

## Pine Knoll Sabbath School Study Notes

### Second Quarter 2025: Allusions, Images, Symbols: How to Study Bible Prophecy

#### Lesson 3 “*Images From Marriage*”

#### Read for this week’s study

Genesis 2:23–25; Ephesians 5:29–32; Ezekiel 16:4–14; Revelation 18:1–4; Genesis 24:1–4; Revelation 19:1–9.

#### Memory Text

“Then he said to me, ‘Write: “Blessed are those who are called to the marriage supper of the Lamb!” ‘ And he said to me, ‘These are the true sayings of God’ ” (Revelation 19:9, NKJV).

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

- I. Introduction
- II. One Flesh
- III. The Beautiful Bride
- IV. Hosea’s Harlot Wife
- V. Isaac and Rebekah
- VI. The Harlot Is Judged
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. The Bible is full of love stories that illustrate aspects of God’s love for His people. Marriage also proves to be a “school” in which we can learn important things about God’s love and even about ourselves. What have you learned about God or about yourself from marriage (yours or somebody else’s)? (Sabbath Afternoon’s Lesson)
2. Read Genesis 2:23-25. How does one “cleave” to another person for a lifetime? Read Ephesians 5:29-32. In what ways does a human marriage mirror Christ’s bond to humanity? In what way could it be said that Christ is loving Himself when He is loving us? (Sunday’s Lesson)
3. Read Matthew 19:3-6. When Jesus quotes Genesis 2, what does He add to what was said there? Why does Jesus seem to disagree with the instructions from Moses (Matt 19:7-8)? The lesson author notes that the intimate pairing of two imperfect

- people, will always give cause for tension. How do you deal with a lifelong, imperfect relationship? (Sunday's Lesson)
4. In Ezekiel 16 God describes the nation of Israel as an abandoned baby, who grows up to be a beautiful woman, so God marries her but she "plays the harlot". Read Ezekiel 16:4-15. What do the details of this story tell us about God's intentions toward us? (Monday's Lesson)
  5. Compare Hosea 1:2, 3:1, Revelation 17:1-2, and Revelation 18:1-4. What is the harlotry mentioned in the passages? What lesson can the church learn from the story of Hosea? In what ways has the church repeated the sins of Israel? (Tuesday's Lesson)
  6. Read Genesis 24:1-4. Why was it important to Abraham that his son not marry "from the daughters of the Canaanites"? Read Genesis 24:57-67. What lesson can we glean about Christ and His church from some details we find in this story? (Wednesday's Lesson)
  7. Read Revelation 19:1-9. The passage celebrates both the end of the harlot and the marriage of the Lamb. How do each of these demonstrate the righteous and loving character of God? Read Revelation 21:1-4. Why would Jesus talk about a city as His bride? (Thursday's Lesson)
  8. The Bible often uses real events (such as literal marriages and specific historical stories) as pointers to future prophetic events. Read John 2:1-11. How does John use this story of an actual wedding in which Jesus participated to prepare the reader for the cross to come? (Friday's Lesson)
  9. In the centuries after the time of Jesus and the apostles, a number of non-biblical practices, such as Sunday-keeping, became widely accepted in the Christian church. Can you think of any other widely held beliefs that have also crept into the church? (Friday's Lesson)

### Thoughts from Graham Maxwell

Lou: Here's a question that was sparked by last week. "Could you comment on the role of the family and marriage in God's overall plan for us, especially as we are called God's children? Also, is there special significance to our planet in having male and female, the two sexes?"

Graham: Yes, I remember in our conversation on the Sabbath we touched on this. Yes, I think God deliberately designed things this way; the sexes, the family, sharing with us the power to create little people in our own image. Then we know how difficult it is to bring our children up and yet set them free. How can we keep them from hurting themselves when they're little? Anyone who has had children, anyone who has been a teacher of little children, ought to be able to read the Bible very sympathetically. I think God gave this as a very eloquent demonstration. Right there in Eden the family, the sexes, the Sabbath, many things in that

Garden were immediately emergency measures. Some emergency measures can be very pleasant, you know. He did this to say something. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #11 with Lou Venden, “God’s Emergency Measures” 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/11MMCAG>*

### Further Study with Ellen White

He has redeemed us out of the careless world and has chosen us to become members of the royal family, sons and daughters of the heavenly King. He invites us to trust in Him with a trust deeper and stronger than that of a child in his earthly father. {ML 289.5}

God is to us a tender, compassionate, heavenly Father. {ML 289.6}

Many are the ways in which God is seeking to make Himself known to us and bring us into communion with Him. Nature speaks to our senses without ceasing. The open heart will be impressed with the love and glory of God as revealed through the works of His hands. The listening ear can hear and understand the communications of God through the things of nature. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the glories of the heavens, speak to our hearts, and invite us to become acquainted with Him who made them all. {SC 85.1}

Never are we absent from the mind of God. God is our joy and our salvation. {3SM 338.1}

Our Lord adapts Himself to our special needs. He is a shade on our right hand. He walks close by our side, ready to supply all our necessities. He comes very near to those who are engaged in willing service for Him. He knows every one by name. O what assurances we have of the tender love of Christ (MS 51, 1903). {3BC 1153.8}

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God gave to human beings an unmistakable evidence of the love with which He regarded them. He “so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. The gift of Christ reveals the Father’s heart. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. {9T 254.1}

The spirit of liberality is the spirit of heaven. Christ’s self-sacrificing love is revealed upon the cross. That man might be saved, He gave all that He had and then gave Himself. {9T 254.2}

Remember that God and Christ are interested in you, and that all the host of Heaven are engaged in the work for the salvation of sinners. {SJ 77.8}

Through the gospel, souls that are degraded and enslaved by Satan are to be redeemed to share the glorious liberty of the sons of God. God's purpose is not merely to deliver from the suffering that is the inevitable result of sin, but to save from sin itself. . . . Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain. {MB 60.3}

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, “and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,— *Immanuel, “God with us.”* {DA 26.3}

Between the school established in Eden at the beginning and the school of the hereafter there lies the whole compass of this world's history—the history of human transgression and suffering, of divine sacrifice, and of victory over death and sin. Not all the conditions of that first school of Eden will be found in the school of the future life. No tree of knowledge of good and evil will afford opportunity for temptation. No tempter is there, no possibility of wrong. Every character has withstood the testing of evil, and none are longer susceptible to its power. . . . Restored to His presence, man will again, as at the beginning, be taught of God. {Mar 363.2}

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.” John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. {PP 68.2}

The deep necessity of man for a divine teacher was known in heaven. The pity and sympathy of God were exercised in behalf of man, fallen and bound to Satan's chariot-car; and when the fullness of time was come, He sent forth His Son. The One appointed in the counsels of heaven came to the earth as an instructor. He was no less a being than the Creator of the world, the Son of the Infinite God. The rich benevolence of God gave Him to our world; and to meet the necessities of humanity, He took on Him human nature. To the astonishment of the heavenly

host, He walked this earth as the Eternal Word. Fully prepared, He left the royal courts to come to a world marred and polluted with sin. Mysteriously He allied Himself to human nature. “The Word was made flesh, and dwelt among us.” God’s excess of goodness, benevolence, and love was a surprise to the world, of grace which could be realized, but not told. {FE 399.4}

It is Satan’s work to fill men’s hearts with doubt. He leads them to look upon God as a stern judge. He tempts them to sin, and then to regard themselves as too vile to approach their heavenly Father or to excite His pity. The Lord understands all this. Jesus assures His disciples of God’s sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father’s heart. {DA 356.2}