

## **Pine Knoll Sabbath School Study Notes**

### **Third Quarter 2021: *Rest in Christ***

### **Lesson 8 “Free to Rest”**

#### **Read for this week’s study**

Mark 2:1–12; 1 Kings 18; 1 Kings 19:1–8; Matthew 5:1–3; Isaiah 53:4–6; 2 Kings 2:11.

#### **Memory Text**

“The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?” (Psalm 27:1, NKJV).

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

- I. Introduction
- II. Healing Rest
- III. Root Treatment
- IV. Running Away
- V. Too Tired to Run
- VI. Rest and More
- VII. Further Study

#### **Questions and Notes for Consideration**

##### **Facilitator: Daniel Duda**

1. “This week, we look at two very different examples of healing. In the one, the symptoms were clearly visible to everyone. In the other case, there were no obvious visible symptoms. As we explore the topic of rest from pain and suffering, we will also contemplate the question that all of us, at some point or another in our Christian walk, have experienced. What happens when our prayers for healing aren’t answered? How do we find rest then?” (Sabbath Afternoon’s lesson)
2. The story of Jesus healing the paralyzed man (Mark 2:1-12) can be viewed from different perspectives. (Sunday’s lesson). What is the immediate context (Jesus showing sympathy 1:29-45) and the larger context in the gospel according to Mark (Jesus teaching & healing; Jesus condemned for blasphemy; Jesus vindicated)?
3. Why is it seldom helpful to assign blame for how things are? On the other hand, is understanding the cause of a sickness, in some cases, a crucial step toward healing and recovery?

4. Monday's lesson shows that Jesus does not only address the symptoms (what we usually see first). Instead, he goes straight to the root of the problem by offering forgiveness. What is the significance of this? Why did it cause such a stir?
5. In many cultures and religions, forgiveness is seen as a sign of weakness. Revenge is considered a moral duty. Individuals, families and nations engage in deadly tit-for-tat retaliation. It is not surprising, then, that people tend to believe that God operates in the same way. How is Jesus countering that type of thinking?
6. Tuesday's lesson is about depression: "Even faithful Christians, can at times struggle with depression, especially after a traumatic event, and it is not a sign of lack of faith or trust in God."
7. What is the lesson from the story of Elijah and his run (1 Kings 19)? (Tuesday's & Wednesday's lesson) How is that connected with the preceding similar story of Moses?
8. How does God treat Elijah? (vss. 10-18; Thursday's lesson) Why is it significant that God can use someone suffering from bipolar disorder or clinical levels of anxiety or depression or obsessive-compulsive disorder or disassociate disorder or autism or addiction or another type mental health challenge?
9. In spite of giving Elijah a very powerful spiritual experience, the manifestation of God's presence was utterly wasted on him (vss. 10.14). Is it possible that can happen to us as well? But the good news is that God is not done with Elijah or with us.
10. Some people wait for their circumstances to bring them hope, while others bring hope to their circumstances. Perhaps seeing Elijah's story brings us courage in our own growth, to trust the God we know, to choose hope and manage fear, even when we don't get what we want or expect.
11. As followers of Jesus, we can model what Jesus was for Israel by finding ways to bring healing and forgiveness to our polarized communities. We can experience his presence and healing and forgiving power even while people may believe that healing and forgiveness is impossible or that God is distant and uncaring. That is the greatest proof that the living God is at work!

### Thoughts from Graham Maxwell

Now a little later on, Jesus met this man and said, "Sin no more, lest something worse befall you." But do you notice the order in which he did it? First he healed him and made him comfortable; later on he discussed a little theology with him. Shouldn't it have been the other way around? Beside the pool, the Lord should have said, "Would you like to be well?" "Yes I would." "But you know what caused this, don't you?" And a good twenty minute discourse on sin and its consequences, and then heal him. No, the Lord heals first and then he discusses

these other more important matters. Always in that order—which of course is a model to us, and puts God in a very gracious light.

COMMENT: Would you say he always did it in that order?

Ah, give me some exceptions. Yes, you'll always find some.

COMMENT: When the roof was ripped up. "Thy sins be forgiven thee. Now take your bed and go home."

Of course, he made the point; which is easier to say? He was making a very interesting point there. They wondered if he had any authority to forgive sins. Which is easier, to forgive, or to say, "Be healed?" And so he healed him, which led them to wonder, "I wonder if he has authority to forgive, too?" He was making a point there. I like the fact he did associate, at least, the two. I don't know whether the man ran home saying, "I've been forgiven!" or "I feel well," the more. What do you think? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Numbers*, 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/7MMPOGIA66> (Part 1) <http://pkp.cc/8MMPOGIA66> (Part 2)

What do you think of that record in 1 Kings 19:9? Why would this story be in here? Does it say anything of great consequence to us about God? Personally, I think this is a real key to so much of scripture. At Mount Sinai, did God come as wind, earthquake, fire, or a still, small voice? Well, there was wind and earthquake and fire, but no still, small voice, because there was only one person at the foot of the mountain who could hear the still, small voice. God's friend there who said, "There is no need to be afraid." And you remember, God said, "To a prophet I'll speak in visions and dreams, but not so to my friend Moses, for to him I will speak face to face, as a man speaks to his friend."

Have you ever stood talking with a friend face to face and have him shout at you? Is there any need? That's somebody who might be angry with you. That's not a friend. In fact, the wonderful thing about a close friend is you could both sit there and not say much, and communication occurs. And this is what God wants the most. But if we're hard of hearing, he can't talk that softly. And I think Elijah had learned through the years, that talking softly wasn't very effective, and he had become a man of wind and earthquake and fire himself. And he needed to learn this before he was taken up to heaven and come face to face with God. {Graham Maxwell.

Excerpt from the audio series, The Picture of God in All 66 – 1&2 Kings, 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/17MMPOGIA66> (1 Kings - Part 1)

<http://pkp.cc/18MMPOGIA66> (1 Kings - Part 2)

<http://pkp.cc/19MMPOGIA66> (2 Kings - Part 1)

<http://pkp.cc/20MMPOGIA66> (2 Kings - Part 2)

### Further Study with Ellen White

Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer. {MH 113.1}

God is just as willing to restore the sick to health now as when the Holy Spirit spoke these words through the psalmist [Psalm 107:19, 20]. And Christ is the same compassionate physician now that He was during His earthly ministry. In Him there is healing balm for every disease, restoring power for every infirmity. {MH 226.1}

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the Great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick—the King of glory in the lowly garb of humanity. {MH 22.1}

Jesus looked upon the distressed and heart-burdened, those whose hopes were blighted, and who with earthly joys were seeking to quiet the longing of the soul, and He invited all to find rest in Him. {MH 71.1}

Jesus was the healer of the body as well as of the soul. He was interested in every phase of suffering that came under His notice, and to every sufferer He brought relief, His kind words having a soothing balm. None could say that He had worked a miracle; but virtue—the healing power of love—went out from Him to the sick and distressed. Thus in an unobtrusive way He worked for the people from His very childhood. And this was why, after His public ministry began, so many heard Him gladly. {DA 92.1}

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 came to change the current of his [man's] thoughts and affections.—1T 196 (1859).  
{2MCP 670.1}

God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature. {MH 93.1}

Let us look to the monumental pillars, reminders of what the Lord has done to comfort us and to save us from the hand of the destroyer. Let us keep fresh in our memory all the tender mercies that God has shown us,—the tears He has wiped away, the pains He has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed,—thus strengthening ourselves for all that is before us through the remainder of our pilgrimage.  
{SC 125.1}

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. "The Lord is very pitiful, and of tender mercy." James 5:11. His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." Psalm 147:3. The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son. {SC 100.1}

Jesus says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace spoken of by the great Teacher is larger and fuller than we have imagined. Christ is ready to do large things for us, to restore our

natures by making us partakers of His divine nature. He waits to link our hearts with His heart of infinite love, in order that we may be fully reconciled to God; but it is our privilege to understand that God loves us as He loves His Son. When we believe in Christ as our personal Saviour, the peace of Christ is ours. . . . Entering into communion with our Saviour, we enter the region of peace. {LHU 332.2}

Christ seldom attempted to prove that truth is truth. He illustrated truth in all its bearings, and then left His hearers free to accept or reject it, as they might choose. He did not force anyone to believe. {Ev 171.1}

Christ stood at the head of humanity in the garb of humanity. So full of sympathy and love was His attitude that the poorest was not afraid to come to Him. He was kind to all, easily approached by the most lowly. He went from house to house, healing the sick, feeding the hungry, comforting the mourners, soothing the afflicted, speaking peace to the distressed. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With unfailing tenderness and gentleness He met every form of human woe and affliction. Not for Himself, but for others, did He labor. He was willing to humble Himself, to deny Himself. He did not seek to distinguish Himself. He was the servant of all. It was His meat and drink to be a comfort and a consolation to others, to gladden the sad and heavy-laden ones with whom He daily came in contact. {MM 19.3}

The Lord will not disappoint any who put their trust in Him. He will be first and last and best in everything to us. He will be a present help in every time of need. In these last days of service we shall ... be held, and led, and protected, by the power of Christ. {RY 112.1}

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him. {MH 479.2}

God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. {8T 19.1}

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn in pieces. He is ever strengthening His own when they are weak. He delivers the tried and tempted ones from the enemy's power. The Lord Jesus never forsakes any soul that puts his trust in Him. {UL 150.4}

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, "Follow Me," and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who

gladly hear His call, and are ready to come under His pastoral care. He says, “My sheep hear My voice, and I know them, and they follow Me.” He cares for each one as if there were not another on the face of the earth. {DA 480.1}

Our God is a very present help in time of need. He is acquainted with the most secret thoughts of our hearts, with all the intents and purposes of our souls. When we are in perplexity, even before we open to Him our distresses, He is making arrangements for our deliverance.—Letter 73, Feb. 1, 1905, to Drs. D. H. and Laretta Kress. {UL 46.6}

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}

If you will ask help of God you need not ask in vain. In order to encourage us to have confidence and trust He comes near us by His holy Word and Spirit, and seeks in a thousand ways to win our confidence. But in nothing does He take more delight than in receiving the weak who come to Him for strength. If we will find heart and voice to pray, He will be sure to find an ear to hear and an arm to save. {TDG 194.5}

**Recommended Reading:**

*The Ministry of Healing*, Chapter 5, pages 73-79 – “Healing of the Soul”

*The Desire of Ages*, Chapter 21– “Thou Canst Make Me Clean” <https://egwwritings.org>