

## Pine Knoll Sabbath School Study Notes

### Fourth Quarter 2020: *Education*

### Lesson 9 “The Church *and* Education”

#### Read for this week’s study

Luke 10:30–37; Matthew 5:14–16; Luke 4:18–23; Jeremiah 29:13; Matthew 7:7;  
1 Thessalonians 2:6–8.

#### Memory Text

“Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. But we were gentle among you, just as a nursing mother cherishes her own children. So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us” (1 Thessalonians 2:6–8, NKJV).

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

- I. Introduction
- II. True Christian Education
- III. Called to Live as Light
- IV. Living as Disciples
- V. Seeking Truth
- VI. Sharing Our Lives
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “The Bible also repeatedly reveals that the church is a place where serious and relevant discussions should take place, and where people can grow in their knowledge of God and His will for their lives. [...] If the church is to be a place of education, it must provide the space for genuine dialogue to occur. Just as we were repeatedly told as students in school, “There is no dumb question,” we must provide within the church a safe environment for each person to grow in grace and in understanding of God and His plan for their lives.” (Sabbath afternoon)
2. What is the purpose of education? How has it changed throughout the history of humankind? Why are people sometimes afraid to ask questions? Why are questions

an important part of any education? What happens to education when people do not ask questions?

3. “Albert Einstein, often regarded as the father of modern physics, wrote: ‘The important thing is not to stop questioning. Curiosity has its own reason for existence. One cannot help but be in awe when he contemplates the mysteries of eternity, of life, of the marvelous structure of reality. It is enough if one tries merely to comprehend a little of this mystery every day. Never lose a holy curiosity.’ [...] Modern science has shown us an incredible complexity that exists at pretty much every level of existence. And if it’s like that for mere physical things, how much more so for spiritual things?” (Wednesday’s lesson)
4. What is the significance of Paul’s approach in Athens (Acts 17:26, 27)? What are the three most exciting innovations/shifts in your [theological] understanding over the last ten or twenty years?
5. “As human beings, we are able to think about what has been called ‘the big questions’ about life and our existence in general.” (Wednesday’s lesson) Are we also able to see ‘the big picture’? What happens if we fail to synthesize knowledge (data) into a coherent and meaningful story of the world? How is fragmentation and overload of information influencing the lives of people today?
6. What is ‘true Christian education’? (Sunday’s lesson) How does the story of the Good Samaritan in Luke 10:25-37 help us to understand it?
7. How does being called to be the light of the world (Matthew 5:14-16) help us to broaden what we as Christians are called to be? (Monday’s lesson) What are the implications of this for us living in the era of disillusionment? How is that different from the era of optimism in which early Adventism started in the 19<sup>th</sup> century?
8. What can living as Jesus’ disciples (Luke 4:18-23) teach us within our educational environment and in our everyday life? (Tuesday’s lesson) How do we create an environment (community) where people can grow and develop? How can we be a blessing and implant value in the lives of those around us?
9. What is the significance of Paul’s attitude in 1 Thessalonians 2:6-8? (Thursday’s lesson) How did it relate to his world? How is it different in our world? How can ‘doing life together’ in a community be transformational? How can true education help us to rise above any cultural biases present in the society where we live?

## Thoughts from Graham Maxwell

Lou Venden: What do you say to a person who says “Look, I just want to take the Bible as it reads! And when I read in the Bible that (as for example in Romans 11:33 in that doxology that Paul concludes there with) ‘God’s ways are inscrutable. How can anyone know the mind of God?’ Now, if I just accept the Bible, why can’t I just accept that statement and say, ‘why have conversations about God? How can we even know God? I’ll just believe the Bible.’”

Graham Maxwell: Depending on the person who is saying this, one might reply differently, but let’s assume this is a very devout person. He really does accept the Scriptures. I would want to make the most of that. I would want to say, “Well, what about these other places in the Bible? Do you accept those too? Or do you just accept this one?”

Lou: What other places?

Graham: Like places in Romans chapter one that say God can be known. In fact, this individual is accepting one verse in Romans and skipping another one. If that doesn’t work, then I might turn to a place that says, “Give wine to the poor, that they may forget their misery,” and verses like that, until maybe he is shocked into realizing you can’t take *here a little* and *there a little*. When you say you accept the Bible, you accept it all the way through. And probably that’s what he meant when he said, “I accept God’s word. If it says it, I believe it, and that’s all there is to it.” Then I would want to point to these other verses that say that God can be known—and if He can’t be known, why all this content of Scripture? Why did Christ come to make His Father known? So this use of one little verse can lead us down all kinds of pathways I’m sure he wouldn’t want to go.

Lou: So you are saying that the basic attitude of “I want to accept the Bible as it reads,” is a good attitude provided it takes the Bible as a whole, all sixty-six books, the total message of Scripture.

Graham: Right. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #3 with Lou Venden, “All God Asks is Trust” recorded January 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*  
<http://pkp.cc/3MMCAG>

The uniqueness of Adventism lies in presenting the truth about God and all our doctrines in the setting of the Great Controversy, which is not over the Sabbath, the sanctuary or the state of the dead, they’re all important. But every doctrine derives its importance from its relationship to the issue in the Great Controversy: can God be trusted? The devil says he cannot be trusted.

The issue in the Great Controversy is our God. And if God cannot be trusted nothing else matters. Who wants to be saved with a God who is capricious and cannot be trusted with such immense power? God has been accused of the abuse of divine power and of a failure to tell the truth.

What is the truth about our God? How has he answered the questions? Are we impressed with his answers? Do they make sense? I think it's a great privilege to go out and show all the evidence all the way through. {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>

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

Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of all the gifts of heaven and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth. {9T 190.4}

He passed no human being by as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself, He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them the children of God. {9T 191.2}

Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our natural instinct. We develop a character which is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity. {COL 355.1}

When love fills the heart, it will flow out to others, not because of favors received from them, but because love is the principle of action. Love modifies the character, governs the impulses, subdues enmity, and ennobles the affections. This love is as broad as the universe, and is in harmony with that of the angel workers. Cherished in the heart, it sweetens the entire life and sheds its blessing upon all around. It is this, and this only, that can make us the salt of the earth. {MB 38.1}

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of benevolence, in all its branches, twice blessed. God could have accomplished His object in saving sinners without the help of man, but He knew that man could not be happy without acting a part in the great work of redemption. That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as His coworker.—*R. & H.*, March 23, 1897. {CS 346.1}

All who are consecrated to God will be channels of light. God makes them His agents to communicate to others the riches of His grace. . . . Our influence upon others depends not so much upon what we say, as upon what we are. Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they cannot gainsay. A consistent life, characterized by the meekness of Christ, is a power in the world.—*The Desire of Ages*, pp. 141, 142. {ChS 21.4}

God's healing power runs all through nature. If a tree is cut, if a human being is wounded or breaks a bone, nature begins at once to repair the injury. Even before the need exists, the healing agencies are in readiness; and as soon as a part is wounded, every energy is bent to the work of restoration. So it is in the spiritual realm. Before sin created the need, God had provided the remedy. Every soul that yields to temptation is wounded, bruised, by the adversary; but whenever there is sin, there is the Saviour. It is Christ's work "to heal the brokenhearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised." Luke 4:18. {Ed 113.1}

In Christ the character of the Father was revealed. As children looked upon His countenance, they saw purity and goodness shining forth from His eyes. In His countenance gentleness, meekness, love, and conscious power were combined. But though every word, every gesture, every expression of His face, betokened His divine supremacy, humility marked His deportment and bearing. He came but for one purpose, and that was the salvation of the lost. {ML 300.4}

In describing His earthly mission, Jesus said, The Lord "hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. This was His work. He went about doing good and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love. {SC 11.2}

He longed to help every oppressed and suffering member of the human family, and show that it was His prerogative to bless, not to condemn. {LHU 37.2}

Christ brings all true believers into complete oneness with Himself, even the oneness which exists between Him and His Father. The true children of God are bound up with one another and with their Saviour. They are one with Christ in God. {SD 293.5}

To love as Christ loved means to manifest unselfishness at all times and in all places, by kind words and pleasant looks. These cost those who give them nothing, but they leave behind a fragrance that surrounds the soul. Their effect can never be estimated. Not only are they a blessing to the receiver, but to the giver; for they react upon him. Genuine love is a precious attribute of heavenly origin, which increases in fragrance in proportion as it is dispensed to others. . . . {5BC 1140.4}

Christ's love is deep and earnest, flowing like an irrepressible stream to all who will accept it. There is no selfishness in His love. If this heaven-born love is an abiding principle in the heart, it will make itself known, not only to those we hold most dear in sacred relationship, but to all with whom we come in contact. It will lead us to bestow little acts of attention, to make concessions, to perform deeds of kindness, to speak tender, true, encouraging words. It will lead us to sympathize with those whose hearts hunger for sympathy (MS 17, 1899). {5BC 1140.5}

True sanctification unites believers to Christ and to one another in the bonds of tender sympathy. This union causes to flow continually into the heart rich currents of Christlike love, which flows forth again in love for one another. {5BC 1141.2}

He who called the fisherman of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God. {DA 297.1}

Love imparts to its possessor grace, propriety, and comeliness of deportment. Love illuminates the countenance and subdues the voice; it refines and elevates the entire man. It brings him into harmony with God, for it is a heavenly attribute. {4T 559.3}

In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennoble the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around. {SC 59.3}

Ask, then; ask, and ye shall receive. Ask for humility, wisdom, courage, increase of faith. To every sincere prayer an answer will come. It may not come just as you desire, or at the time you

look for it; but it will come in the way and at the time that will best meet your need. The prayers you offer in loneliness, in weariness, in trial, God answers, not always according to your expectations, but always for your good. {GW 258.3}

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 (*The Desire of Ages*, pp. 668-671). {LHU 179.6}

God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can do. It is the best mental as well as spiritual exercise for the human mind. {5T 703.3}

God has given in His word sufficient evidence of its divine character. The great truths which concern our redemption are clearly presented. By the aid of the Holy Spirit, which is promised to all who seek it in sincerity, every man may understand these truths for himself. God has granted to men a strong foundation upon which to rest their faith. {GC 526.2}

The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." {DA 302.1}

We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls. {DA 347.3}

It is the love of God continually transferred to man that enables him to impart light. Into the hearts of all who are united to God by faith the golden oil of love flows freely, to shine out again in good works, in real, heartfelt service for God. {COL 418.5}

When the grace of God reigns within, the soul will be surrounded with an atmosphere of faith and courage and Christlike love, an atmosphere invigorating to the spiritual life of all who inhale it. . . . Those who are humble in heart the Lord will use to reach souls whom the ordained ministers cannot approach. They will be moved to speak words which reveal the saving grace of Christ. {AG 238.5}

And in blessing others they will themselves be blessed. God gives us the opportunity to impart grace, that He may refill us with increased grace. Hope and faith will strengthen as the agent for

God works with the talents and facilities that God has provided. He will have a divine agency to work with him. {AG 238.6}

Righteous words and deeds have a more powerful influence for good than all the sermons that can be preached.—ML 114. {VSS 52.1}

Kind, tender, compassionate words will flow from sanctified hearts and lips. {SD 180.7}

Christ does not bid His followers strive to shine. He says, *Let your light shine*. If you have received the grace of God, the light is in you. Remove the obstructions, and the Lord's glory will be revealed. The light will shine forth to penetrate and dispel the darkness. You cannot help shining within the range of your influence. {COL 420.1}

The revelation of His own glory in the form of humanity will bring heaven so near to men that the beauty adorning the inner temple will be seen in every soul in whom the Saviour dwells. Men will be captivated by the glory of an abiding Christ. And in currents of praise and thanksgiving from the many souls thus won to God, glory will flow back to the great Giver. {COL 420.2}