

Pine Knoll Sabbath School Study Notes

Second Quarter 2023: *Three Cosmic Messages*

Lesson 7 “Worshipping the Creator”

Read for this week’s study

Revelation 1:9, Isaiah 40:26, 2 Corinthians 5:17, Colossians 1:17, Revelation 4:11, John 19:16–30.

Memory Text

“ ‘You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created’ ” (Revelation 4:11, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. A Companion in Tribulation
- III. Worship the Creator
- IV. A God Who Is Close
- V. Gospel, Judgment, Creation
- VI. The Creator on the Cross
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read Revelation 4:11 and 5:9. What reasons are given in these texts for worshipping God and the Lamb? (Sabbath Afternoon’s Lesson)
2. Read Revelation 1:9, Mark 13:21, John 16:33 and Acts 14:22. What message is given in these texts for those who follow Jesus? Read Revelation 14:7. What evidence can you think of that suggests this is an extremely important text in the book of Revelation? What is your understanding of worship? Why and how should we worship God? (Sunday’s Lesson)
3. Read Revelation 14:7 again. What is the basis for worship in this text? What does the natural world tell us about God? What is the Old Testament background for the latter part of this verse? What evidence can you find in the passage and its context that the author of Revelation had the fourth commandment in mind when he wrote this verse? (Monday’s Lesson)

4. Any scientific study of the universe makes it clear that God is immensely powerful. Why doesn't He use that power to intervene more often in the tribulations we face in life? Since God is so great, does the Bible teach that He is distant from us (see 2 Corinthians 5:17; Psalm 139:13-15; Acts 17:27; Colossians 1:17)? Acts 17:27 tells us that God wants to be found when we search for Him. If that is true, why is it so hard to find God sometimes? (Tuesday's Lesson)
5. Read Isaiah 57:15. What is the difference between immanence and imminence? When you think of the immanence of God, how does it make you feel? (Tuesday's Lesson)
6. Read Revelation 14:6-7. The passage speaks of the everlasting gospel, the hour of judgment, and worshiping the Creator. What relationship would you see between these three concepts? What is there about Ephesians 3:9, Colossians 1:13-17, Revelation 4:11 and Romans 5:17-19 that helps us to understand this relationship? What are some consequences for our understanding of God if we believe in long ages of evolution as the origin of the earth and the universe? (Wednesday's Lesson)
7. Thursday's lesson is entitled "The Creator on the Cross". Read John 19:16-30. What difference does it make to know that the one hanging on the cross is the same being who created the world? Note Philippians 2:6-8, where Jesus leaves the highest place in the universe to willingly descend to the lowest place in the universe. When you first became aware of this amazing reality, how did you respond? (Thursday's Lesson)
8. The conflict between worshiping God and worshiping other gods belongs to the very center of the cosmic conflict. What difference should that understanding make in our lives today? (Friday's Lesson)
9. Think about an experience in which you unmistakably saw the power of God at work in your life. What difference does it make that the God who touched your life is the Creator of the whole universe? (Friday's Lesson)

Thoughts from Graham Maxwell

Now when we read that first angel's message to "worship the Creator of the heaven and earth, the Creator of the sea and springs," perhaps we are reminded that the first mention of the Sabbath comes in the Bible at the end of creation week. I wonder if tonight we could think back in imagination to the very dramatic events of that first week of this earth's history. The war had begun already in heaven. Satan had already leveled his charges and his accusations. One-third of the angels had already agreed with him that God is not worthy of our love and our trust.

Right in the middle of that devastating crisis, God invites His family to watch Him as He creates yet another world—this time, ours. How easily He could have created our world with a snap of His fingers, in just an instant of time. But in the dramatic and significant setting of the Great

Controversy, He chose this time to do it in six twenty-four hour days. On the first day, all He said was “Let there be light.” That’s all. And then day two, three, four, five, as God in unhurried majesty and drama unfolded His plans for our earth. By the sixth day, what a beautiful place this was. Where now were Satan’s charges that God was selfish?

I mean, look at the freedom. He created us in His own image with power to think and to do. And we know from human history that He created us free to either love and trust Him, or hate Him and spit in His face, because it has been done. And He created us able to do it! {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>*

Recommended Listening: The entire series by Graham Maxwell on the Three Angel’s Messages is available at: <http://pkp.cc/MM3ANGELSM>

Conversations About God #16 “God’s Last Pleading with His Children” is available at: <http://pkp.cc/16MMCAG>

Recommended Reading:

Conversations about God Chapter 16—“God’s Last Pleading with His Children”

Further Study with Ellen White

When the persecutors of John, the beloved disciple, sought to still his voice and destroy his influence among the people, they exiled him to the Isle of Patmos. But they could not separate him from the Divine Teacher. On lonely Patmos, John could study the things that God had created. In the rugged rocks, in the waters that surrounded the island, he could see the greatness and majesty of God. And while he was communing with God, and studying the book of nature, he heard a voice speaking to him, the voice of the Son of God. Jesus was John’s teacher upon the Isle of Patmos, and He there unfolded to His servant wonderful things that were to take place in time to come. {FE 423.3}

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 angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know. {DA 21.1}

He has linked us to Himself by unnumbered tokens in heaven and in earth. This world is not all sorrow and misery. “God is love,” is written upon every opening bud, upon the petals of every flower, and upon every spire of grass. Though the curse of sin has caused the earth to bring forth thorns and thistles, there are flowers upon the thistles and the thorns are hidden by roses. All things in nature testify to the tender, fatherly care of our God and to His desire to make His children happy. His prohibitions and injunctions are not intended merely to display His authority, but in all that He does He has the well-being of His children in view. He does not require them to give up anything that it would be for their best interest to retain. {PP 599.4}

The things of nature that we now behold give us but a faint conception of Eden’s glory. Sin has marred earth’s beauty; on all things may be seen traces of the work of evil. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of His goodness. {MH 411.1}

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ. {MH 419.1}

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ. {MH 419.3}

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 manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God. {MH 419.4}

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the arteries,

the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. Man became a living soul. Through Christ the Word, a personal God created man and endowed him with intelligence and power. {MH 415.1}

All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made “in the image of God,” and it was the Creator’s design that they should populate the earth (RH Feb. 11, 1902). {1BC 1081.3}

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.” Luke 10:27. To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored. {Ed 16.1}

Next to the angelic beings, the human family, formed in the image of God, are the noblest of His created works. God desires them to become all that He has made it possible for them to be, and to do their very best with the powers He has given them. {MH 397.1}

[B]y beholding Jesus, talking of His love and perfection of character, we become changed into His image. By contemplating the lofty ideal He has placed before us, we shall be uplifted into a pure and holy atmosphere, even the presence of God. When we abide here, there goes forth from us a light that irradiates all who are connected with us. {MH 492.2}

The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. It is not as the result of a mechanism, that, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. Every breath, every throb of the heart, is the continual evidence of the power of an ever-present God. {6BC 1062.5}

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}

Our Saviour’s words, “Come unto Me, . . . and I will give you rest” (Matthew 11:28), are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him. {MH 115.4}

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}

Resting in the love of Christ, trusting the Redeemer and Life-giver to work out for you the salvation of your soul, you will know, as you draw nearer and still nearer to Him, what it means to endure the seeing of Him who is invisible. God desires us to rest content in His love. The contentment that Christ bestows is a gift worth infinitely more than gold and silver and precious stones. . . . {HP 186.3}

All the heavenly intelligences were watching with intense interest the warfare that was going on upon the earth—the earth that Satan claimed as his dominion. Every moment was big with eternal realities. How would the conflict end? The angels looked for the justice of God to be revealed, His anger to be aroused against the prince of darkness and his sympathizers. But lo, mercy prevailed. When the Son of God might have come to the world to condemn, He came as righteousness and peace, to save not merely the descendants of Abraham, Isaac, and Jacob, but all the world—every son and daughter of Adam who would believe on Him, the Way, the Truth, and the Life. What an exhibition of the love of Jehovah! This is love without a parallel. {TMK 19.3}

When Christ cried out, "It is finished," all heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended. The spirit of Satan and his works had taken deep root in the affections of the children of men. For Satan to have come into power would have been death to the world. The implacable hatred he felt toward the Son of God was revealed in his manner of treating Him while He was in the world. Christ's betrayal, trial, and crucifixion were all planned by the fallen foe. His hatred, carried out in the death of the Son of God, placed Satan where his true diabolical character was revealed to all created intelligences that had not fallen through sin. {5BC 1149.9}

Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite one away. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration. {DA 568.3}

In the scenes that transpired in the judgment hall and at Calvary, we see what the human heart is capable of when under the influence of Satan. Christ submitted to crucifixion, although the

heavenly host could have delivered Him. The angels suffered with Christ. God Himself was crucified with Christ; for Christ was one with the Father. Those who reject Christ, those who will not have this man to rule over them, choose to place themselves under the rule of Satan, to do his work as his bondslaves. Yet for them Christ yielded up His life on Calvary (BE Aug. 6, 1894). {5BC 1108.5}

The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us. When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your helper. {DA 490.5}