

**Pine Knoll Sabbath School Study Notes**  
**First Quarter 2019: *The Book of Revelation***  
**Lesson 2 Among *the Lampstands***

**Read for this week's study**

Revelation 1:9–18; Acts 7:54–60; Matthew 12:8; Exodus 20:11; Daniel 10:5, 6; Revelation 1:20; Revelation 2:1–7.

**Memory Text**

“ ‘To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne’ ” (Revelation 3:21, NKJV).

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

- I. Introduction
- II. On Patmos
- III. On the Lord's Day
- IV. Encountering Christ on Patmos
- V. Christ's Messages for Then and Now
- VI. Message to the Church in Ephesus
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. Read Revelation 1:12-16. Where does this scene take place, on earth or in the heavenly sanctuary? What evidence in the text would you point to as a basis for your conclusion? (Sabbath afternoon)
2. Read Revelation 1:9. What does John the Revelator tell us of the circumstances in which he received the visions of Revelation? What other Bible characters have endured hardship for their faithfulness to God (see Daniel 3:16-23 and Acts 7:54-60 for examples)? How do you understand the difference between suffering for Christ's sake and the kind of suffering that results from our own wrong choices? Sometimes suffering occurs for no discernible reason at all. How can we learn to trust God in such situations? (Sunday's lesson)
3. Read Revelation 1:10 along with Exodus 31:13, Isaiah 58:13 and Matthew 12:8. According to these texts, what day in the Bible is clearly specified as the Lord's Day? Compare the two versions of the fourth commandment in Exodus 20:11 and Deuteronomy 5:15. What is the seventh-day Sabbath a memorial of? What are some

of the similarities and differences between creation and redemption? (Monday's lesson)

4. Read Revelation 1:12-18. What evidence is there in this passage that this "son of man" is actually Jesus? Compare John's portrayal of Christ with the divine being in Daniel 10:5-6. How does Jesus appear in the vision and what is He doing? Why is Jesus portrayed in such a grand and frightening way? Read Revelation 2:2, 9, 13, 19; 3:1, 8, 15. What does the statement "I know" say about Jesus' acquaintance with the needs of God's people in those churches? (Tuesday's lesson)
5. Read Revelation 1:11, 19, 20. What does the fact that there were more than seven churches in the Roman province of Asia suggest about the visions portrayal of these seven specific churches? When you compare verses 11 and 19 what do you learn about John's vision? What implications does Revelation 1:19 have for the timing and structure of the whole book? If Jesus sent a letter to your local church, what would that letter say? (Wednesday's lesson)
6. Read Revelation 2:1-4 along with Jeremiah 2:2. How does Jesus present Himself to this church? What are some of the church's good qualities? What concern does Jesus also express? Read 2:2-4 again. How would we recognize an "evil person" today? What is the difference between first love and other kinds? Why is it important to safeguard doctrine and the leadership of the church? Read Revelation 2:5-7. What three things does Jesus urge the church to do in order to revive their first love? When is it OK to hate? How can one turn around a congregation whose love is waning? (Thursday's lesson)
7. How does love change in the course of a marriage? How does love change in the various stages of faith? (Friday's lesson)

### Thoughts from Graham Maxwell

This day is ours, it was given to us. Sure, it's the Lord's Day, it's a day to remember the Lord, but it's his gift to us for our best good. If I don't observe it in the best way possible, I just lose, that's all. So I must decide for myself. We've no business deciding for other people. We've no business criticizing. Before the Damascus road, Paul would have said, "Shame on you for something like that. I'll haul you into prison and maybe have you stoned." But after the Damascus road he said, "Let everyone be fully convinced in his own mind."

Sabbath keeping not only says something to us and to God; it also says something to the community, the people looking on. And those who "try to be good," can sometimes confuse the public. The way we keep Sabbath can speak well or otherwise of our God, and I think we need to weigh that. What do people think about when they watch us Sabbath keepers try to keep holy the seventh day? The stories I hear about the pressure in Alpha Beta market on Friday afternoon! That's a very dangerous time to shop locally. The last two hours before sundown as

the saints are all trying to get home on time, even in the store everybody's pressing to the front with their baskets full. And whereas on any other day in the week you might courteously let somebody with less in the basket go ahead, you can't afford to be courteous on a Friday afternoon. I mean, you're going to keep Sabbath, even if you've got to break the other nine!

My wife one time asked one of the clerks in Alpha Beta here in town if she had noticed this. "Yes," she said, "we are very puzzled. Just as it begins to get dark on Friday afternoon, there is a tremendous increase in business here. Even in the parking lot people are rushing to and fro. We even have to lay on extra clerks for awhile. And then we're just settling into it, and all of a sudden most of them disappear." And she doesn't know why, and they can't plan on it each Friday, because it seems to come at a different time. Well, she knows we're religious and wonders why. I think we owe her the favor, maybe, of an explanation. Would we give a good one? Or would we say, "You know why we hurry like that? Because, oooh, if we don't get home before that sun goes down, oh, you couldn't imagine what our God would do to us." We've not spoken very well of him. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #11, "God's Emergency Measures" recorded April, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

[http://pkp.cc/11MMCAG\\_B](http://pkp.cc/11MMCAG_B)

You know the first Sabbath was not our seventh day at all. The first Sabbath was our second day. That first seventh day was God and the universe celebrating. It truly was the Lord's Day and the universe paused that seventh day and we were visitors. {Graham Maxwell. Excerpt from the audio presentation, We've Camped Around This Mountain Long Enough, #7, recorded July, 1989, South Dakota Conference Ministers Meeting} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/7MMCAMPED>

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

The hand of persecution falls heavily on the apostle. He is banished to the Isle of Patmos "for the word of God, and for the testimony of Jesus Christ." He writes, "I was in the Spirit on the Lord's day." He was filled with unspeakable joy; for heaven seemed open before him. In clear, distinct tones a voice spoke to him, saying, "I am Alpha and Omega, the first and the last." Turning, he beheld his Master, with whom he had walked and talked in Judea, on whose breast he had leaned. {7BC 955.3}

But Oh, how changed is His appearance! John had seen Him clothed in an old purple robe and crowned with thorns. Now He is clothed with a garment of heavenly brightness, and girt about with a golden girdle. Writing of His appearance, John says, "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine

brass, as if they burned in a furnace; and his voice as the sound of many waters.” . . .  
{7BC 955.4}

God’s plan for future ages was revealed to John. The glories of heaven were opened before his enraptured vision. He saw the throne of God, and heard the anthems of joy resounding through the heavenly courts. As we read his description of what he saw in his vision, we long to stand with the redeemed in the presence of God. {7BC 955.5}

Half a century had passed since Jesus ascended to present His church before God, and to prepare mansions for His faithful ones. He still loved His people; for He came to His aged servant to reveal to Him God’s plans for the future. {7BC 955.6}

On the rugged, desolate island John was left alone with God and his faith. Here, among the rocks and cliffs, he held communion with his Maker. He reviewed his past life, and at the thought of the blessings he had received at the hand of God, peace filled his heart. He had lived the life of a Christian, and he could say in faith, “It is well with my soul.” Not so the emperor who had banished him. He could look back only on fields of warfare and carnage, on desolated homes and weeping widows and orphans—the result of his ambitious desire for pre-eminence (MS 99, 1902). {7BC 955.7}

The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food they will not be left to perish. That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants. To him that “walketh righteously” is the promise: “Bread shall be given him; his waters shall be sure.” “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.” Isaiah 33:15, 16; 41:17. {GC 629.2}

The precious Saviour will send help just when we need it. The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear He has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God’s people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him. {GC 633.1}

We need to understand better than we do the mission of the angels. It would be well to remember that every true child of God has the co-operation of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength, stand at God’s right hand, “all ministering spirits, sent forth to minister for them who shall be heirs of salvation.” Hebrews 1:14. {AA 154.2}

Those who accept Christ as their personal Saviour are not left as orphans, to bear the trials of life alone. He receives them as members of the heavenly family; He bids them call His Father their Father. They are His "little ones," dear to the heart of God, bound to Him by the most tender and abiding ties. He has toward them an exceeding tenderness, as far surpassing what our father or mother has felt toward us in our helplessness as the divine is above the human. {DA 327.2}

Heaven is very near those who suffer for righteousness' sake. Christ identifies His interests with the interests of His faithful people; He suffers in the person of His saints, and whoever touches His chosen ones touches Him. The power that is near to deliver from physical harm or distress is also near to save from the greater evil, making it possible for the servant of God to maintain his integrity under all circumstances, and to triumph through divine grace. {PK 545.3}

Through the gospel, souls that are degraded and enslaved by Satan are to be redeemed to share the glorious liberty of the sons of God. God's purpose is not merely to deliver from the suffering that is the inevitable result of sin, but to save from sin itself. The soul, corrupted and deformed, is to be purified, transformed, that it may be clothed in "the beauty of the Lord our God," "conformed to the image of His Son." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Psalm 90:17; Romans 8:29; 1 Corinthians 2:9. Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain. {MB 60.3}

He who took humanity upon Himself knows how to sympathize with the sufferings of humanity. Not only does Christ know every soul, and the peculiar needs and trials of that soul, but He knows all the circumstances that chafe and perplex the spirit. His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of His sympathy and pity. He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet and leave them there. {MH 249.3}

In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people. {PP 48.1}

God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God and meditate upon His power and goodness. He needed a Sabbath to remind him more

vividly of God and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator. {PP 48.2}

The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day. And as we behold His power in nature we find comfort, for the word that created all things is that which speaks life to the soul. He “who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” 2 Corinthians 4:6. {DA 281.4}

Great blessings are enfolded in the observance of the Sabbath, and God desires that the Sabbath day shall be to us a day of joy. There was joy at the institution of the Sabbath. God looked with satisfaction upon the work of His hands. All things that He had made He pronounced “very good.” Genesis 1:31. Heaven and earth were filled with rejoicing. “The morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. Though sin has entered the world to mar His perfect work, God still gives to us the Sabbath as a witness that One omnipotent, infinite in goodness and mercy, created all things. Our heavenly Father desires through the observance of the Sabbath to preserve among men a knowledge of Himself. He desires that the Sabbath shall direct our minds to Him as the true and living God, and that through knowing Him we may have life and peace. {6T 349.1}

The Sabbath of the fourth commandment was instituted in Eden. After God had made the world, and created man upon the earth, He made the Sabbath for man. After Adam’s sin and fall nothing was taken from the law of God. The principles of the ten commandments existed before the fall, and were of a character suited to the condition of a holy order of beings. After the fall, the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state (3SG 295). {1BC 1104.3}

The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man’s primeval glory, and thus witnesses to God’s purpose to re-create us in His own image. {Ed 250.1}

The same power that upholds nature, is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart’s action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same—a life sustained by receiving the life of God, a life exercised in harmony with the Creator’s will. To transgress His law, physical, mental, or moral, is to place one’s self out of harmony with the universe, to introduce discord, anarchy, ruin. {Ed 99.2}

To him who learns thus to interpret its teachings, all nature becomes illuminated; the world is a lesson book, life a school. The unity of man with nature and with God, the universal dominion of law, the results of transgression, cannot fail of impressing the mind and molding the character. {Ed 100.1}

The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God. {Ed 126.4}

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}

In striking contrast to the wrong and oppression so universally practised were the mission and work of Christ. . . . He planned a government which would use no force; His subjects would know no oppression. . . . Not as a fierce tyrant did He come, but as the Son of man; not to conquer the nations by His iron power, but “to preach good tidings unto the meek;” “to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;” “to comfort all that mourn” (Isaiah 61:1, 2). He came as the divine Restorer, bringing to oppressed and downtrodden humanity the rich and abundant grace of Heaven, that by the power of His righteousness, man, fallen and degraded though he was, might be a partaker of divinity. . . . {AG 14.3}

God’s healing power runs all through nature. If a tree is cut, if a human being is wounded or breaks a bone, nature begins at once to repair the injury. Even before the need exists, the healing agencies are in readiness; and as soon as a part is wounded, every energy is bent to the work of restoration. So it is in the spiritual realm. Before sin created the need, God had provided the remedy. Every soul that yields to temptation is wounded, bruised, by the adversary; but whenever there is sin, there is the Saviour. It is Christ’s work “to heal the brokenhearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised.” Luke 4:18. {Ed 113.1}

Love’s agencies have wonderful power, for they are divine. The soft answer that “turneth away wrath,” the love that “suffereth long, and is kind,” the charity that “covereth a multitude of sins” (Proverbs 15:1; 1 Corinthians 13:4, R.V.; 1 Peter 4:8, R.V.)—would we learn the lesson,

with what power for healing would our lives be gifted! How life would be transformed, and the earth become a very likeness and foretaste of heaven! {Ed 114.1}

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 coin, though lying among dust and rubbish, is a piece of silver still. Its owner seeks it because it is of value. So every soul, however degraded by sin, is in God's sight accounted precious. As the coin bears the image and superscription of the reigning power, so man at his creation bore the image and superscription of God; and though now marred and dim through the influence of sin, the traces of this inscription remain upon every soul. God desires to recover that soul and to retrace upon it His own image in righteousness and holiness. {COL 194.3}

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world. {Ed 76.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” 2 Corinthians 5:17. Through the power of Christ, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is “Christ in you, the hope of glory.” {AA 476.1}

Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. "I am He that liveth, and was dead; and, behold, I am alive forevermore." Revelation 1:18. I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:10. {DA 483.1}

Through all your trials, which have never been fully revealed to others, you have had a never-failing Friend, who has said: "I am with you always, even unto the end of the world." While upon the earth, He was ever touched with human woe. Although He is now ascended to His Father, and is adored by angels who quickly obey His commands, His heart, which loved, pitied, and sympathized, knows no change. It remains a heart of unchangeable tenderness still. That same Jesus was acquainted with all your trials, and did not leave you alone to struggle with temptations, battle with evil, and be finally crushed with burdens and sorrow. Through His angels He whispered to you: "'Fear not, for I am with thee.' 'I am He that liveth, and was dead; and, behold, I am alive for evermore.' I know your sorrows; I have endured them. I am acquainted with your struggles; I have experienced them. I know your temptations; I have encountered them. I have seen your tears; I also have wept. Your earthly hopes are crushed; but let the eye of faith be uplifted and penetrate the veil, and there anchor your hopes. The everlasting assurance shall be yours that you have a Friend that sticketh closer than a brother.'" {2T 271.1}

All who have chosen God's service are to rest in His care. Christ pointed to the birds flying in the heavens, to the flowers of the field, and bade His hearers consider these objects of God's creation. "Are not ye of much more value than they?" He said. Matthew 6:26, R. V. The measure of divine attention bestowed on any object is proportionate to its rank in the scale of being. The little brown sparrow is watched over by Providence. The flowers of the field, the grass that carpets the earth, share the notice and care of our heavenly Father. The great Master Artist has taken thought for the lilies, making them so beautiful that they outshine the glory of Solomon. How much more does He care for man, who is the image and glory of God. He longs to see His children reveal a character after His similitude. As the sunbeam imparts to the flowers their varied and delicate tints, so does God impart to the soul the beauty of His own character. {DA 313.2}

All who choose Christ's kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. In the book of God's providence, the volume of life, we are each given a page. That page contains every particular of our history; even the hairs of the head are numbered. God's children are never absent from His mind. {DA 313.3}

We are sustained every moment by God's care, and upheld by His power. He spreads our tables with food. He gives us peaceful and refreshing sleep. Weekly He brings to us the Sabbath, that we may rest from our temporal labors, and worship Him in His own house. He has given us His word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to Him in penitence and faith, He grants us the blessings of His grace. Above all else is the infinite gift of God's dear Son, through whom flow all other blessings for this life and for the life to come. {CS 18.1}