

**Pine Knoll Sabbath School Study Notes**  
**Third Quarter 2021: *Rest in Christ***  
**Lesson 4 “The Cost of Rest”**

**Read for this week’s study**

2 Samuel 11:1–27; 2 Samuel 12:1–23; Genesis 3:1–8; 1 John 1:9.

**Memory Text**

“Create in me a clean heart, O God, and renew a steadfast spirit within me” (Psalm 51:10, NKJV).

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

- I. Introduction
- II. Worn and Weary
- III. Wake-up Call
- IV. Forgiven and Forgotten?
- V. Something New
- VI. Reflectors of God’s Light
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. The lesson for this week uses the story of David to teach us something about how costly it can be to find true rest. Augustine wrote about our relationship to God: “You have made us for yourself, and our hearts are restless, until they can find rest in you.” Do you agree with this statement? What are the implications? (Sabbath Afternoon’s Lesson)
2. Being in the wrong place at the wrong time opened the door to temptation for David. Read 2 Samuel 11:1-5. What went wrong from there? Before considering the rest of the biblical story, what would some of the consequences of this action be for all the major players in the story? Read 2 Samuel 11:6-27. What did David try to do in order to cover up his sin? Why do people do things like that? Why not just confess? The lesson suggests that David broke five of the Ten Commandments. Which of those would he have broken? How is it that godly people seem to so easily fall into sexual sin? (Sunday’s Lesson)

3. Read 2 Samuel 12:1-14. Why do you think Nathan chooses to tell a story rather than shaming David immediately? Read verse 13 again. Why does David respond with, "I have sinned against the Lord," rather than "I have sinned against Bathsheba"? (Monday's Lesson)
4. Read 2 Samuel 12:10-23. What does it mean that God has taken away David's sin? Did He just wipe the slate clean? Does everyone just forget about it? What about all the people David hurt? Was it fair to them to forgive him? Read Psalm 51:1-6. What great need does David express here? (Tuesday's Lesson)
5. After David has confessed his sin without glossing over it or excusing it, what does he ask God for? See Psalm 51:7-12. When Adam and Eve sinned, they hid from God's presence. Read Psalm 51:11-12 again. Why do you think David reacted so differently from Adam and Eve? (Wednesday's Lesson)
6. Read Psalm 51:13-19. What does David want to do with his painful experience? What connection can you see between Psalm 51 and 1 John 1:9? How do you apply these texts in your own life? (Thursday's Lesson)
7. Both David and Saul made serious mistakes in their lives. What reasons can you give that they ended up in a very different place in regards to their relationship with God? (Friday's Lesson)
8. How do we find the balance between recognizing our inherent sinfulness and need for forgiveness while, at the same time, living like forgiven children of the King of the Universe? (Friday's Lesson)
9. What can we say to someone, not a believer, who struggles with the suffering of innocent people, such as Uriah or the newborn son of David and Bathsheba? How do we explain the love and justice of God in such a situation? (Friday's Lesson)
10. Why does the Bible devote two whole chapters to the sordid story of David and Bathsheba? What purpose does the detailed telling of this story serve? (Friday's Lesson)

### Thoughts from Graham Maxwell

We usually use 1 John 3:4, and we usually translate that, "Sin is the transgression of the law." But that's a rather expansive translation of one word. And it tempts one to put the Ten Commandments up on the wall and say, "Well, I haven't broken that one, and that one, and that one, and that one, so this has been a rather good day." Paul used to look down the ten, and on a Tuesday night when he knelt to pray, he could say, "This has been a good day. I haven't murdered anybody. I haven't committed adultery today. I haven't stolen today. I haven't broken the Sabbath, because it was Tuesday anyway. I thank thee, Lord, I am not like this publican over here." And then he looked at the tenth, and he realized he had been breaking them. Because sin in 1 John 3:4, is not "the transgression of the Law." The Greek says "sin is

lawlessness.” Sin is a state of mind. It’s an attitude. And that’s what is here. “Whoever knows what is right to do and fails to do it, to him it is rebelliousness.” “*Lawlessness*” is the literal Greek word in 1 John 3:4. Moreover, when you think of the fact that it’s God who has told us what to do, and everything he has asked us to do is for our best good, and if we do not do it, that suggests distrust. And you remember in Romans 14, the last verse: “Whatever is not of faith and trust is sin.”

Sin is a breach of trust. And I think we would protect ourselves from a rather mechanical understanding—or *misunderstanding* of sin, if we put these three verses together instead of one, Romans 14, James 4 and 1 John 3. “Sin is lawlessness.” “Sin is knowing what you ought to do but not doing it.” “Sin is a breach of trust.” And I think they’re all in harmony there, aren’t they? You could even put Malachi with it: “Cursed be the cheat.” Not that God hates cheats. He just can’t help cheats. He can’t save and heal cheats. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – 1 and 2 Peter and James*, recorded July 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:* <http://pkp.cc/75MMPOGIA66> (Part 1) <http://pkp.cc/76MMPOGIA66> (Part 2)

I think that when he [David] said this, he showed himself way in advance of many modern theologians, who beg for forgiveness, but don’t ask for the clean heart and right spirit. Nobody’s going to be saved without the clean heart and the right spirit. Forgiveness doesn’t get us into heaven. That’s legalism. Heaven will not be peopled with pardoned crooks, but with people who have new hearts and right spirits; and we don’t have to use just this verse, but how about what Jesus said to Nicodemus? He didn’t say, “Nicodemus, unless you be officially pardoned, you’ll not get into the Kingdom.” He said, “Unless you have a new heart and right spirit, and be reborn, you’ll not see the Kingdom.” That runs all through the Bible. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – 2 Samuel*, recorded 1982, 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/15MMPOGIA66> (Part 1) <http://pkp.cc/16MMPOGIA66> (Part 2)

As God treats us, so we shall treat each other. This is why David will be comfortable [in Heaven], in spite of his great sin. It is not because all the memory of sin has been blotted out. This would require that every Bible be destroyed and all memory of what it contains. Gone would be all memory of the plan of salvation and God’s merciful handling of the problem of sin!

The sins of David have been immortalized on the pages of Scripture. Rahab's former profession has been described there. So have the sins of Samson, Gideon, Moses, Jacob, and Abraham. Hebrews 11 indicates that they too will be in the kingdom. And they too will be comfortable there.

When Paul included a long list of sins at the end of Romans 1, he put gossiping right in the middle. No one will be admitted to heaven who cannot be entrusted with the knowledge of other people's sins and who will not wholeheartedly treat former sinners with full dignity and respect.

This is how it will be possible for David and Uriah to meet and not come to blows. Some day it may be our privilege to see those two men meet again for the first time in the hereafter. Think how David stole Uriah's wife and then arranged for the murder of the faithful soldier who had helped him become king (see 2 Samuel 11, 12; 1 Chronicles 11:10, 41)! Will the past be all forgotten?

Will Bathsheba, the mother of Solomon, David's son, have forgotten she once was Uriah's wife? Will the prophet Nathan have forgotten his moving appeal to the king? Will David have forgotten his confession in the fifty-first Psalm? Will we have forgotten David's prayer for a new heart that has helped many of us pray the same prayer?

Or will it be possible for David and Uriah to approach each other, look into each other's eyes, remember, and once more become friends? To me that would be far more wonderful.

Could we begin to treat each other this way here and now in this life? It is surely not natural to do so. It would be a great miracle of healing, like the miracle that happened to John. At first, Jesus called him Son of Thunder. But later John became "the beloved disciple" and wrote in his Gospel and Epistles so much about Christian love.

John watched the way Jesus received sinners, how he treated everyone with dignity and grace. Never had John seen such strength of character, and yet such tenderness; such fearless denunciation of sin, and yet such patience and sympathy. As he was moved to ever deeper admiration, John became more and more like the One he worshiped and admired. Maxwell, Graham. *Can God Be Trusted?*, 94-95. Redlands, California: Pine Knoll Publications, 2002}

<http://speakingwellofgod.org/written-materials/can-god-be-trusted-chapters/chapter-09>

## Further Study with Ellen White

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}

Rightdoing will bring peace and holy joy. {ML 163.8}

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}

Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not *desire* to be set free, if we *will* not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love. "Behold, now is the accepted time; behold, now is the day of salvation." "Today if ye will hear His voice, harden not your hearts." 2 Corinthians 6:2; Hebrews 3:7, 8. {SC 34.2}

The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven—not as a forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence. {7BC 950.6}

God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. {FLB 129.2}

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. {DA 324.1}

When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?—A changed life. {OHC 159.5}

By Christ's wonderful union of divinity with humanity, we are assured that even in this world we may be partakers of the divine nature. . . . Christ has pledged Himself to cooperate with those to whom He has entrusted talents. He has pledged Himself to train us to be His co-laborers. He will help us to follow His example, doing good and refusing to do evil. {OHC 182.4}