

**Pine Knoll Sabbath School Study Notes**  
**Fourth Quarter 2020: Education**  
**Lesson 4 “The Eyes of the Lord: The Biblical Worldview”**

**Read for this week’s study**

Proverbs 15:3; Job 12:7–10; Ephesians 6:12; Revelation 20:5, 6; John 1:1–14; Mark 12:29–31.

**Memory Text**

“The eyes of the Lord are in every place, keeping watch on the evil and the good” (Proverbs 15:3, NKJV).

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

- I. Introduction
- II. The Eyes of the Lord
- III. Leibniz’s Question
- IV. The Biblical Worldview
- V. Worship the Redeemer
- VI. The Law of God
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. So much of what humans think about the world could be wrong. For centuries the smartest people on earth thought the earth was the center of the solar system. That’s because we all look at the world through a filter, something also called a worldview. Read Proverbs 15:3. The biblical worldview teaches us to look at the world the way God sees it. (Sabbath Afternoon)
2. There are two options for explaining reality. Either the universe, and all that is in it, just happened or a divine being created the universe. The Bible offers a clear answer to that question. Read Psalm 53:1, Proverbs 15:3, and John 3:16. The biblical worldview encompasses the natural world but is not limited by it. In what way is the biblical worldview more logical and rational than its atheistic rival? (Sunday’s Lesson)
3. One of the great philosophical questions is: “Why is there something instead of nothing?” How do the following texts answer that question? Genesis 1:1; John 1:1-4; Exodus 20:8-11; Revelation 14:6-7; Job 12:7-10. What do we learn from the assertion that the world was created in six days? (Monday’s Lesson)

4. How do the following texts help us understand the reality in which we exist? Ephesians 6:12; Mark 13:7; Romans 5:8; 8:28; Ecclesiastes 9:5; Revelation 20:5-6. (Tuesday's Lesson)
5. Read John 1:1-14. What does this passage tell us about who Jesus is and what He has done for us? How does the larger view of a cosmic conflict impact our understanding of this passage and of a "biblical worldview"? How can that larger view be seen in John 1:4-5 and 15-18? (Wednesday's Lesson)
6. Read Deuteronomy 12:8; Judges 17:6 and Proverbs 12:15. What do these texts tell us about the limits of human freedom? How does a biblical worldview impact the way we view morality and moral conduct (Deuteronomy 6:5; Mark 12:29-31; Revelation 14:12)? The lesson, quoting *Great Controversy*, page 63, states that the "perpetuity of the law" is a crucial component of a Seventh-day Adventist education. Is that a fully biblical statement (see Galatians 3:19)? Can the concept of a "biblical worldview" be carried to the place where it undermines our openness to Scripture? (Thursday's Lesson)
7. The lesson looked at key points of a biblical worldview: the existence of God, the creation, the Bible, the plan of redemption, and the law of God. What else would you include in formulating a Christian worldview? (Friday's Lesson)
8. Ellen White wrote: "The true object of education is to restore the image of God in the soul." What does that mean? How should Adventist education be different as a result? (Friday's Lesson)

### Thoughts from Graham Maxwell

Why would God choose seven days when he could create this world with a snap of his fingers? He could do it. But instead, he assembled the onlooking universe, the great controversy having already begun. The questions have already been raised, and the accusations against God, that he was arbitrary, exacting, unforgiving and severe. Satan had already expressed his jealousy to the point of rebellion, because he was not included in the creation of this world. Now, I don't know what he did after he was cast out of heaven, but now God assembles the universe and says, "I will now create this world according to my plan." And I'm impressed that he does it with such unhurried dignity, and majesty, and drama.

Day one, "Let there be light." That's all. And day two, three, four, five, six. Everything's so magnificent by Friday, a beautiful world, obviously a generous God, and he created Adam and Eve with "power to think and to do", to love him or to hate him and spit in his face. He answered the questions about freedom. He even created them male and female, so he could share his creative power with them. In so many ways he answered Satan's charges. The revelation of God in those six days is really very clear. In fact the only question he doesn't deal

with is the question of death being the result of sin. Nothing happened in those six days to answer that. We had to wait until crucifixion week for that.

And then came the first seventh day, which was not ours at all. It was our second day. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Mark, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/53MMPOGIA66> (part 1) <http://pkp.cc/54MMPOGIA66> (Part 2)

Isn't it significant that after all the answers during creation week, the next day was a rest day, for reflection and celebration. And after all the answers given during crucifixion week, the next day was a rest day, a day for reflection, for remembering, for celebration. **To me, that's the whole purpose of the Sabbath. The Sabbath is designed to remind us of the truth about God that is the basis of our trust.** It's not a test of obedience. It's not a burden; it's been made to be one. It was given to man. Remember Mark 2:27? "And he said to them, 'The Sabbath was made for man, not man for the Sabbath; so the Son of man is lord even of the Sabbath.'" The Sabbath was made for us, to help us, because more than at any other time we need to be reminded of the truth that was not claimed, but revealed and demonstrated during creation week, and during crucifixion week. {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)

### Further Study with Ellen White

Christ presented to men that which was entirely contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the love of the Father, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love not only those who loved them, but those who hated them and treated them spitefully. In all this He was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. {CT 29.3}

This world has been visited by the Majesty of heaven, the Son of God. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ came to this world as the expression of the very heart and mind

and nature and character of God. He was the brightness of the Father's glory, the express image of His person. But He laid aside His royal robe and kingly crown, and stepped down from His high command to take the place of a servant. He was rich, but for our sake, that we might have eternal riches, He became poor. He made the world, but so completely did He empty Himself that during His ministry He declared, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." {MM 19.1}

God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule. {PP 49.1}

God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life. {PP 49.2}

The earth was clothed with beautiful verdure, while myriads of fragrant flowers of every variety and hue sprang up in rich profusion around them. Everything was tastefully and gloriously arranged. In the midst of the garden stood the tree of life, the glory of which surpassed all other trees. Its fruit looked like apples of gold and silver, and was to perpetuate immortality. The leaves contained healing properties. {SR 22.1}

The Son of God came to this earth to reveal the character of the Father to men, that they might learn to worship Him in spirit and in truth. He came to sow the world with truth. He held the keys of all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. The Light that lighteth every man that cometh into the world, every phase of truth was evident to Him. {CT 28.2}

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}

Christ came to this earth in human form that He might stand as the Captain of our salvation, so that we should not be overcome by Satan's power. And when the enemy has seemed to be gaining a signal victory over righteousness, God has been working in mercy and power to counteract his designs. {TDG 308.4}

God has angels whose whole work is to draw those who shall be heirs of salvation. Whenever one takes a step toward Jesus, Jesus is taking steps toward him. The angels' work is to keep back the powers of Satan (MS 17, 1893). {7BC 922.5}

Angels are keeping back the destroying agencies; for they have an intense interest for these rebellious sons, and they want to help them to return to the fold in safety and peace, that they may finally be overcomers, and be saved, eternally saved with the family of God in heaven (MS 29, 1900). {7BC 923.1}

The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing not only of this atom of a world, but for the good of all the worlds that God had created. . . . {TMK 18.2}

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 how to reach the abode of eternal happiness. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all,—the knowledge of Christ. He is the Sent of God; he is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of his divinity, as indicated by his previous existence with the Father. {RH, June 11, 1908 par. 4}

Through all time this Book is to stand as a revelation of Jehovah. To human beings the divine oracles have been committed to be the power of God. The truths of the Word of God are not mere sentiment, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin have clouded the understanding is removed. —RH, Nov 10, 1904. {1MCP 98.2}

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 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. {Ed 190.2}

All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what is

truth, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the peril of the soul. We must know individually the prescribed conditions of entering into eternal life. . . . We cannot allow these questions to be settled for us by another's mind, or another's judgment. . . . We cannot trust the salvation of our souls to ministers, to idle traditions, to human authorities, or to pretensions. . . . The Lord positively demands of every Christian an intelligent knowledge of the Scriptures. {RH, March 8, 1887 par. 1}

Christ had been sent to earth to represent God in character. Jesus was the Life giver, the Teacher sent of God to provide salvation for a lost world, and to save men in spite of all Satan's temptations and lying deceptions. He himself was the gospel. In his teachings he clearly presented the great plan devised for the redemption of the race. Divinity had united with humanity for the purpose of uniting humanity with divinity, that through Christ man might become a partaker of the divine nature. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, July 7, 1896 par. 5}

Christ's favorite theme was the paternal character and abundant love of God. This knowledge of God was Christ's own gift to men, and this gift He has committed to His people to be communicated by them to the world. {6T 55.1}

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. . . . {HP 8.3}

In word and in deed the Messiah, during His earthly ministry, was to reveal to mankind the glory of God the Father. Every act of His life, every word spoken, every miracle wrought, was to make known to fallen humanity the infinite love of God. {PK 696.3}

The Son of God came to this earth to reveal the character of the Father to men, that they might learn to worship Him in spirit and in truth. He came to sow the world with truth. He held the keys of all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. The Light that lighteth every man that cometh into the world, every phase of truth was evident to Him. {CT 28.2}

That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. . . .The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. . . . The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in

unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. {ST, December 30, 1889 par. 4}

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. **The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth.** By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God's government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. (emphasis supplied) {ST, July 12, 1899 par. 2}

Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes?—The heavenly universe, God the Father, Satan and his angels. {ST, July 12, 1899 par. 3}

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}

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. {SC 60.2}

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver

would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question. {PP 42.3}

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. {DA 22.1}