

Pine Knoll Sabbath School Study Notes

Third Quarter 2021: *Rest in Christ*

Lesson 11 “Longing for More”

Read for this week’s study

1 Corinthians 10:1–11; Leviticus 4:32–35; John 1:29; Hebrews 4:1–11; Psalm 95:8–11.

Memory Text

“Now these things took place as examples for us, that we might not desire evil as they did” (1 Corinthians 10:6, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Baptized Into Moses
- III. Ritual and Sacrifices
- IV. The “Example” of Rest
- V. Harden Not Your Hearts
- VI. Conquering a Heavenly City
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “Scripture is full of miniature models of activities and institutions that all point to larger, heavenly realities. Hebrews 4 helps us discover one of these realities as it relates to the biblical question of rest.” (Sabbath afternoon)
2. What did Paul want to communicate to his readers in Corinth when he referred to “examples for us”? (1 Corinthians 10:1–11; Sunday’s lesson)
3. What is the difference between allegorizing, spiritualizing and typology? What makes typology a serious hermeneutical tool? – Allegorizing does not pay attention to what the symbol might have meant for the original audience. Typology requires an inspired author to make the connection that was intended by the Divine Author and it is related to persons, events and institutions.
4. What is the significance of the fact that Paul chooses four aspects of the Exodus story (cloud, sea, food, drink) and draws attention to them? What warning does he give to the Corinthians? What lesson does he want them to learn?

5. Monday's lesson discusses the ritual of the sin offering when an Israelite brought a sacrifice mentioned in Leviticus 4:32-35. This is connected with John 1:29 and 1 Peter 1:18-21. What is the significance of rituals in human interactions?
6. "Central to many of the rituals, of course, was blood and the spilling and the sprinkling of blood. This is not pretty, nor was it supposed to be, because it is dealing with the ugliest thing in the universe, and that is sin. What exact role did the blood play, and why did it have to be put on the horns of the altar? [...] Thus, blood was key to the whole process of atonement, the means by which we sinners can be made right with a Holy God." (Monday's lesson) How do we know that this is what we are supposed to learn from this biblical ritual of sacrifice?
7. Tuesday's and Wednesday's lesson discuss Hebrews 4:1-11. What do we learn when we apply the idea of types and symbols to the biblical concept of rest? What is the connection between Exodus 17:1-7; Numbers 14:21-35; Psalm 95:8-11 and Hebrews 4:3-13?
8. What does it mean to us, in our time, when we hear the words "Today, if you will hear His voice: 'do not harden your hearts'" (4:7)? What is the intention of Hebrews 4?
9. What is the "rest" which remains for God's people (4:8-11) in the light of Galatians 3:26-29)? What does it mean that the heavenly city needs to be "conquered"? How would you do that?
10. What is the meaning of being reconciled to God, and what difference has this reconciliation made in your life? How would you help others find rest in Jesus when they think that their sins have been too grievous, that their hearts cannot be changed, or that their cases are truly hopeless? Does this message of rest function only on an individual level, or does it also have a corporate dimension? If yes, what would that be? How are we in danger of missing out on God's "rest" by trusting the way we feel or the things we see around us?

Thoughts from Graham Maxwell

The purpose of the plan of salvation is to restore that trust, to bring the rebellion to an end, and thus to establish at-one-ment once again in the whole universe. All of God's children are unavoidably involved.

Some seem to find it disappointing, even offensive, to learn that Christ did not die primarily for them. But unless God wins this war and reestablishes peace in his family, our salvation is meaningless. Who would want to live for eternity in a warring universe?

Without this larger understanding of a conflict that has involved the universe, it's hard to understand Paul's explanation that Jesus shed his blood to bring peace, reconciliation, and

unity to God's children in heaven as well as on earth. But recognition of the war and its issues helps one to take a larger view of the cross and of the plan of salvation and atonement.

The kind of unity God desires cannot be commanded or produced by force or fear. In the course of human history, many tyrants have tried to maintain unity by terror and brutality. But that kind of at-one-ment does not last. Look at what has happened in a number of countries just in recent years.

The kind of at-one-ment God desires is described in the New Testament as a unity that is "inherent in our faith and in our knowledge of the Son of God." (Ephesians 4:13, REB) People who love and trust the same Jesus and the same God are naturally attracted to each other. The same truth about God that sets them free from tyranny and fear binds them together in the firmest kind of unity. Friends of a friendly God enjoy at-one-ment with each other.

This is where the meaning of the cross is so important. There can be no friendship and at-one-ment where there is fear. Calvary says there is no need to be afraid of God. When God says, "Be my friend," he's not saying, "Be my friend or I'll punish you severely; I'll even put you to death." You don't talk that way to friends—especially if you want to keep their friendship. And friendship is the whole purpose and meaning of atonement. {Maxwell, Graham. *Servants or Friends? Another Look at God*, 164-165. Redlands, California: Pine Knoll Publications, 1992.} <http://www.pineknoll.org/graham/sof/chapter12.html>

Unfortunately, some have come to regard the blood as if it had some magical power. Blood simply represents the death of Christ. Unless you understand the meaning of His death, the blood has no power. Otherwise we could be accused of hematolatriy (worship of the blood). So the power in the blood is only when we understand its meaning. This will keep the universe secure against apostasy for eternity. So even when we sing "There's power in the blood" we must say to ourselves, because we understand its meaning. There is no power in merely repeating or singing those words. But understanding the meaning of the death of Christ has great power to change my life. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #8, "The Most Costly and Convincing Evidence" recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/8MMCAG>

Maybe he was tempted to believe this legal explanation that the second death is, you die and stay dead forever. And if he was going to pay the price for sin, he would have to die, and stay dead forever. He would never rise again. But he didn't come to pay that penalty. He came to answer the questions, and as soon as he had answered them (he did wait over Sabbath, to add more meanings to the Sabbath, so that every Sabbath we'd remember the questions he'd

answered on Friday) he arose a great while before it was day, and he hastened to heaven. And he said to Mary, "Don't detain me! I have to hasten to heaven." And he appeared before his Father, and the angels, and he said, "Was it enough?" To pay the price of sin? "No," they could have said, "You're supposed to stay dead for eternity. You hurry back! We'll not let anybody know you were out." They never said such a thing! They said, "It is more than enough. You've cleared up all our questions. You've confirmed our trust without fear for eternity." And he came back down to see if the twelve had got the message, and they were all in a deep depression. It took him a long time to revive them.

And to this present day, do we really accept what he came to reveal at such infinite cost, that he does not wish to be served from fear. The Father will no more kill us at the end of the millennium than he killed his Son—which leads some to believe that he did kill his Son as he will kill the wicked at the end. How have you worked this out yourself? How did Jesus resolve these questions on the cross? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Luke*, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

Is there a verse in the Bible that says that when Jesus died, he was given up? Romans 4:25 says Christ was given up for our transgressions. And many versions, with their Reformation influence; translate this "Christ was put to death." There is nothing in there about being put to death; it says he was given up. To tie that in with the issue in the Great Controversy, God gave up his Son as if he were a sinner, just as he will give us up, if we are real sinners at the end. Because you can't force people to trust you, in a free universe, what can you do but give people up. When Jesus was given up, yes, he died.

So I believe there were three questions answered by Gethsemane and the cross. One: who is right, God or the devil? Is God a liar when he says sin results in death? The devil says, "Yes, God has lied to you." "You will not die" is the teaching of the devil. God says, "You will die. But, it is not torture and execution at my hands." The devil developed the whole doctrine of hell to turn the universe against God. And God says that is not true. And I say, "Well, how do I know how the wicked are going to die?" He says, "Only one person has ever died the death as a result of sin. It's only happened once in all eternity. I died that death. I wouldn't ask any of you to prove the truthfulness of my word. This is the meaning of substitutionary death." Yes, he died in our place, but not for legal reasons. He died because he wouldn't think of asking anybody else to go through that painful experience to demonstrate the truth. Besides, our death wouldn't have answered it anyway because if our dying would have answered the question, then he might as well have let Lucifer die in the beginning.

But you remember the explanation. Had he left Lucifer to die, the universe would have misunderstood and assumed God had put him to death. So only by God coming, he said, “No one takes my life from me. Nobody can kill me. I’m going through this myself. I have arranged this with my Father.” And the universe looking on said, “The Father isn’t killing the Son; God isn’t killing God.” And it was clear enough to them that they could say “Our questions are answered.

One: sin does result in death. Two: it is not torture and execution at the hands of our gracious God. Only one thing left. “God, why were you so concerned that we understand this?” God says, “Because if you serve me from fear, it will turn you into rebels—holy rebels.” He says “come to Calvary.” On Calvary, Jesus was tortured to death. By whom? The most devout, blueprinting Adventists the world has ever known. Absolutely dedicated to God, the scriptures, creation, Sabbath, the Ten Commandments, you name it. Jesus said, “You even strain gnats out of your goat’s milk.” Real health reformers. You couldn’t fault them for a thing. You couldn’t have disfellowshipped one of the people who crucified Christ. Their lives were apparently without blemish.

But they hated him; they hated his picture of God. They killed him to silence his unbiblical heresy. And the angels looking on said, “We thought, by sending your Son to Palestine, you did that to get a good running start with people who already agreed with you. We didn’t realize you sent him there to prove this costly point, that if we obey you for the wrong reason, because we don’t really know you, we could turn into your worst enemies in the middle of our Sabbath keeping and our tithe-paying and our health-reforming.” And that’s why I think the biggest mistake the Adventist church could make in these last days is to have one tremendous revival in reformation, get out the blueprint, straighten out our lives, without spending much more time on the picture of God. Because if we do the right things for the wrong reason, we’ll do what some of the Jews did, and become his enemies.

So I believe the cross was the only way to answer the questions. Without answers to the questions, there would be no peace, no freedom, no security throughout the universe. So it was for these specific reasons. {Graham Maxwell. Excerpt from the audio presentation, Questions People are Asking About the Plan of Salvation, recorded April 1983, Redlands, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/1MMQUESTP> (Part 1) <http://pkp.cc/2MMQUESTP> (Part 2)

Suppose you had to keep rat poison (we’re having a lot of trouble with rats now.) So you had to keep rat poison in your house, and you have a young son. And if he touches it and then eats it, he could be very sick, even die. So you say, “Son, don’t touch that rat poison.” I’m going to put it on the highest shelf, the high and locked cupboard. A little later you hear a crash in the

garage, and you run out, and there's your son lying on the floor. He's taken the rat poison and he's dying. Would it do any good to say, "Son, I forgive you, I forgive you!" He would just die forgiven, that's all. It wouldn't keep him from dying. Nor would it do any good to say, "Son, I don't want you to die, so let me drink the rat poison." And you both die. The boy doesn't need forgiveness. He needs an antidote. He needs healing.

But God didn't wait for that. God has said, "You really don't take me seriously, do you, that sin is like a poison and will lead to your death. Let me take the poison." And Jesus dies. And we, like the son, say, "Dad, it's real, isn't it! And nobody's killing you. Sin is really a poison, and you are dying. I will take you seriously from here on."

The beauty is that God then was able to take his life back and come out living. I've made my point. There's still no legal requirement in that. There's an awesome truth to be revealed. There's nothing arbitrary in this thing. God does not want us to poison ourselves. We need healing. Better heed the warning. The results of sin is death, and don't do this thing. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #12, "God's Law is no Threat to Our Freedom" recorded April 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/12MMCAG>*

Then there is another way mentioned in Hebrews 4. And if you recall the whole chapter, the Sabbath there is described as a type and a foretaste of the rest to come. And if you can remember the argument, the apostle says that when Israel entered Canaan, they physically entered the Promised Land, but they certainly didn't enter God's rest; because they didn't trust him. "There remains, therefore, a Sabbath-like rest to the people of God." That is, if we have been led to really trust God, we begin to enter into that Sabbath-like rest now. But certainly in the earth made new, we will know what that Sabbath-like rest is all about completely. And so, look at Hebrews 4:9: "So there must still be a promised Sabbath of Rest for God's people." That was Goodspeed's translation. But look at the one in *The Jerusalem Bible*: "There must still be, therefore, a place of rest reserved for God's people, the seventh-day rest." Isn't that an interesting rendering in that great Roman Catholic translation?

You see, the Sabbath has answered the basic questions of thoughtful people through the years. Questions such as: Where have we come from? Why are we here? Where do we go in the future? And above all, what kind of a person is our God? And what does he want of his children? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #10, "The Reminder of the Evidence" recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/10MMCAG>*

Further Study with Ellen White

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. 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. {5BC 1132.8}

Satan had clothed the Father in his own attributes, but Christ represented Him in His true character of benevolence and love. In the character in which Christ presented Him to the world it was as if He gave a new gift to man. . . . {LHU 36.4}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God. {8T 265.5}

With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled. {DA 37.2}

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. {RH, February 15, 1912 par. 4}

Up to the time of Christ's first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear, and not love. Christ's mission on the earth was to reveal to

men that God was not a despot, but a heavenly Father, full of love and mercy for His children. {18MR 112.4}

Satan was exulting that he had succeeded in debasing the image of God in humanity. Then Jesus came to restore in man the image of his Maker. None but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory. {DA 37.3}

Christ's atonement includes the whole human family. No one, high or low, rich or poor, free or bond, has been left out of the plan of redemption.—Letter 106, 1900. {7ABC 464.7}

Looking upon man, God saw his desperate rebellion, and He devised a remedy. Christ was His gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity and by His own example to be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that He had planted for them the tree of life, the leaves of which are for the healing of the nations. {CT 33.3}

We are not to think of God only as a judge, and to forget him as our loving Father. Nothing can do our souls greater harm than this; for our whole spiritual life will be molded by our conceptions of God's character. {RH, April 5, 1887 par. 10}

Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. {OHC 324.6}

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God. {COL 97.3}

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service and he makes up for the deficiency with his own divine merit; for he is the source of every right impulse. {OW, December 1, 1909 par. 10}

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. {SC 60.2}

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. {PP 34.3}

In calling them to His service, God offers them freedom. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. {TM 247.1}

But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. {MB 109.2}

So long as they [Adam and Eve] remained loyal to the divine law, their capacity to know, to enjoy, and to love would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God. {PP 51.1}

The blessings of salvation are for every soul. Nothing but his own choice can prevent any man from becoming a partaker of the promise in Christ by the gospel. {DA 403.2}

The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life. {9T 191.1}

In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in “the beauty of the Lord our God” (Psalm 90:17). {AG 223.3}

By the grace of Christ, perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform those of which you are now in doubt. {SC 111.2}

The gifts of Jesus are ever fresh and new. . . . Each new gift increases the capacity of the receiver to appreciate and enjoy the blessings of the Lord. He gives grace for grace. There can

be no failure of supply. If you abide in Him, the fact that you receive a rich gift today insures the reception of a richer gift tomorrow. . . . {AG 104.2}

In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus. {SC 68.1}

Every human being is the object of loving interest to Him who gave His life that He might bring men back to God. Souls guilty and helpless, liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. {MH 162.1}

Christ accepts and communes with the most lowly. He does not accept men because of their capabilities of eloquence, but because they seek His face, desiring His help. His Spirit, moving upon the heart, arouses every faculty to vigorous action. In these unpretentious ones the Lord sees the most precious material, which will stand storm and tempest, heat and pressure. God sees not as man sees. . . . {TDG 227.2}

There is no caste with God. He ignores everything of the kind. All souls are of value with Him. Laboring for the salvation of the soul is employment worthy of the highest honor. It matters not what may be the form of our labor, or among what class, whether high or low. In God's sight these distinctions will not affect its true worth. The sincere, earnest, contrite soul, however ignorant, is precious in the sight of the Lord. He places His own signet upon men, judging, not by their rank, not by their wealth, not by their intellectual greatness, but by their oneness with Christ. The unlearned, the outcast, the slave, if he has made the most of his opportunities and privileges, if he has cherished the light given him of God, has done all that is required. The world may call him ignorant, but God calls him wise and good, and thus his name stands registered in the books of heaven. God will fit him up to do Him honor, not only in heaven, but on the earth.—*Gospel Workers*, p. 332. (1915) {Ev 566.1}