

Pine Knoll Sabbath School Study Notes
Fourth Quarter 2023: *God's Mission—My Mission*
Lesson 2 “God’s Mission to Us: Part 2”

Read for this week’s study

John 20:21, 22; Matthew 28:16–20; Revelation 14:6, 7; Deuteronomy 7:6, 11, 12; Revelation 7:9, 10.

Memory Text

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Triune God: The Origin of Mission
- III. Making Disciples: The Focus of Mission
- IV. The Eternal Gospel: The Message of Mission
- V. God’s People: The Channels of Mission
- VI. The World: The Arena of Mission
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read John 14:6 and compare it with John 1:9. How do you reconcile these two concepts? What does the understanding of God as “three” (Trinity) tell us about mission? Read John 20:21-22. How does the work of the Holy Spirit impact our mission? (Sunday’s Lesson)
2. Read Matthew 28:18-20. Here Jesus does three things: 1) Jesus declares His authority, 2) commissions the disciples, and 3) promises to be with them always and to the end of the earth. What type of outreach is the central focus of the passage? (Monday’s Lesson)
3. Read Revelation 14:6-7. What is the gospel in general? What do you think John means by “an everlasting gospel”? Is the gospel spelled out in verse 7 or should we look elsewhere in Revelation for a definition? If “judgment” is an equivalent for the gospel, how would one understand that? How would Revelation 13:8 and 1:5-6 help you answer the question ? (Tuesday’s Lesson)

4. Read Genesis 12:1-3. How are God's three promises to Abram expressed in these verses? Read Genesis 17:1-8. How does Genesis 17 clarify the meaning of these three promises? How would you see these promises being fulfilled in the stories of the patriarchs, the Exodus, and the conquest of Canaan? Were those events the final fulfillment of the promises to Abraham or did God have much more in mind? (Wednesday's Lesson)
5. Read Acts 1:8, Revelation 7:9-10 and Revelation 14:6. What do these texts suggest about the scope of mission? (Thursday's Lesson)
6. The lesson offers two challenges this week: 1) Pray every day for the community where you live. God has placed you there for a reason. 2) Research the demographics of your community. What ethnic groups predominate, what religions are represented, consider the average age, predominant religions, languages spoken, and the relative economic status of most members of the community. Ask God to show you how to represent His character to one or more of these demographic groups. (Thursday's Lesson)
7. The credibility of the church's influence in a community is determined by the extent the church's interactions with the community reflect the true nature and character of God. If all your community knew about God was what it learned from interacting with your church and its members, what would that picture of God be like? (Friday's Lesson)
8. What are the three commands in Revelation 14:7 calling on the world to do? (Friday's Lesson)

Thoughts from Graham Maxwell

But in the larger great controversy setting, the gospel is the truth about our gracious God; the truth that ends the war, and confirms the loyalty of the universe, and wins some of us back to repentance and to trust. I believe (more strongly than I believe anything) that the most important of all our beliefs is the truth about our God. God is not the kind of person His enemies have made Him out to be—arbitrary, vengeful, and severe. He is instead precisely as His Son revealed Him to be. We believe the testimony of Jesus when He said, "If you have seen Me, you have seen the Father." God is just as loving and gracious as His Son; just as willing to forgive and heal.

Could there be any better news than that? To me, that's the everlasting good news that holds the loyalty of the universe. And wins us back, and will hold our loyalty and trust for the rest of eternity. And this is the message we have the high privilege of sharing with people all over this planet, who may not know they are members of God's family, but who deserve to know, and

who deserve to hear this truth. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #1, "The Conflict in God's Family" recorded January 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/1MMCAG>

All they argued about was God and his government, and what he wanted of his children. I believe the Great Controversy will end just as it began. The good news is the truth in the Great Controversy, the truth that needed to be known, and that is the truth about God. The errors, the opposition, they are all about God. And all the details are just reflections about this basic position that we take. Are we on God's side, or not, in the Great Controversy? Are we so settled into the truth about God "both intellectually and spiritually" that we could not be moved? Could you name anybody in the Bible other than the Lord himself, who was so settled into the truth about God, both intellectually he could talk about it, and spiritually he would stake his life on it, that he could not be moved? Could you name anybody? Job? That's what the whole book is about. And the three theologians came and said, "God is like this." He said, "He is not. He is like this. I can't make sense out of what is happening to me, but he could slay me and I'd still trust him." I believe Job was fully sealed and settled. If we were as settled as Job was, we'd be ready to pass through the time of trouble and the Lord could come.

But, you see, so often we are trying to settle people on all the other matters. If you settle people on the Sabbath, the sanctuary, the state of the dead, tithe, and health, without settling them on the truth about God they might keep the Sabbath as Jesus' enemies did. They might pay tithe as his enemies did. They might read the Bible as his enemies did. We could be developing in this campaign to win a million Adventists, we could, forbid the thought, develop a million enemies who faithfully keep the Sabbath, practice health reform, pay tithe, and read their Bibles. Now that is a horrible thought. But if we are not clear on the picture of God we might do well not to be in such a hurry. Have you read Ellen White's comment?

"The Lord is not now working to bring many into the truth, because there are so many unconverted in the church." {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Revelation, recorded August 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/79MMPOGIA66> (Part 1) <http://pkp.cc/80MMPOGIA66> (Part 2)

Further Study with Ellen White

Christ's favorite theme was the paternal character and abundant love of God. This knowledge of God was Christ's own gift to men, and this gift He has committed to His people to be communicated by them to the world. {6T 55.1}

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Therefore he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself—as arbitrary, severe, and unforgiving—that He might be feared, shunned, and even hated by men. . . . {HP 8.2}

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}

In word and in deed the Messiah, during His earthly ministry, was to reveal to mankind the glory of God the Father. Every act of His life, every word spoken, every miracle wrought, was to make known to fallen humanity the infinite love of God. {PK 696.3}

Satan had clothed the Father in his own attributes, but Christ represented Him in His true character of benevolence and love. In the character in which Christ presented Him to the world it was as if He gave a new gift to man. . . . {LHU 36.4}

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}

The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father. {Ev 614.3}

The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. {CH 222.2}

We are to co-operate with the three highest powers in heaven,—the Father, the Son, and the Holy Ghost,—and these powers will work through us, making us workers together with God.—*Special Testimonies*, Series B, No. 7, p. 51. (1905) {Ev 617.3}

God will accept the wholehearted service, and will Himself make up the deficiencies.—*The Ministry of Healing*, p. 150. (1905) {CM 109.2}

Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of all the gifts of heaven and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth. {9T 190.4}

In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. {FLB 98.3}

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil. And He has made provision that the Holy Spirit shall be imparted to every repentant soul to keep him from sinning. {RC 293.5}

It is a wonderful thought that human beings can speak the Word of God, in simple words of comfort and encouragement. The humblest instruments will be used of God to sow the seeds of truth, which may spring up and bear fruit, because the one in whose heart they were sown needed help—a kind thought, a kind word, made effective by the One who has said, "Lo, I am with you alway, even unto the end of the world."—Letter 329a, Nov. 16, 1905, to her 19-year-old granddaughter Mabel. {TDG 329.6}

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself, He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God. {RC 27.4}

Superstition, tradition, bigotry, and idolatry ruled the world. The Jews alone claimed to have a certain knowledge of God, and they were so exclusive, both socially and religiously, that they were despised by every other people. The high wall of separation which they had raised made the Jews a little world to themselves, and they called all other classes heathen and dogs. But Jesus committed to his disciples the scheme of making known their religion to all nations, tongues, and people. It was the most sublime enterprise ever intrusted to man—to preach a crucified and risen Saviour, and a full and free salvation to all men, both rich and poor, learned

and ignorant—to teach that Christ came to the world to pardon the repentant, and to offer them a love high as heaven, broad as the world, and enduring as eternity. {6Red 55.3}

As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. {AG 26.3}

The lessons of Christ lay a foundation for a religion in which there is no caste—where Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God, because they are all branches of the living Vine. They believe in Christ as their personal Saviour. {TMK 100.5}

Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and save the lost sheep. Angels are commanded to encamp round about those who fear and love God. {LHU 207.3}

The truth will have the same molding influence upon hearts whatever the nationalities. Every human heart that accepts the truth will bow to the majesty of its sway, and when Christ is abiding in the heart by faith they will be of one mind, for Christ is not divided. They will be strong in His strength, happy and united in His peace. The truth is the same in its subduing power upon all hearts. It will refine and ennoble the heart of the receiver. {OHC 171.5}

To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God (MS 16, 1890). {7BC 979.4}

When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God.—*The Review and Herald*, Dec. 15, 1885. {1SM 118.3}

The gospel invitation is not to be narrowed down, and presented only to a select few, who, we suppose, will do us honor if they accept it. The message is to be given to all. Wherever hearts are open to receive the truth, Christ is ready to instruct them. He reveals to them the Father, and the worship acceptable to Him who reads the heart. For such He uses no parables. To them, as to the woman at the well, He says, "I that speak unto thee am He." {DA 194.2}

Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.—SC 11 (1892). {1MCP 250.1}

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of His light to the whole world. The nations

of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with Him through His church. He designed that the principles revealed through His people should be the means of restoring the moral image of God in man. {COL 286.1}

Jesus had begun to break down the partition wall between Jew and Gentile, and to preach salvation to the world. Though He was a Jew, He mingled freely with the Samaritans, setting at nought the Pharisaic customs of His nation. In face of their prejudices He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables,—partaking of the food prepared and served by their hands,—taught in their streets, and treated them with the utmost kindness and courtesy. {DA 193.2}

When the Lord chose Abraham, it was not simply to be the special friend of God, but to be a medium of the peculiar privileges the Lord desired to bestow upon the nations. {PK 231.4}

From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. If the Israelites would be true to their trust, they would become a power in the world. God would be their defense, and He would exalt them above all other nations. His light and truth would be revealed through them, and they would stand forth under His wise and holy rule as an example of the superiority of His worship over every form of idolatry. {PP 314.2}

God desired to bring all peoples under His merciful rule. He desired that the earth should be filled with joy and peace. He created man for happiness, and He longs to fill human hearts with the peace of heaven. He desires that the families below shall be a symbol of the great family above. {COL 290.2}