

Pine Knoll Sabbath School Study Notes
Third Quarter 2015: *Missionaries*
Lesson 7 “Jesus: The Master of Missions”

Read for this week’s study

2 Timothy 1:8, 9; Isaiah 42:1–9; Daniel 9:24–27; Luke 2:8–14; Matthew 10:5, 6; Acts 1:1–14.

Memory Text

“Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you’” (John 20:21, NIV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Jesus in the Old Testament
- III. The Desire of Ages
- IV. Mission to the Jews
- V. Mission to the Gentiles
- VI. The Great Commission
- VII. Further Study

Questions and Notes for Consideration

Moderator: Jon Paulien

1. What does the incarnation of Jesus tell us about God and about the Bible? What are some of the different ways God meets people where they are in the Bible? What does this tell us about mission? (Introduction to whole Quarter)
2. Read 2 Timothy 1:8-9. In what ways does the incarnation of Jesus exhibit the purpose and grace of God? How do we reconcile the respective pictures of God in the Old Testament and the New? What do the following texts tell us about the mission of Jesus and His role as Messiah? Daniel 9:24; Isaiah 7:14; 9:6; 42:1-9; 61:1. (Sunday’s lesson)
3. In Monday’s lesson it says the following about Jesus: “The point of departure was no longer Herod’s temple in Jerusalem but the Jews converted to Christ; they had become the living temple. These Christian Jews would then be the true ‘remnant’ of Israel.” How do we relate this comment to the “remnant” of Revelation 12:17? (Monday’s lesson)
4. In *Testimonies*, volume 6, page 29 it says, “Scarcely a thousandth part of the work is being done that ought to be done in missionary fields. God call upon His workers to

annex new territory for Him.” How would you understand the concept of “new territory?” Is that a geographical concept or does it apply better to other cultures and world religions? (Monday’s lesson)

5. Read Matthew 10:5-6. Why would Jesus say what He did here? How do we relate these words to the universal mission stated elsewhere? The lesson states that the first principle of mission is to establish a center or cultural base. Then the mission can develop outward from the center. How does the Pine Knoll ministry model this concept? Are there new ways we should be thinking about to spread the knowledge of God’s true character around the world? (Tuesday’s lesson)
6. Read Matthew 5:13-14; 13:36-43; Mark 14:9; and Luke 14:10-24. In what ways does Jesus indicate in these texts a mission to non-Jewish people? What can we learn from the excuses people made in Luke 14:16-24? (Wednesday’s lesson)
7. Read Matthew 28:18-20; Mark 15:15-20; Luke 24:13-31; John 20:19-31; John 21:4-25 and Acts 1:1-11. What key points do all these texts have in common? (Thursday’s lesson)
8. What are some of the obstacles we face in mission today? What can we learn from the success of the early church that can help us do what we have been called to do today? (Friday’s lesson)

Thoughts from Graham Maxwell

But the most impressive illustration of how God seeks to convince us—not on authority and power, but on the basis of truth—was provided by Jesus Himself on the road to Emmaus. And that’s described in Luke 24, on the Bible Reference Sheet. I wish we could read the whole story:

But while they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him [they didn’t know Christ was walking with them]. And he said to them, “What is this conversation which you are holding” [you see, they were having a conversation about God (as we are) on the road to Emmaus]? And they stood still, looking sad. . . . And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. Later, when he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him. (RSV)

Why did He not reveal who He was at the beginning, and say, “What are your questions? You know that I will give you authoritative answers, and I will expect you to believe them.” He did not reveal who He was until He had led them to an intelligent confidence based on the unquestionable evidence of Scripture. Then He revealed who He was. If the Infinite One will do

that, how dare we presume to take any shortcuts? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4, "God's Way Of Restoring Trust" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

Let's state it just very quickly. In Isaiah 7, King Ahaz is besieged by two kings to the North, Kings Rezin and Pekah, and Ahaz is in despair. And Isaiah walks on the walls of the city and runs into Ahaz, and said, "Ask the Lord for a sign that the siege will be lifted." And King Ahaz says, "I won't tempt the Lord." Perhaps meaning "I'm not too sure that I ought to expect a sign from God. I won't ask for one." And Isaiah said, "Well, God will give you one anyway. Behold, a virgin shall conceive and bear a son, and before he is very old, the siege shall be lifted. And his name shall be Immanuel, by the way."

And Ahaz said, "That's wonderful! You mean, a baby will be born about six or seven hundred years from now, and that will be a sign that the siege will be lifted? I'll have been dead for six or seven centuries by then. What's the use of that sign?" Which suggests the meaning of Isaiah 7:14. It is not an immediate prediction of the birth of Christ. It is that a baby would be born in the days of King Ahaz, and his name would be called "God is with us." And before that baby could say "my father" or "my mother" the siege would be lifted.

Was the baby born? Well, you read right on, not plucking texts out, but putting them in their full setting, and Isaiah said, "I went to the prophetess, and I took witnesses with me and as a result of my going in to the prophetess, she had a baby". So I'm hoping it was Mrs. Isaiah. And they had a baby, and they gave him the longest name in the Bible, Mahershalalhashbaz, brother of Shear Jashub who was also a sign. And before Mahershalalhashbaz was old enough to say "my father" or "my mother" the siege was lifted and Kings Rezin and Pekah were driven off. And the sign came in time. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Ruth and 1 Samuel, recorded November, 1983, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/13MMPOGIA66> (Part 1) <http://pkp.cc/14MMPOGIA66> (Part 2)

Well, we have only one question left: If that was a young woman and it was Mrs. Isaiah, and the baby was born in Ahaz's day, where did Matthew get the idea that the miraculous virgin birth of Christ, conceived of the Holy Spirit, was in any way connected with Isaiah's prediction? We will be reading on, and get to Isaiah 9. And Isaiah says, "There's a much more important Baby

coming. And His name will not be Mahershalalhashbaz.” But any of you who will sing *The Messiah* this Christmas season, what is the name of the wonderful Baby? Even “Everlasting Father, Almighty God, Wonderful Counselor, Prince of Peace.”

So Isaiah went from the baby that was born as a sign to King Ahaz, to the much more important Baby that was born later as a sign that Immanuel, God, was with them, and would rescue them in a much more important way than from the siege of Jerusalem. So Matthew is right. But this is why modern versions translate Isaiah 7:14 not, “A virgin shall conceive,” but “A young woman”. Besides, the Hebrew word is “young woman”. That’s why they read that way. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – 1&2 Kings*, recorded November, 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/17MMPOGIA66> (Part 1- 1 Kings)

<http://pkp.cc/18MMPOGIA66> (Part 2- 1 Kings)

<http://pkp.cc/19MMPOGIA66> (Part 1- 2 Kings)

<http://pkp.cc/20MMPOGIA66> (Part 2- 2 Kings)

To the Jew it didn’t sound like Mahershalalhashbaz. That sounds like double Dutch to us, doesn’t it? His name was, “The spoil speeds, the prey hastes.” And the first boy had the name, “A remnant shall return.” So Isaiah had two boys. One boy was, ‘A remnant shall return’, and the other boy was ‘The spoil speeds, the prey hastes’. They had a meaning.

“For before the child knows how to cry ‘My father’ or ‘My mother,’ the wealth of Damascus and the spoil of Samaria will be carried away before the king of Assyria.”

And so it was. They were driven off. If this were a virgin birth, then we have two of them in the Bible, and that’s an interesting complication. But the question would be, when Jesus was born indeed of a virgin, why would Matthew say, “This was to fulfill what Isaiah said?” Well, because Isaiah goes right on to do what he did when he went from the king of Babylon to Lucifer. And as Ezekiel went from the king of Tyre to Lucifer. Look at chapter 9:6; another baby.

“For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called”, Mahershalalhashbaz? Shearjashub? No! “Wonderful Counselor,” that’s one of the names of the Holy Spirit, “Mighty God, Everlasting Father, Prince of Peace.”

That’s the names of all three Members of the Godhead, isn’t it? And that’s the name of the wonderful Baby to come. Then it wasn’t just Immanuel, that God is on your side. It was Immanuel; God is even living among you as a Human Being. I think Isaiah’s done exactly the same thing as he did going from the king of Babylon to Lucifer. He’s gone from the little baby

Mahershalalhashbaz who was born right then as a sign to King Ahaz, and as evidence that God was with them, to a much more important Baby. Then if Isaiah went from the first baby to show God was with them, to the much more important Divine-Human Baby to show that God indeed was with them, then it was very easy for Matthew to do the same thing, wasn't it? And he saw the parallel. So Matthew is right. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 - Isaiah, recorded 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/33MMPOGIA66> (Part 1) <http://pkp.cc/34MMPOGIA66> (Part 2)

But 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."

It would seem to defeat the purpose of God if He were to empower us to go out and misrepresent Him. He won't do it. But as soon as we are settled into the truth, so the Holy Spirit could give us power of influence and persuasion to tell the truth about God it would make sense for Him to do so.

I do not believe the latter rain or the Holy Spirit will fall until God's people are really settled into the truth. The same Spirit that will settle them into the truth will then give them persuasiveness and influence to spread this everlasting good news about God to the whole world and then the end will come. Which raises the question, "What is Christ waiting for now?"

It's nothing artificial. He is waiting for a group to be like Job, and to be able to pass through the time of trouble. Caused by whom?

COMMENT: Satan.

And the theologians? Think of all the people that caused Job trouble and nobody could shake him. And of course behind it all is the adversary. And of what is he trying to persuade these people? Of his age-old misrepresentation of God. In the end all theology goes back to the

picture of God. And the Good News is that He is like this, and that He is not like that. And that's why I believe our whole mission as a church is to picture God as He really is. But if we just go and say He is like this, this and this, without evidence, why would anybody believe us? We have to go with the evidence which is where, but in the sixty-six?

Remember the man who was reading in the chariot and he couldn't understand Isaiah? We have to be like Philip who got in with him and explained. We need to be able to help people understand this. And I think one of the most helpful things is to help people keep reading on and not getting bogged down in details. {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)

Recommended Listening: The entire series of Understanding the Mission of the Church is available at <http://www.pineknoll.org/all-audio-resources>.

Further Study with Ellen White

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. {DA 22.1}

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {8T 286.4}

Jesus saw in every soul one to whom must be given the call to His kingdom. He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts. He often repaired to the mountains for solitary prayer, but this was a preparation for

His labor among men in active life. From these seasons He came forth to relieve the sick, to instruct the ignorant, and to break the chains from the captives of Satan. {DA 151.2}

He who has paid the infinite price to redeem men reads with unerring accuracy all the hidden workings of the human mind, and knows just how to deal with every soul. And in dealing with men, He manifests the same principles that are manifest in the natural world. The beneficent operations of nature are not accomplished by abrupt and startling interpositions; men are not permitted to take her work into their own hands. God works through the calm, regular operation of His appointed laws. So it is in spiritual things. Satan is constantly seeking to produce effects by rude and violent thrusts; but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought by abrupt actions or prescribed rules. He honored man with His confidence, and thus placed him on his honor. He introduced old truths in a new and precious light. Thus when only twelve years old, He astonished the doctors of the law by His questions in the temple. {TM 189.3}

Jesus assumed humanity that He might meet humanity. He brings men under the transforming power of truth by meeting them where they are. He gains access to the heart by securing sympathy and confidence, making all feel that His identification with their nature and interest is complete. The truth came from His lips beautiful in its simplicity, yet clothed with dignity and power. What a teacher was our Lord Jesus Christ! How tenderly did He treat every honest inquirer after truth, that He might gain admission to his sympathies and find a home in his heart. {TM 190.1}

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {DA 26.2}

Looking upon man, God saw his desperate rebellion, and He devised a remedy. Christ was His gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity and by His own example to be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that He had planted for them the tree of life, the leaves of which are for the healing of the nations. {CT 33.3}

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 spitefully. 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}

In the command to go into the highways and hedges, Christ sets forth the work of all whom He calls to minister in His name. The whole world is the field for Christ’s ministers. The whole human family is comprised in their congregation. The Lord desires that His word of grace shall be brought home to every soul. {COL 229.1}

The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, “Follow Me.” {MH 143.3}

Christ stood at the head of humanity in the garb of humanity. So full of sympathy and love was His attitude that the poorest was not afraid to come to Him. He was kind to all, easily approached by the most lowly. He went from house to house, healing the sick, feeding the hungry, comforting the mourners, soothing the afflicted, speaking peace to the distressed. He took the little children in His arms and blessed them, and spoke words of hope and comfort to

the weary mothers. With unfailing tenderness and gentleness He met every form of human woe and affliction. Not for Himself, but for others, did He labor. He was willing to humble Himself, to deny Himself. He did not seek to distinguish Himself. He was the servant of all. It was His meat and drink to be a comfort and a consolation to others, to gladden the sad and heavy-laden ones with whom He daily came in contact. {MM 19.3}

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 10.3}

Such is the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God "manifest in the flesh." 1 Timothy 3:16. {SC 12.2}

Recommended Reading: *Prophets and Kings* Chapter 31 – "Hope for the Heathen" and *Desire of Ages* Chapter 43 – "Barriers Broken Down" <https://egwwritings.org/>