

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2020: *Education*

Lesson 8 “Education *and* Redemption”

Read for this week’s study

Genesis 1:26, 27; Isaiah 11:1–9; 2 Timothy 3:14–17; 1 Kings 4:29–34; John 14:17;
1 Corinthians 2:1–16.

Memory Text

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. In the Image of God
- III. Jesus as Teacher
- IV. Moses and the Prophets
- V. Wise Men and Women
- VI. Education in the Early Church
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. The Bible tells a long story about God and His people. Sometimes it is viewed as a love story gone awry, at least temporarily. Or it can be seen as a story of a father and His rebellious children who, eventually, come around. But for the purposes of this week’s lesson, we will discover in the Bible story another theme, namely, that of a teacher and his or her students. The students keep failing their tests, but the teacher patiently explains their lessons again and again, until, at last, some learn it. (Sabbath afternoon)
2. Read Genesis 1:26-27 and 5:1, 3. What do these texts teach us about God’s purpose for the human race and His purpose for education after sin? What is this “image of God”? Does it mean God’s creation is designed to look like Him? Does it mean humans are superior to all other forms of creation? Does it refer to spiritual and intellectual similarity between God and His human creation? (Sunday’s Lesson)

3. Read Isaiah 11:1-9. What does this passage reveal about the teaching role of Jesus? What role do we have in fulfilling this prophecy about the knowledge of the Lord going all over the world? (Monday's Lesson)
4. Read 2 Timothy 3:14-17. What do these texts teach us about the role of Scripture in Christian education? It appears that not all the teaching material in the books of Moses apply to our time. For example, Deuteronomy 17:14-20 gives detailed instructions regarding the kings of Israel. But today we don't appoint kings over the church. How do we determine the proper way to apply the teachings of Scripture to our situations today? (Tuesday's Lesson)
5. Read 1 Kings 4:29-34. What does this teach us about the importance of wisdom? What is the difference between wisdom and knowledge? (Wednesday's Lesson)
6. Read 1 Corinthians 2:1-16. What is Paul saying that is important in the context of education? (Thursday's Lesson)
7. Why is there no end of learning, even in eternity? (Friday's Lesson)
8. What did Ellen White mean when she wrote, "Heaven is a school"? Would we really want to keep on learning throughout eternity? What will we be doing in heaven and in the new earth? (Friday's Lesson)

Thoughts from Graham Maxwell

Now, a great key text, of course, is 2 Timothy 3:16. Is there any better known one, in the pastorals, than this one on the inspiration of scripture? This is going to vary in the versions. First I'll use the *Revised Standard*, which is in the *King James* tradition:

All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

Now, that way of translating it has been a temptation to people to use this verse as proof that the Bible is inspired. How do we know that the Bible is inspired? Answer, 2 Timothy 3: 16. Next question, how much of the Bible is inspired? Answer, 2 Timothy 3:16. Well, I should have brought along my Mormon Bible. It has the same verse in it. Or I should have brought along the Bible that contains the Apocrypha; the same verse is in it. So we can't use that verse. Do you remember when I brought the *New Testament Revised by the Spirits*? That's a dreadful publication, in 1861, and it claims to be inspired. There's the *Inspired Version*. Joseph Smith took the *King James Version*, and he edited it all the way through and introduced many ideas. And he says that this was revised under the inspiration of the Holy Spirit. Anybody could write a paper, and claim that it's inspired. It might sell better.

Imagine if a student in class wrote a term paper and then said, "Everything in this term paper is inspired." How could you give him an "F"? But those claims are not worth anything, are they? Do you remember the older prophet who said, "I am a prophet of the Lord, and the angel of the Lord has told me thus and so ... but he lied to him." We are warned all through the Bible not to accept mere claims. I think it's a great mistake to use this verse to prove the inspiration of scripture.

Timothy's grandmother was a Jewess. He learned the scriptures. Did he learn them in Hebrew or in Greek? He would learn them in Greek. And so he would use the Greek Bible. This is the argument, if you were to sign up for the Knights of Columbus Radio Bible Correspondence Course, and they sent you the little book of doctrines. And in there there's a section on this. And it argues that when Paul said to Timothy, "All scripture is inspired of God," Timothy would say, "Ah, that's my Bible that Paul is referring to." And Timothy's Bible was the Greek Bible, and it contained the Apocrypha. And so this is the Roman Catholic key text for the inspiration of the Apocrypha. So maybe we'd better not use it. Besides, it has no authority anyway, does it? How can you just put a verse in, and say that makes it inspired?

Then what was Paul's intention? Do you have a version that translates it some other way? Yes, do you have *New English*? It's going to read another way in there, isn't it?

COMMENT: Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind.

Now, you notice there, in the *New English Bible*, this verse is not a statement of the inspiration of scripture. It's a statement of the value of inspired writing. Now you could make that statement. And you see, if Timothy was aware of these other books that claim to be inspired, he needed this advice. And Paul is saying, "Timothy, there are lots of books claiming to be inspired, but only that writing," and that's what scripture means, 'writing', "only that writing which is inspired of God is profitable," not these others. So this is the best protection against the Apocrypha, rather than proving the Apocrypha is inspired.

Now, did Ellen White ever use the verse? In the Introduction to the *Great Controversy*, page 6, or is it 7, she uses it precisely right. And to do it, she uses the *Revised Version*, "That scripture which is inspired of God is profitable." It is not a verse that proves the inspiration of scripture. It's a verse that states the profitability of inspired writing. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – 1 & 2 Timothy, Titus, and Philemon, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/71MMPOGIA66> (Part 1) <http://pkp.cc/72MMPOGIA66> (Part 2)

So when Satan wished an interview with Christ, the one we call Christ, the Son of God, it was granted, and Satan begged to be taken back. And as Ellen White pictures it so dramatically, he wept, and his angels wept with him. And then she says Jesus wept, and explained to Satan that it wasn't that God was unwilling to forgive, but that Satan had so long indulged in habits of illogical, irresponsible, and rebellious thinking, that he had destroyed the image of God within himself, the power to think and to do. He had lost both the capacity and the desire for truth, and since the truth spoken in love is God's only way of holding his family together, his only means of winning us back to trust and healing, Satan then was diagnosed as beyond healing and saving. And then as evidence that the diagnosis was correct, when Satan heard that he could not be taken back, he announced his intention to destroy God's whole creation. And the Bible says he "goes about like a roaring lion, seeking whom he may devour." When Hitler knew he had lost the war, he announced his intention to destroy the whole Third Reich about him, and the world said, "He's raving mad." What about our adversary? Clever, but insane.

That's what's so bad about sin. It isn't that God is not willing to forgive and save. There is a condition that cannot be healed, and that is when we have lost the capacity and the desire for truth. There is no willingness or ability to listen anymore. We can pass that point. Adam and Eve hadn't passed that point, and so they were willing to listen. {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/1MMPOGIA66 \(Part 1\)](http://pkp.cc/1MMPOGIA66) [http://pkp.cc/2MMPOGIA66 \(Part 2\)](http://pkp.cc/2MMPOGIA66)

More than a century ago Seventh-day Adventists announced their acceptance of the commission to join with God's loyal believers everywhere in spreading the good news to every nation under heaven, that the end may come. In recognition of the special urgency with which this truth must go, to prepare the world for the last great time of deception and distress, we took as a symbol of our mission the three angels of Revelation 14.

Like the early Christians we too felt confident that the task could be completed in a short space of time. We believed, from the fulfillment of the signs Jesus gave His disciples, that the end was already very near even before we took up our work. (See Matthew 24) But still our Lord has not returned; still much of the world has yet to hear the inviting and warning messages of those three angels.

What has kept us from fulfilling our commission for so long? Is it lack of ministers or money that is responsible for so long delay? Or is it possible that in any respects we may not have been

telling the good news? Of course, all of us believe we have the gospel. So did the leaders in Jerusalem who sought to control Paul and add a little legalism to his good news.

At the 1888 Minneapolis session of the General Conference of Seventh-day Adventists, every delegate present was a believer. Yet there was a wide divergence of opinion as to the relationship of the law to the gospel and the kind of obedience that is acceptable to our gracious God. Two small books published in 1886 summed up the opposing views—the first by Elder G. I. Butler, president of the General Conference, entitled *The Law in the Book of Galatians*, the second by a young physician, Dr. E. J. Waggoner, entitled *The Gospel in the Book of Galatians*. The titles suggest the nature of the disagreement.

There was no disagreement at the conference as to the list of basic beliefs, but some delegates—though appointed as preachers of the good news—held such a picture of God that Ellen White was moved to write this terrible message: "The same spirit that actuated the rejectors of Christ rankles in their hearts, and had they lived in the days of Christ, they would have acted toward Him in a manner similar to that of the godless and unbelieving Jews." (Unpublished MS., *Testimonies of Ellen G. White*, p. 34; compare *Special Testimonies*, Series A, No. 6, p. 65)

In 1977 what is it that we Seventh-day Adventists are trying to say about God? Is it the truth? Is it really good news? Are we using the best ways of saying it? In spite of our best efforts, what are people actually hearing? Are there perhaps better ways to say it?

I believe that these are the most important questions facing us today—for our own salvation and in order to fulfill our mission to the world. History warns that there is no justification for an easy confidence. There is a certain elusiveness about the good news. It is not something that can be summarily stated and hammered home. {Graham Maxwell. Excerpt from the article, "The Distinctive Mission of the Seventh-day Adventist Church", 11-13. May 14, 1977}

Do you know of any other stories in the Bible where an individual was signally blessed by God with talents and influence, and he wasted it all? And yet God blessed him in the end. Do you think of anybody coming up? Solomon! I think he's the classic case. He was even blessed with wisdom. Do God's gifts and blessings keep us from misbehaving? If God gives us something generously, can we abuse the gift? When he gives us gifts, he does not control our use of them, and this becomes a little terrifying. Do you want to be that free? I've had people say, "I love your message of freedom, but I sometimes wish I were not that free.

I'd be willing to give God back about one-third of my freedom if that would get me into the kingdom." And God says, "I don't like people in my Kingdom who don't value freedom as highly as I do." If God has paid such a price to keep us free, how can we give any of it back? But if we are this free, it means that God could bless you for fifty years with a magnificent life, and

wisdom and insight, and influence, and you could win many, many people. But you're still free to blow it all, and waste it.

And look at Solomon; he was given wisdom, and yet he made a fool of himself. Samson was given great strength, which of course increased his ability to indulge himself. And he did. You remember, he could carouse all night long, and still cart the gates off in the morning, and dump them on the hillside.

It was dangerous for Solomon to have so much wisdom. You could become rather self-dependent. And he did. He forgot God. And when he wrote his final book, he said, "I wish I had remembered God when I was young. Remember your creator when you're young, and don't wait to remember him when you get as old and tired as I am."

In the end of his life, when Solomon had wasted everything, and he was a tired and foolish old king, and had just ruined his son Rehoboam, look what followed. He came to his senses, and he remembered God. He said, "God, I'm sorry. Can I come back? And I'd be willing just to sweep floors." Does God take people back that way? Or does he take them completely back? How about the prodigal son? Did he come back as a servant, or did he come back fully reinstated? So God took Solomon back. How fully did he take him back? Well, Solomon said, "Can I do anything to help others not do what I've done?"

And God says, "Yes. You can write me a book." And Solomon said, "But only holy men of God, moved by the Holy Spirit, write books in the Bible." And God said, "That's right. I want you to write a book." And Solomon says, "I can't understand this. Me? A holy man of God?" "Yes. Please write Ecclesiastes for me." {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Joshua, Judges, & Ruth recorded November 1983, 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/11MMPOGIA66> (Pt 1 Joshua & Judges)

<http://pkp.cc/12MMPOGIA66> (Pt 2 Joshua & Judges)

<http://pkp.cc/13MMPOGIA66> (Pt 1 Ruth & 1 Samuel)

<http://pkp.cc/14MMPOGIA66> (Pt 2 Ruth & 1 Samuel)

Further Study with Ellen White

The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime. As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the schoolroom, nature was the

lesson book, the Creator Himself was the instructor, and the parents of the human family were the students. {Ed 20.1}

After God created man in His image, the form was perfect in all its arrangements, but it had no vitality. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human machinery were put in motion. The heart, the arteries, the veins, the tongue, the hands, the feet, the perceptions of the mind, the senses, were placed under physical law. It was then that man became a living soul. {TDG 273.4}

Through Jesus Christ, God—not a perfume, not something intangible, but a personal God—created man, and endowed him with intelligence and power. . . . {TDG 273.5}

Created to be “the image and glory of God,” Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. {ML 126.7}

The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for our 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. {LHU 130.6}

The truth if received is capable of constant expansion and new developments. It will increase in brightness as we behold it, and grow in height and depth as we aspire to grasp it. Thus it will elevate us to the standard of perfection, and give us faith and trust in God as our strength for the work before us (MS 153, 1898). {5BC 1147.3}

Since God is infinite, and in Him are all the treasures of wisdom, we may to all eternity be ever searching, ever learning, yet never exhaust the riches of His wisdom, His goodness, or His power. {Ed 172.2}

The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident. {FE 187.2}

In giving us this word, God has put us in possession of every truth essential to 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 become changed into the same image. 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. {GW 250.4}

If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone. And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses. {PP 364.2}

Jesus declares that the Father is more willing to give the Holy Spirit to those who ask Him than parents are to give good gifts to their children. The Holy Spirit understands man's every necessity. He will bestow upon the earnest seeker that for which he hungers and thirsts. The blessings that God has to bestow are unlimited. We cannot comprehend their height and depth and breadth. All heaven is at the command of those who, realizing their lack of wisdom, come directly to the source of wisdom. To such ones God gives liberally and upbraids not. But let them ask in faith, nothing wavering. . . . The one who receives wisdom from on high is the one who holds fast to the promise, the one who feels his need, and will not be turned aside. . . . {HP 294.4}

God is our Father, and He will teach all who come to Him, realizing that their human wisdom is foolishness. As they take hold of His strength, and make peace with Him, living by His Word, He will unite His strength with their weakness, His knowledge with their ignorance, making them strong in Him. He will give them the care adapted to their necessities. Those who trust in Him as their Teacher will not stumble or fall.—Manuscript 88, June 18, 1902, "A Worldwide Work." {UL 183.6}

God is able and willing to bestow upon His servants all the strength they need and to give them the wisdom that their varied necessities demand. He will more than fulfill the highest expectations of those who put their trust in Him. {AA 242.1}

If men will walk in the path that God has marked out for them, they will have a counselor whose wisdom is far above any human wisdom. {2BC 993.1}

Jesus will see us also in the secret places of prayer if we will seek Him for light that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance. {SC 91.1}

Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. {DA 671.1}