

## Pine Knoll Sabbath School Study Notes

### Fourth Quarter 2022: *Life Everlasting: On Death, Dying, and the Future Hope*

#### Lesson 12 “The Biblical Worldview”

#### Read for this week’s study

Luke 2:52; Matthew 4:23; 1 Corinthians 6:19, 20; Psalm 24:3, 4; Acts 8:4–24; 1 John 3:1–3.

#### Memory Text

“Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ” (1 Thessalonians 5:23, NKJV).

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

- I. Introduction
- II. The Model of Jesus
- III. The Body as a Temple
- IV. The Mind of Christ
- V. The Guidance of the Spirit
- VI. Ready for His Appearing
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “Until the final events unfold, we must remain firm in our belief in all the truth that we have, which includes the nature of humanity and of death, as we seek to be guided by the Holy Spirit with the purpose of being ready for Christ’s glorious appearing.” (Sabbath afternoon)
2. What does “remain firm” mean? Is there any space for growth in understanding? How did the notion of human nature change within Adventism, Christianity over the centuries?
3. What can we learn from the four dimensions of Jesus’ growth (Luke 2:52) and his threefold ministry (Matthew 4:23)? [Sunday’s lesson] How is this presenting the Biblical wholism – that human beings are an interdependent unit of body, mind and spirit? What are the consequences of separating these parts?
4. Why is it significant that the body is presented as God’s temple (1 Corinthians 6:19-20; 10:31)? [Monday’s lesson] How is this different from the prevailing concepts in the culture of the day – then and now? The point of the temple was that

God “lived” there. Why is it important that God wants to live in us, in the person of the Holy Spirit?

5. What does it mean to have the “mind of Christ”? [Tuesday’s lesson] How does the transformation of the mind take place (Romans 12:2)?
6. What is the role of the Holy Spirit in the process of transformation and restoration? [Wednesday’s lesson] How does the process of “filling” and “guiding” work? What does the end result look like?
7. What difference do you see between *preparing* ourselves for the Second Coming and being *ready* for that glorious event? When are we “ready” for the Second Coming? (Thursday’s lesson) What is the difference between healthy assurance and arrogant presumption?
8. How would you express the Biblical worldview about human nature in positive terms? How does that help address the escapism that we often see in Christianity? How does an accurate Biblical worldview protect from hedonism and the worship of the body?
9. How does our understanding of human nature influence the role of religion in all aspects of our lives? Does a balanced worldview bring a balanced lifestyle or are there other factors at play? If yes, what would they be? How can we model what being the “temple of God” means, both as a community (1 Corinthians 3:16-17) and as individuals (1 Corinthians 6:19-20)?

### Thoughts from Graham Maxwell

We speak of our bodies being the temples of the Holy Spirit. But now, is that unique just of the Holy Spirit?

In the passage I just read who also is in us? See, in that long passage Jesus spoke about his being in the Father, and the Father in him, and both of them in us along with the Holy Spirit in us, and even we being in each other. I mean, who is in whom? How literally are we to take this “being in”?

How well Goodspeed rendered this years ago, when he changed it to “in union with”. We’re not actually inside each other. Well then you have a problem as to who is in whom. It’s that we’re in such close unity with each other it’s like being in each other. Jesus in the Father, the Father in him, we in the Father, we in the Son, they in us, the Spirit in us, we in the Spirit—all of us together as one. And all of us humans may be one in this sense just as the three members of the Godhead are one. {Graham Maxwell. Excerpt from audio series, “PUC Teacher’s Conference”, #8 - *He Walks These Grounds*, recorded April 1974, Pacific Union College}

{Graham Maxwell. Excerpt from the audio series, PUC Teacher's Conference, #8 "He Walks These Grounds", recorded April 1974, Angwin, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/8MMPUCTEACH>*

But if the Bible is a record of God's revelation of himself in many and various ways, and one of his ways is through the people who so loved and admired him that they imitated him and became like him. That doesn't sound like Paul before Damascus road. Look at him now. He's so tender of heart and gracious. Wonderful things had happened to Paul. And I think that fits in very well. In fact, I think things like this are among the most important parts of scripture.

"Jesus wept." Think what that says about God. God attended the funeral of one of his friends, and the Bible says that he cried. And when he raised Jairus' daughter, he says, "Wait a minute, everybody. This little girl is hungry, and somebody get something for her to eat." That's theology! Why do we put other things above it? See, that's "Let this mind be in you which is in Christ Jesus," who said, "This little girl is hungry. Get her something to eat." And he cried at a funeral. That's the mind of Christ. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Philippians, 1 and 2 Thessalonians, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/69MMPOGIA66> (Part 1) <http://pkp.cc/70MMPOGIA66> (Part 2)

And so, "Let this mind be in you which was in Christ Jesus," the same mind as in the Father, as in the Holy Spirit. The way the Trinity behaves is the real model. You think what the Trinity has gone through in our behalf. One has presented himself as Father. One has presented himself as Son, and look what he's done. And one has worked humbly behind the scenes. We don't mention him much, and we've never seen him. He's called the Holy Spirit, to represent the way he works so quietly on just the basis of evidence, behind the scenes. And when do we honor him? I think we have a lot of overdue thanks to give to the Holy Spirit when we meet him in the hereafter.

But I think that the oneness, you see; "I pray you all may be one, as I and the Father are one," Jesus says. "I wish all you children would behave the way the three of us do." So, to imitate Christ is to imitate the Father; to imitate the Holy Spirit. What's the difference?

So that's what Paul means. He says, "Let this mind be in you which" we see in Christ, because we haven't seen the Father. We haven't seen the Spirit. But do remember, Jesus said, "If you've seen me, you've seen the Father. And when I go, I'll send another Counselor just like myself." So what we see in Christ, we see of all members of the Godhead. And look how Christ honored both the Holy Spirit and the Father, didn't he, over and over again. So that's a very theological

passage. Look how it describes God, and look at the other side in the Great Controversy. How opposite is the attitude of Satan. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Philippians, 1 and 2 Thessalonians, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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Almost two thousand years have passed since God won His case on Calvary. Satan's lies and accusations have long ago been met. The freedom of the universe has been eternally secured. Why, then, does God still tolerate this one rebellious spot in His loyal universe? He longs to recreate our world and give it to His trusting saints. Why does He still wait?

When Jesus returns, He will come to a generation of believers who have experienced Satan's last supreme attempt to deceive and destroy God's loyal children on this planet. They will have accomplished what one-third of the angels failed to do. They will have refused to be turned against God by Satan's lies. They will have been able to say with Paul, "If anyone, even an angel from heaven, should bring a different version of the everlasting Good News, he is wrong, and we will not believe it!" (Galatians 1) These are not babes in the truth. They are grown-up believers. They meet the biblical description of Christian perfection and maturity: they have "Their faculties trained by practice to distinguish good from evil." (Hebrews 5:14) They have not only the teachable faith of a little child, which still needs much protection, but—like Job—they can stand alone. Though their faith be severely tested, they will never let God down.

God is waiting for such firm believers. The last book in the Bible pictures the angels as mercifully holding back the final winds of strife until the minds of God's children have been unshakably sealed and settled into the truth.

But what is this truth? Remember the pious beliefs of those who nailed Jesus to the cross—then hurried home to keep the Sabbath holy! Do we accept Jesus' testimony about His Father? Are we convinced that God is just as gracious as the Son? Or are we still "easily swayed by every wind of doctrine"? (Ephesians 4) Do we still need emergency measures to be reverent and do what is right? Are we the reason why God still waits? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #18, "God Waits For His Children To Grow Up", Bible Reference Sheet, recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/18MMCAG>

## Further Study with Ellen White

Jesus was the fountain of healing mercy for the world; and through all those secluded years at Nazareth, His life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,—all were happier for His presence. He whose word of power upheld the worlds would stoop to relieve a wounded bird. There was nothing beneath His notice, nothing to which He disdained to minister. {DA 74.1}

He passed by no human being as worthless, but sought to apply the saving remedy to every soul. {DA 91.1}

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}

The Bible is full of knowledge, and all who come to its study with a heart to understand, will find the mind enlarged and the faculties strengthened to comprehend these precious, far-reaching truths. The Holy Spirit will impress them upon the mind and soul. {FE 449.2}

Christ sought the people where they were, and placed before them the great truths in regard to His kingdom. As He went from place to place, He blessed and comforted the suffering, and healed the sick. {Ev 516.3}

Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony. And He is just as willing to heal the sick now as when He was personally on earth. {LHU 258.3}

To take people right where they are, whatever their position, whatever their condition, and help them in every way possible—this is gospel ministry.... Those who are sick in body are nearly always sick in soul, and when the soul is sick, the body is made sick.—MS. 62, 1900. {MM 238.1}

The gospel which He taught was a message of spiritual life and physical restoration. Deliverance from sin and the healing of disease were linked together. {CT 465.2}

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me." {MH 143.3}

To human beings, striving for conformity to the divine image, there is imparted an outlay of heaven's treasure, an excellency of power that will place them higher than even the angels who have never fallen. {HP 148.5}

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. {FLB 142.2}

The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven. {FLB 142.3}

In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. . . . It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon the church. . . . It is the privilege of every son and daughter of God to have the indwelling of the Spirit. {OHC 150.3}

In striking contrast to the wrong and oppression so universally practised were the mission and work of Christ. . . . He planned a government which would use no force; His subjects would know no oppression. . . . Not as a fierce tyrant did He come, but as the Son of man; not to conquer the nations by His iron power, but "to preach good tidings unto the meek;" "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" "to comfort all that mourn" (Isaiah 61:1, 2). He came as the divine Restorer, bringing to oppressed and downtrodden humanity the rich and abundant grace of Heaven, that by the power of His righteousness, man, fallen and degraded though he was, might be a partaker of divinity. . . . {AG 14.3}

By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed, and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. He passes from death unto life; he becomes spiritual and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of His law. As a man is converted by the truth, the work of transformation of

character goes on. He has an increased measure of understanding. In becoming a man of obedience to God, he has the mind of Christ, and the will of God becomes his will. {1SM 338.1}

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy. {MH 115.3}

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}

The truths of God's word are not mere sentiments, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding is removed. {CT 452.2}

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}

God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, quickens all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciples that the Christian becomes like his Master in character. He has clearer, broader views. His discernment is more penetrative, his judgment better balanced. So quickened is he by the life-giving power of the Sun of Righteousness, that he is enabled to bear much fruit to the glory of God. {GW 285.3}

By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden

conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process. {DA 172.3}

To His faithful followers Christ has been a daily companion, a familiar friend. They have lived in close, constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts. {AG 358.3}

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}

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. {5T 740.1}

Had God the Father come to our world and dwelt among us, humbling Himself, veiling His glory, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed. . . . In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father. {TMK 338.4}