied, then he revealed who he was. Now think what that says about our God and the way he runs his universe. He does not ask us to believe without evidence. But think what it says about our methods.

If Adventists are going to finish the work, they will become the best explainers of the evidence. In other words, we won't just leave the details of Bible instruction to the folk we call the Bible workers or the Bible instructors. Every loyal member of the family worth his salt will be a Bible instructor and able to explain the scriptures as Philip in the chariot. That's our mission. We should be the best Bible teaching explainers in the whole world. If we want to be known for anything other than the picture of God, our highest calling would be to be very careful, accurate, and interesting explainers of the content of the sixty-six books. That would be, I think, the highest thing we could aspire to. {Graham Maxwell. Excerpt from the audio series, Understanding the Mission of the Church, #1, recorded September 1983, Camp AuSable, Michigan} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/1MMUTMOTC>

Besides, can you think of any better illustration of the difficulties God faces in helping us children to grow up and become free individuals, than to develop the family? I mean, isn't it difficult to start out with these totally dependent little children, and after several years send them out into the world standing on their own feet? How fast do you give them freedom? Are you able to discipline them, and yet in love, and have them love you just the same? We really are like God to our children. Are you willing to respect the freedom of your children so much that when they're old enough to pack their bags, you're willing to let them go? God let his children go.

Sometimes in a family where some children don't stay loyal, we say the parents must have done a bad job. Well, none of us does a perfect job. Would anyone like to suggest that God was a bad parent, and that's why he lost so many of his angelic children? He did a perfect job in a perfect environment, and he lost, he failed to hold who knows how many of his angels, loyal. So we ought to be very careful what we say about parents who may be experiencing difficulty and disappointment with some of their children. What about God? And then what about respect for freedom? Did God create us capable of loving him and trusting him, or of hating him and spitting in his face? We know we can do that; it's been done. He created us free. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Genesis*, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/25MMPOGIA66> (Part 1) <http://pkp.cc/26MMPOGIA66> (Part 2)

Well, look at the way parents even represent God to their children. They are as "gods" to their children. There is a little while in life when our children believe everything we say. They get over it quite early, but there is a time, and if we misrepresent God during those tender years, we are doing damage at the rock. It's dangerous to do. And then as a church, professing to be God's representatives in the world, if we misrepresent him—this is the thing to worry about the most. Sometimes we worry about other more peripheral matters. But how often do we worry about the kind of person we picture our God as being? Well, when you read in the papers and the magazines, what picture of God do most observers of Adventism think we're trying to portray? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Deuteronomy*, recorded November 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/9MMPOGIA66> (Part 1) <http://pkp.cc/10MMPOGIA66> (Part 2)

Further Study with Ellen White

And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. Sin not only shuts us away from God, but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ's mission to undo. The faculties of the soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted. {Ed 28.3}

Christ stands as the representative of the Father, the connecting link between God and man; He is the great teacher of mankind. And He ordained that men and women should be His representatives. {Ed 33.2}

To gain the higher education means to become a partaker of the divine nature. It means to copy the life and character of Christ so that we shall stand on vantage ground as we fight the battles of life. It means to gain daily victories over sin. As we seek for this education, angels of God are our companions; when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard for us against him. {CT 388.4}

The true object of education is to restore the image of God in the soul. In the beginning God created man in His own likeness. He endowed him with noble qualities. His mind was well balanced, and all the powers of his being were harmonious. But the Fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised, and a life of probation was granted to man. To bring him back to the perfection in which he was first created is the great object of life—the object that underlies every other. {PP 595.2}

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions. {Ed 17.2}

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. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength,

and with all thy mind.” Luke 10:27. 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. {Ed 16.1}

In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate. {Ed 14.2}

Every child may gain knowledge as Jesus did. As we try to become acquainted with our heavenly Father through His Word, angels will draw near, our minds will be strengthened, our characters will be elevated and refined. We shall become more like our Saviour. {AG 282.6}

When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. In constantly beholding Him, we “are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Corinthians 3:18. {SC 72.1}

In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus. {SC 68.1}

Sanctification means habitual communion with God. There is nothing so great and powerful as God’s love for those who are His children. {HP 129.5}

The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man’s sanctification, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them. {AA 532.2}

Such transformation of character as is seen in the life of John is ever the result of communion with Christ. There may be marked defects in the character of an individual, yet when he

becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him. Beholding as in a glass the glory of the Lord, he is changed from glory to glory, until he is like Him whom he adores. {AA 559.1}

In teaching us to ask every day for what we need—both temporal and spiritual blessings—God has a purpose to accomplish for our good. He would have us realize our dependence upon His constant care, for He is seeking to draw us into communion with Himself. In this communion with Christ, through prayer and the study of the great and precious truths of His word, we shall as hungry souls be fed; as those that thirst, we shall be refreshed at the fountain of life. {MB 113.1}

Communion with God through humble prayer, develops and strengthens the mental and moral faculties, and spiritual powers increase by cultivating thoughts upon spiritual things. {CSW 40.1}

There is a mighty power in prayer. Our great adversary is constantly seeking to keep the troubled soul away from God. An appeal to Heaven by the humblest saint is more to be dreaded by Satan than the decrees of cabinets or the mandates of kings. {HP 82.5}

Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to Him. In order to have spiritual life and energy, we must have actual intercourse with our heavenly Father. Our minds may be drawn out toward Him; we may meditate upon His works, His mercies, His blessings; but this is not, in the fullest sense, communing with Him. In order to commune with God, we must have something to say to Him concerning our actual life. {SC 93.1}

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him. {SC 93.2}

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}

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}

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His

character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. {PP 34.3}

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God. {COL 97.3}