

**Pine Knoll Sabbath School Study Notes**  
**First Quarter 2014: *Discipleship***  
**Lesson 10 “Discipling *the Nations*”**

**Read for this week’s study**

Isa. 56:6–8; Matt. 11:20–24; John 12:20–32; Rom. 15:12; Acts 1:7, 8.

**Memory Text**

“For My house shall be called a house of prayer for all nations’ ” (Isaiah 56:7, NKJV).

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

- I. Introduction
- II. The Prophets Foretold
- III. Woe Unto Thee!
- IV. “We Would See Jesus”
- V. Breaking Down Barriers
- VI. The Great Commission
- VII. Further Study

**Questions and Notes for Consideration**

**Moderator: Zdravko Stefanović**

**DISCIPLING THE NATIONS: A TWO-WAY STREET**

- A. Introduction
  1. How did the biblical writers depict God’s heart for the nations? (Exodus 19:3-6)
  2. Why is it important to stress that witnessing and discipling are two-way streets?
  3. Why do you think some believers seem hesitant to accept this approach to discipling?
- B. Moses and Jethro (Exodus 18)
  1. Who was Midian? (Genesis 25:1-4)
  2. What was Jethro’s other name? Who else was known by the same name? (Isaiah 41:8)
  3. Why did God lead Moses to this man’s home?
  4. What are some important lessons about God that Jethro taught Moses?

C. David and Uriah (2 Samuel 11)

1. What do we know about the ancient Hittites?
2. Describe Uriah's standing in Israel's society.
3. What about Bathsheba's family?
4. Identify some important lessons which Uriah taught David.

D. Zedekiah and Ebed-Melech (Jeremiah 38)

1. What did the term Cushite imply in Bible times?
2. Does the name Ebed-Melech have a special meaning in Hebrew?
3. How did the Lord reward this man's trust in Him?
4. Name some important lessons which Zedekiah could learn from him.

E. Other stories

1. Jonah and seamen
2. Other

### Thoughts from Graham Maxwell

God's winning the war is not dependent upon the success of the Church. Our mission is just to go and announce that He's won it. It's a very nice assignment, but sometimes we go out carrying this heavy load, we've got to win the war for God. No, He won it before we came on the scene. And that's why we're so often on the defensive, we haven't won it yet and we're taking a long, long time. I want to discuss why He's waiting so long, I think that's crucial. The doctrine of the Advent looks more important every year, not less important. In the setting of the great controversy, that is, you know God would wait, that's the kind of God He is. But He's not waiting to win the war. He's waiting for people to learn that He has won it, and it's our mission and our privilege to go out to the world and tell people about the war. And how God has conducted the war, the methods He's used to win His children. I mean, how utterly winsome it is that He doesn't ask us to believe without evidence, and what a price He's paid to give us the evidence, and it's winsome, this truth leads to repentance and to faith. And then we're proud of our God and we go out to share the good news. If we always talk that way we would always sound like members of a winning team, not a team that hasn't won yet. {Graham Maxwell. Excerpt from the audio series, Understanding the Mission of the Church, number 1, recorded September, 1983, Camp AuSable, Michigan} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMUTMOTC>*

This matter of teaching the truth with authority is at the very heart of the great controversy. God spoke the truth with authority but it was not by making claims supported with demonstrations of power. That's the devil's method. And religion has used it for hundreds and thousands of years and forbid that our Church should ever stoop to that method. It would

suggest we don't have the evidence. The Bible records the evidence, the demonstration of God's trustworthiness all the way from the first charges leveled against Him in Genesis to the death of Christ on the cross. And Paul makes it plain that when Christ died on the cross it was not just for you and me. It was for the whole universe.

Some quick places, in Colossians 1:19 and 20, maybe time being short now I should do these quickly and we could dwell on them a little later. In Colossians 1:19 and 20: "For in him all the fullness of God was pleased to dwell; and through him to reconcile to himself," do you know that is "to make atonement". I wish the versions would translate "atonement" atonement every time, or reconciliation every time. I've read documents which will say atonement is only used so many times. Ah, but many, many more times it is translated reconciliation, but they only use it as atonement when it's dealing with the sinner. Here it says: "Through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of His cross."

Well, where did the war begin? And where in heaven? In the Sanctuary. And where in the Sanctuary? In the Most Holy Place. That's where it started, and that is where it ends, and when it's all over truly the Sanctuary will have been restored to its rightful state, which is putting that famous verse in the setting of the great controversy. That is not leaving us out, but we're only a part of this vast thing.

Look at two other places, Ephesians 1: 9 and 10, you know how parallel Ephesians and Colossians are. Ephesians 1:9 and 10:

God has made known to us in all wisdom and insight the mystery of his will, according to his purpose [which He set forth in Christ,] as a plan for the fullness of time to unite [that's not war, that's unity, harmony,] to unite all things in him, [Things in Washington and things in Loma Linda. No, It's much bigger than that.] things in heaven and things on earth.

Then look at Ephesians 3:9 and 10:

To make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church [we're the theater aren't we, the spectacle to angels and to men,] that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places [which is where the war began.]

The evidence that God has used to win the war, most of it was provided on this planet, on this platform and we're involved in it. It is correct to say, then, that Christ died for sinless angels

too, and they needed no adjustment in their legal standing. And that's why Reformation theologians can't make sense out of these verses; they don't know what to do with them. And many of Ellen White's comments which I brought along to share with you, Christ died for the sinless angels too. They needed the message of the cross. But what is the message of the cross? I think we make it too narrow, this is not leaving out what we've said, but much more. {Graham Maxwell. Excerpt from the audio series, Understanding the Mission of the Church, number 1, recorded September, 1983, Camp AuSable, Michigan} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMUTMOTC>*

Well we've just about bracketed the world, haven't we? Would we go there with the wrong message? . . . And so we give the Three Angels' Messages to the people of China, and we do it wrong. We can't say the gospel's gone to all the world if we don't do it right. So the fact that we may say we've gone everywhere now and given the message, at least we've put it on the radio or tracts at every door, if it isn't the truth it hasn't gotten there yet. So God will not tarry past the time that the message, the truth, is borne.

"Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of the vast and merciful plan by which He is seeking to compass the salvation of souls?"

The fact that God has waited is part of the good news. See, He would have loved to have come much earlier. Are we embarrassed that He's waited so long because we look bad? If you've been preaching the nearness of the end as an evangelist for fifty years and He still hasn't come, you might be embarrassed to announce it one more time, the nearness of the end –and who comes? You've been calling wolf, wolf all these years and the wolf hasn't come. Are we embarrassed? Or are we proud of God for waiting so long? Jonah was ashamed that God didn't destroy the inhabitants of Nineveh on time because it had destroyed his prophetic reputation. But God looks good when He forgives and waits. So it seems to me the longer God waits the better He looks and we should announce with pride that God has been willing to wait. If we've contributed to the delay for the reasons given here we should be ashamed of ourselves. But the good news isn't about us anyway. The good news is about Him. So the longer He waits the better we can give the gospel and the good news. {Graham Maxwell. Excerpt from the audio series, The Three Angels' Messages number 1, recorded October, 1981, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MM3ANGELSM>*

How much does God expect of us? Who will be judged safe to admit to his kingdom? James replies, "So speak and so act as those who are to be judged under the law of liberty" (James 2:12). As the Good News Translation puts it, "Speak and act as people who will be judged by the law that sets us free."

This liberating law is clearly identified in James' Epistle. "You will be doing the right thing if you obey the law of the Kingdom, which is found in the scripture, 'Love your neighbor as you love yourself.' But if you treat people according to their outward appearance, you are guilty of sin, and the Law condemns you as a lawbreaker. Whoever breaks one commandment is guilty of breaking them all. For the same one who said, 'Do not commit adultery,' also said, 'Do not commit murder.' Even if you do not commit adultery, you have become a lawbreaker if you commit murder" (verses 8–11, GNT).

This royal law of liberty is quite clearly the same law given to Israel amid the thunder and lightning of Mount Sinai. Sometimes it is suggested that the law of love is first found in the New Testament. But Moses taught the people, "You shall love the Lord your God with all your heart, and with all your soul, and with all your might," and "You shall not hate your brother in your heart,... but you shall love your neighbor as yourself" (Deuteronomy 6:5; Leviticus 19:17, 18). Moses went even further: "Do not mistreat foreigners who are living in your land. Treat them as you would a fellow Israelite, and love them as you love yourselves" (verses 33, 34, GNT).

When a lawyer asked Jesus, "Which is the great commandment in the law?" the Lord simply quoted the teachings of Moses (Matthew 22:34–40). Paul understood the Decalogue in the same way. After listing several of the Ten Commandments, he summarized by saying that "he who loves his neighbor has fulfilled the law.... Love does no wrong to a neighbor; therefore love is the fulfilling of the law" (Romans 13:8, 10).

Then, to help us understand the meaning of real love, Paul wrote 1 Corinthians 13. "Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance" (verses 4–7, NEB). {Maxwell, Graham. *Can God Be Trusted?*, pp. 115-116. Redlands, California: Pine Knoll Publications, 2002}

<http://speakingwellofgod.org/written-materials/can-god-be-trusted-chapters/chapter-11>

### **Further Study with Ellen White**

The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish, has been the reason of so long delay.—*Testimonies*, vol. 2, p. 194. (1868) {Ev 694.2}

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}

Satan has ascribed to God all the evils to which the flesh is heir. He has represented him as a God who delights in the sufferings of his creatures, who is revengeful and implacable. It was Satan who originated the doctrine of eternal torment as a punishment for sin, because in this way he could lead men into infidelity and rebellion, distract souls, and dethrone the human reason. {RH, November 17, 1891 par. 5}

Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth. Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and he must be revealed to their understanding. Truth looked down from heaven, and saw not the reflection of her image; for dense clouds of moral darkness and gloom enveloped the world, and the Lord Jesus alone was able to roll back the clouds; for he was the light of the world. By his presence he could dissipate the gloomy shadow that Satan had cast between man and God. Darkness covered the earth, and gross darkness the people. Through the accumulated misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character. {RH, November 17, 1891 par. 6}

The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship him in spirit and in truth. Christ revealed to men the fact that the strictest adherence to ceremony and form would not save them; for the kingdom of God was spiritual in its nature. Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. He presented to men that which was exactly contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the paternal love of the Father, who “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love, not only those who loved them, but those who hated them, who treated them despitefully. In this he was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. Those who accepted his teaching were under the guardian care of angels, who were

commissioned to strengthen, to enlighten, that the truth might renew and sanctify the soul. {RH, November 17, 1891 par. 7}

He who called the fisherman of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God. {DA 297.1}

There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the Unseen; but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ. {DA 297.2}

We are to be laborers together with the heavenly angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And when we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love. {DA 297.3}

Now the Saviour's eye penetrates the future; He beholds the broader fields in which, after His death, the disciples are to be witnesses for Him. His prophetic glance takes in the experience of His servants through all the ages till He shall come the second time. He shows His followers the conflicts they must meet; He reveals the character and plan of the battle. He lays open before them the perils they must encounter, the self-denial that will be required. He desires them to count the cost, that they may not be taken unawares by the enemy. Their warfare is not to be waged against flesh and blood, but "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Ephesians 6:12, R. V. They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God. {DA 352.2}

"Behold," said Jesus, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Christ Himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, that refused to receive Him, the Way, the Truth, and the Life. They rejected Him, the Saviour, but He regarded them with pitying

tenderness, and sorrow so deep that it broke His heart. Every soul was precious in His eyes. While He always bore Himself with divine dignity, He bowed with tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save. {DA 353.1}

The disciples began to realize the nature and extent of their work. They were to proclaim to the world the wonderful truths which Christ had entrusted to them. The events of His life, His death and resurrection, the prophecies that pointed to these events, the sacredness of the law of God, the mysteries of the plan of salvation, the power of Jesus for the remission of sins,—to all these things they were witnesses, and they were to make them known to the world. They were to proclaim the gospel of peace and salvation through repentance and the power of the Saviour. {DA 805.1}

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. When God blesses His children, it is not alone for their own sake, but for the world's sake. As He bestows His gifts on us, it is that we may multiply them by imparting. {MH 102.1}

Christ did not tell His disciples that their work would be easy. He showed them the vast confederacy of evil arrayed against them. They would have to fight “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Ephesians 6:12. But they would not be left to fight alone. He assured them that He would be with them; and that if they would go forth in faith, they should move under the shield of Omnipotence. He bade them be brave and strong; for One mightier than angels would be in their ranks—the General of the armies of heaven. He made full provision for the prosecution of their work and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe and be assured that My presence will be with you even there. Labor in faith and confidence; for the time will never come when I will forsake you. I will be with you always, helping you to perform your duty, guiding, comforting, sanctifying, sustaining you, giving you success in speaking words that shall draw the attention of others to heaven. {AA 29.1}

Wherever hearts are open to receive the truth, Christ is ready to instruct them. He reveals to them the Father, and the service 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.” {MH 28.2}

The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves



fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love. {AA 49.2}

And the effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator. {SC 79.1}

God might have committed the message of the gospel, and all the work of loving ministry, to the heavenly angels. He might have employed other means for accomplishing His purpose. But in His infinite love He chose to make us co-workers with Himself, with Christ and the angels, that we might share the blessing, the joy, the spiritual uplifting, which results from this unselfish ministry. {SC 79.2}

The truth is all powerful and far reaching. It will unite nationalities in one great brotherhood. . . . Christ in men unites them on one grand platform, preparing for the uniting in one family in heaven. It is the truth that makes men one and removes national prejudice. . . . {OHC 171.4}

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}