

## Pine Knoll Sabbath School Study Notes

### Second Quarter 2019: *Family Seasons*

### Lesson 10 “Little Times of Trouble”

#### Read for this week’s study

Matthew 7:5; Ephesians 1:7; Philippians 2:4–8; Ephesians 4:26, 27; James 1:19, 20; Colossians 3:19; Matthew 7:12.

#### Memory Text

“ ‘Be angry, and do not sin’: do not let the sun go down on your wrath” (Ephesians 4:26, NKJV.)

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

- I. Introduction
- II. Conflict
- III. Some Principles for Marriage
- IV. The Role of Anger in Conflict
- V. Conflict, Abuse, Power, and Control
- VI. Forgiveness and Peace
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “In this lesson, we will look at some ways to help mollify little times of trouble, especially in the family.” (Sabbath afternoon)
2. What is the role of conflict in a fallen world? Is it always negative? Why not? “According to Romans 14:19 [=Let us therefore make every effort to do what leads to peace and to mutual edification], we can prevent conflict by following after two things: that which makes for peace and that with which one may edify another.” (Sunday’s lesson) Is that the text’s intended message in the context of Romans 14?
3. If all conflict can be prevented, why does the “great controversy” exist in the universe? Did God fall short in “edifying” the angels, in promoting “that which made for peace” for His family? Is it possible that the avoidance of conflict can be a bad strategy, and result in paying too high a price? (Matthew 5:23, 24; 18:15-20)
4. What is the role of acceptance (as we are) and forgiveness in dealing with a conflict in marriage? (Monday’s lesson)
5. What is the role of anger in conflict (Tuesday’s lesson)? What is the difference between anger as an emotion and anger as sin? Why are we supposed to be slow in

anger (James 1:19), while God's anger can flare up in a moment (Psalm 2:12)? How does temperament enter into our understanding of what it means to be slow to anger?

6. When is forgiveness a possible solution to the conflict (Thursday's lesson)? And when is *insisting* on forgiveness actually contributing to evil and enabling the abuser instead of helping the abused?
7. "Sometimes unresolved conflict and anger may develop into a very negative, destructive dynamic, even an abusive relationship. Abuse can take a number of forms—physical, verbal, emotional, psychological, sexual, et cetera. But any form of abuse is contrary to the central principle of God's kingdom—unselfish love." (Wednesday's lesson) How do we deal with abuse in a community of believers?
8. There is an important distinction between disappointing behavior (something can be done about it) and destructive behavior. Emotional abuse systematically degrades and diminishes the personhood of the abused and if not challenged, it will eventually destroy one completely. God calls us to be biblical peacemakers, not peacekeepers, or peace fakers!
9. God is interested in preserving your well-being and the well-being of your children. If one spouse is enabled to grossly sin against the other or against the children, then staying together, preserving a marriage, is not biblical; it does not help anyone.
10. An emotionally destructive marriage is one where one's personhood, dignity, and freedom of choice is regularly denied, criticized, or crushed. This can be done through words, behaviors, economics, attitudes, and misusing the Scriptures.
11. How does God provide a safe exit emotionally, physically, financially and spiritually?

### Thoughts from Graham Maxwell

See quotes for lessons 6, 7 & 9.

### Further Study with Ellen White

There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate. Words spoken in reply to one who is angry usually act as a whip, lashing the temper into greater fury. But anger met by silence quickly dies away. Let the Christian bridle his tongue, firmly resolving not to speak harsh, impatient words. With the tongue bridled, he may be victorious in every trial of patience through which he is called to pass. {RC 293.2}

In his own strength man cannot rule his spirit. But through Christ he may gain self-control. In his strength he may bring his thoughts and words into subjection to the will of God. The religion of

Christ brings the emotions under the control of reason and disciplines the tongue. Under its influence the hasty temper is subdued, and the heart is filled with patience and gentleness. {RC 293.3}

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. A holy temper, a Christlike life, is attainable by every repenting, believing child of God.—*Review and Herald*, Oct. 31, 1907. {RC 293.6}

God's abounding love and presence will give you the power of self-control. He will mold and fashion your mind and character. He will direct your aims and purposes and capabilities in a channel that will give you moral and spiritual power which you will not have to leave here in this world but can carry with you and retain through eternal ages. {TMK 53.6}

In his own strength man cannot rule his spirit. But through Christ he may gain self-control. In His strength he may bring his thoughts and words into subjection to the will of God. The religion of Christ brings the emotions under the control of reason and disciplines the tongue. Under its influence the hasty temper is subdued, and the heart is filled with patience and gentleness. {MYP 136.1}

Christ came to the world that we might become new creatures, created after the similitude of his own character; that we might have purity like the purity of God, have perfection like his perfection. In the work of regeneration, the original loveliness begins to be restored. The attributes of the character of Christ are imparted to the soul, and the image of the divine begins to shine forth. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is plainly declared that a change takes place in the character of the human agent. {ST, August 21, 1893 par. 3}

In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we, too, may obtain complete victory. {AA 531.2}

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings. {COL 333.1}

True religion has power today. It enables men to overcome the stubborn influence of pride, selfishness, and unbelief, and in the simplicity of true godliness to reveal a living connection with heaven. The grace which Christ imparts makes it possible for men to rise superior to all the infatuating temptations of Satan. It will lead them to the cross of Jesus as active, devoted, loyal workers for the advancement of the truth of heaven. {RC 346.4}

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}

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}

The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian. {MH 470.1}

There may be marked defects in the character of an individual, yet when he becomes a true disciple of Jesus, the power of divine grace makes him a new creature. Christ's love transforms, sanctifies him. {SL 55.1}

In God's forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love. The tide of divine compassion flows into the sinner's soul, and from him to the souls of others. The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace. {COL 251.1}

It is impossible for finite minds to comprehend the work of redemption. Its mystery exceeds human knowledge; yet he who passes from death to life realizes that it is a divine reality. The beginning of redemption we may know here through a personal experience. Its results reach through the eternal ages. {DA 173.2}

When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. Every burden is light, for the yoke that Christ imposes is easy. Duty

becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness. {SC 59.2}

Through the transforming grace of Christ, the fruits of the Spirit are made manifest in the life of those who were once dead in trespasses and sins. In disposition, in words, and in actions, they are seen to be partakers of the divine nature. This wonderful grace was revealed to Paul, and he worked constantly that others might be brought to a knowledge of these saving truths. {UL 309.4}

Sanctification is a progressive work. It is a continuous work, leading human beings higher and still higher. It does not leave love behind, but brings it into the life as the very essence of Christianity. {HP 31.4}

The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” {DA 302.1}

There is no other ground of peace than this. The grace of Christ received into the heart, subdues enmity; it allays strife and fills the soul with love. He who is at peace with God and his fellow men cannot be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred cannot exist. The heart that is in harmony with God is a partaker of the peace of heaven and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife. {MB 27.3}

It is when we come into difficult places that He reveals His power and wisdom in answer to humble prayer. Have confidence in Him as a prayer-hearing, prayer-answering God. He will reveal Himself to you as One who can help in every emergency. He who created man, who gave him his wonderful physical, mental, and spiritual faculties, will not withhold that which is necessary to sustain the life He has given. He who has given us His word—the leaves of the tree of life—will not withhold from us a knowledge of how to provide food for His needy children. {MH 199.4}

The heart that is in harmony with God is a partaker of the peace of heaven and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife. {HP 35.3}

Christ’s followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin and yield his heart to God is a peacemaker. {HP 35.4}

And “blessed are the peacemakers: for they shall be called the children of God” (Matthew 5:9). The spirit of peace is evidence of their connection with heaven. The sweet savor of Christ surrounds them. The fragrance of the life, the loveliness of the character, reveal to the world the fact that they are children of God. Men take knowledge of them that they have been with Jesus. {HP 35.5}

Entering into communion with our Saviour, we enter the region of peace. {LHU 332.2}

In God’s forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love. The tide of divine compassion flows into the sinner’s soul, and from him to the souls of others. The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace. {COL 251.1}

What a wonderful reverence for human life Jesus expressed in His life mission! He stood not among the people as a king, demanding attention, reverence, service, but as one who wished to serve, to uplift humanity. He said He had not come to be ministered unto but to minister. . . . {OHC 176.3}

Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein. {DA 462.4}