

# Pine Knoll Sabbath School Study Notes

## Fourth Quarter 2024: *Themes in the Gospel of John*

### Lesson 9 “The Source of Life”

#### Read for this week’s study

John 1:4; John 10:10; John 1:12, 13; John 6:61–68; Numbers 13:23–33; Matthew 4:1–4.

#### Memory Text

“ I am the way, the truth, and the life. No one comes to the Father except through Me’ ” (John 14:6, NKJV).

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

- I. Introduction
- II. In Him Was Life
- III. The Words of Eternal Life
- IV. Believing and New Birth
- V. Rejecting the Source of Life
- VI. Condemnation
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “This week continues with the revelation of God as given us in John. We will also more fully explore the flip side of things, in which, despite the powerful evidence for Jesus as the Messiah, some rejected Him. We will study this idea for two reasons: to avoid the same mistake, but also to consider how we might be able to reach out to those in danger of making that mistake, as well.” (Sabbath afternoon)
2. What is John trying to communicate when he says, “In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it” (1:4-5)? (Sunday’s lesson) Just as the creation began with God bringing light into darkness, now, with the coming of Jesus, God is beginning a new creation.
3. Peter’s words about “eternal life” (6:61–68) are in the context of explaining the third miracle-sign, that of feeding the 5,000 men. (Monday’s lesson) When the hungry crowd is miraculously fed, it points to the transformation of the one who ingests Jesus, who is the bread come down from heaven. The believer thus lives an eternal

life in the divine family. Each miracle in John is a sign of the reality of miraculous transformation in the realms of Spirit which Jesus offers to humanity.

4. What are the steps described here in becoming a Christian (1:12, 13)? (Tuesday's lesson) How is it connected with the purpose of John's Gospel (20:31)?
5. Wednesday's lesson discusses Rejecting the Source of Life (1:5,10,11). What lessons can we draw from the story of the spies in Numbers 13:23-33? Ten spies say, "We can't go forward. The risk is too great. We're too weak. Things are too dangerous."
6. However, two of them say, "We cannot go backward. The opportunity is too great. Our God is strong enough. Things are not what they seem." They all look at precisely the same situation. They faced exactly the same dangers and the same opportunities. Yet, the outcome of their deliberations are poles apart. Some people wait for circumstances to bring them hope, while other people bring hope to their circumstances.
7. Thursday's lesson delves into unbelief and condemnation (3:18-21). What is the cause of belief and unbelief? Unbelief, in John, results from a negative prior disposition: "Light has come into the world, but people loved darkness instead of light because their deeds were evil." (3:19) However, there is a human choice and a divine action (1:12-13). John's purpose is to show that the "work" of Jesus (17:4) is performing miracle-signs to prompt the choice of believing (20:30-31).
8. The first half of John is no mere listing of seven miracles that prove Jesus to be God's Son. The miracles are signs that all point to the claim that belief in Jesus, who is the resurrection and life, is to live forever-starting now-in the divine family.
9. Jesus does not merely provide resurrection from death, he *is* the resurrection (11:25). Jesus does not only provide release from hunger, disease and deprivation, he *is* the way the truth and the life (14:6). He himself *is* the bread of heaven and the eternal water. He *is* the temple—the place and object of worship.
10. Jesus' work, his miracle-signs encourage the transforming power of belief are best explained by Jesus' words: "I tell you, whoever hears my word [*logos*] and believes him who sent me has eternal life and will not be judged but has crossed over from death to life." (5:24) This reflects the Word [*logos*] who was with God and was God, the Word who became flesh in order to demonstrate God's glory in transforming us from death into life!

### Thoughts from Graham Maxwell

As he experienced this separation from his Father, "So great was this agony that His physical pain was hardly felt. . . . With amazement angels witnessed the Saviour's despairing agony." Note the words, agony, fear, consternation. He was really tempted to doubt all that he'd been teaching. He even wondered if he'd rise again.

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 gotten 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)

Can you imagine a scene of several of us admitted into heaven over the Father's protest? And we're declaring, "But he just doesn't understand!" Well, we're destroying the whole structure of our happiness and security for eternity, if this is true. Jesus said I will not intercede with the Father for you. Why? He gives the reason. For the Father himself loves you, just as much as I do. That is, there's no need. And Goodspeed, in 1923, way back then, has a very venturesome rendering, which doesn't go beyond the Greek. There is no need for me to intercede with the Father for you, for the Father loves you himself. Stunning. But think of the implications here. In the Bible we have intercession, priestly intercession, all the way along, don't we? Just as we have judgment pictures all the way along, and then Jesus says, "You know, I won't be your judge. The Father won't be your judge. The word will be your judge." Then why did you give us these other pictures? "It's what you needed, until I could tell you. There's nothing arbitrary in this. You'll be judged by whether or not you've responded to the truth and have been won back to faith." That's the judgment! {Graham Maxwell. Excerpt from the audio series, *The Picture of*

God in all 66 – John, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/57MMPOGIA66> (Part 1) <http://pkp.cc/58MMPOGIA66> (Part 2)

Someone came between because of the emergency. It's not ideal. God would like to deal directly with us, face to face, as a man speaks with his friend. But because we don't know God, and we've been afraid, God has given us these pictures. He's given us a picture even of Jesus being our Judge. Doesn't Jesus deal with this? He says, "You're all comforted that I'm going to be your Judge. Because you were scared my Father was going to judge you, isn't that right?" They said, "Oh, we're so relieved you're going to be our Judge." Is that because the Father is not as gracious and forgiving as the Son, that we say we're glad the Son's going to be our Judge? So before he went back to heaven, he said, "I've got to clear that up, too. Actually, if you've seen me, you've seen the Father. You'd receive just as gracious judgment from my Father as from me. But I'd like to take you a step further. I'm not going to judge you anyway. Oh, there'll be something that will judge you. The truth will judge you. The truth about my Father in the Great Controversy. The truth about the kind of person he is and what he wants of his children, and the way he governs the universe. That's the truth. If you have loved that truth and it has led you to repentance and faith and trust, you will have stood humbly in our presence and said, 'What must I do to be saved and healed?' and we will have been able to save and heal you, and all will be well. But if you have turned down this truth about my Father and about me, you will not know us; you will not be our friends; you will not trust us enough to listen; we will not be able to heal you; and you will perish and we will cry." And that's the judgment. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Leviticus, 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/5MMPOGIA66> (Part 1) <http://pkp.cc/6MMPOGIA66> (Part 2)

But "under the demands of law" belongs to a very legal conception of what has gone wrong in the universe, which we discussed in our second conversation. That what has gone wrong is that we have "broken the rules," and the law demands that God execute us for breaking the rules. And Jesus died so that somehow God could justly forgive us even though we have broken the rules. I don't think we have been able to make too much sense out of that. But it goes along with the other one, "satisfying justice." Whose justice? I have friends who say, "If God does not give Idi Amin several days in the fire, I will not regard Him as a just God." They have that feeling about the satisfaction of justice. And I think they really mean it, and I would respect them for

that. I would love to relieve them of that burden. If I want to know why Jesus died, I should go right to the cross and watch Him die and hear His cry and see how the Father is involved, and then fit that back into Scripture. I don't see Him fulfilling the requirements of a legal model. {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>*

### Further Study with Ellen White

Christ is everything to those who receive Him. He is their Comforter, their safety, their healthfulness. Apart from Christ there is no light at all. There need not be a cloud between the soul and Jesus. . . . His great heart of love is longing to flood the soul with the bright beams of His righteousness (letter 153a, 1897). {LHU 221.7}

Although Satan has misrepresented God's purposes, falsified His character, and caused people to look upon God in a false light, yet through the ages God's love for His earthly children has never ceased. Christ's work was to reveal the Father as merciful, compassionate, full of goodness and truth. . . . The only begotten Son of God sweeps back the hellish shadow in which Satan has enveloped the Father, and declares, "I and My Father are one; look on Me and behold God." *Manuscript 25, 1890 (Manuscript Releases, vol. 13, pp. 240-243)*. {CTr 225.6}

Claiming for himself the attributes of mercy, goodness, and truth, Satan attributed his own attributes to God. These misrepresentations must be met and demonstrated as false, by Christ in human nature. {CTr 246.4}

Christ revealed all of God that sinful human beings could bear without being destroyed. He is the divine Teacher, the Enlightener. Had God thought us in need of revelations other than those made through Christ and in His written word, He would have given them. {8T 266.1}

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. . . . {HP 8.3}

Christ declares Himself to be sent into the world as a representative of the Father. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God. {5T 739.1}

He [Christ] left the glory of heaven, He parted with His riches, He laid aside His honor, not in order to create love and interest for man in the heart of God, but to be an exponent of the love that existed in the heart of the Father. . . . {TMK 83.4}

Christ's gracious presence in His word is ever speaking to the soul, representing Him as the well of living water to refresh the thirsting soul. It is our privilege to have a living, abiding Saviour. He is the source of spiritual power implanted within us, and His influence will flow forth in words and actions, refreshing all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, and for that joy which brings no sorrow with it. This is the result of an indwelling Saviour. {TM 390.2}

The mind, the soul, is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed. It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character. . . . {LHU 56.6}

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. {DA 22.2}

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto *us* a child is born, unto *us* a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. {DA 25.3}

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 Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole and to see the relation of its parts. He should gain a knowledge of its grand central theme—of God’s original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for the supremacy, and should learn to trace their working through the records of history and prophecy to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found. {CT 462.1}

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abodes of eternal happiness. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all—the knowledge of Christ. He is the Sent of God; He is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of His divinity, as indicated by His previous existence with the Father. {LHU 130.5}

In the truths of His word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. {GC 465.1}

As we study His works, angels from heaven will be by our side to enlighten our minds and guard them from Satan’s deceptions. {CT 457.1}

But it is in the written word that a knowledge of God is most clearly revealed to fallen man. This is the treasure house of the unsearchable riches of Christ. {COL 126.1}

When Adam’s sin plunged the race into hopeless misery, God might have cut Himself loose from fallen beings. He might have treated them as sinners deserved to be treated. He might have commanded the angels of heaven to pour out upon our world the vials of His wrath. He might have removed this dark blot from His universe. But He did not do this. Instead of banishing them from His presence, He came still nearer to the fallen race. He gave His Son to become bone of our bone and flesh of our flesh. “The Word was made flesh, and dwelt among us, . . . full of grace and truth” (John 1:14). Christ by His human relationship to men drew them close to God. He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, how much God loves the children of men. {AG 53.2}

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}

It was Caleb's faith in God that gave him courage, that kept him from the fear of man, and enabled him to stand boldly and unflinchingly in the defense of the right. Through reliance on the same power, the mighty General of the armies of heaven, every true soldier of the cross may receive strength and courage to overcome the obstacles that seem insurmountable. {SD 207.4}

With the trusting faith of a little child, we are to come to our heavenly Father, telling Him of all our needs. He is always ready to pardon and help. The supply of divine wisdom is inexhaustible, and the Lord encourages us to draw largely from it. {3BC 1146.8}

God is ever seeking to instruct finite men that they may exercise faith in Him and trust themselves wholly in His hands. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us, teach the lesson that nothing is beneath the notice of the infinite God, nothing too small for His attention (GCB Feb. 18, 1897). {3BC 1141.3}

But though the conflict is a ceaseless one, none are left to struggle alone. Angels help and protect those who walk humbly before God. Never will our Lord betray one who trusts in Him. As His children draw near to Him for protection from evil, in pity and love He lifts up for them a standard against the enemy. Touch them not, He says; for they are Mine. I have graven them upon the palms of My hands. {PK 570.4}

The Christian always has a strong helper in the Lord. The way of the Lord's helping we may not know; but this we do know: He will never fail those who put their trust in Him. {PK 576.1}

It is not the plan of God to compel men to yield their wicked unbelief. Before them are light and darkness, truth and error. It is for them to decide which to accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture (*Redemption: or the Miracles of Christ*, pp. 112, 113). {1BC 1120.5}

The heavenly universe had witnessed the weapons that were chosen by the Prince of life—the words of Scripture, “It is written”; and the weapons used by the prince of the world—falsehood and deception. They had seen the Prince of life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. {RC 60.5}