

Pine Knoll Sabbath School Study Notes

Third Quarter 2020: *Making Friends for God: The Joy of Sharing in His Mission*

Lesson 3 “Seeing People Through Jesus’ Eyes”

Read for this week’s study

Mark 8:22–26; John 4:3–34; John 1:40, 41; Mark 12:28–34; Luke 23:39–43; Acts 8:26–38.

Memory Text

“Then He said to them, ‘Follow Me, and I will make you fishers of men’ ” (Matthew 4:19, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Second Touch
- III. A Lesson in Acceptance
- IV. Begin Where You are
- V. Dealing With Difficult People
- VI. Sensing Providential Opportunities
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read Matthew 4:19. When Jesus tells His disciples, “Follow Me,” what is He communicating to them regarding their relationship to Him? What evidence is there in the New Testament for how Jesus treated people? What does His treatment of people imply about the way the Father treats people? (Sabbath afternoon)
2. There is only one miracle in the entire Bible that is worked in two stages. It is found in Mark 8:22-26. Why do you think Jesus healed the blind man in two stages? What lessons does this story have for witnessing? Is there such a thing as “vicarious trust”? What does that have to do with this story? How are the physical and the spiritual related in the process of healing? (Sunday’s lesson)
3. Read John 4:4-34. How did Jesus approach the Samaritan woman? What lesson is there for us in the story? Are there people in your local culture who are treated like the Samaritans were in Jesus’ day? If we find ourselves despising someone or a whole class of people, what needs to happen in order that we might change our attitude? (Monday’s lesson)

4. Read John 1:40-41, 6:5-11 and 12:20-26. What do these passages tell you about the witnessing experience from Andrew's point of view? How did he "begin where he is"? Why can it be especially difficult to lead close family members and relatives to Christ? What role can our picture of God play in leading family members to Christ? (Tuesday's lesson)
5. According to the lesson, Jesus was a master at dealing with "difficult people." Read Matthew 4:18-19, Mark 12:28-34, and Luke 23:39-43. In what way would each of these be a "difficult person"? How does Jesus approach each of these similarly and how is His approach different? How does one recognize "open doors" in other people? (Wednesday's lesson)
6. Read Acts 8:26-38. What do these verses teach about Philip's openness to God's leading and his responsiveness to divine opportunities? How do we sense the arrival of a "providential opportunity"? (Thursday's lesson)
7. Are there people in your life that don't know the Lord? What have you done, are you doing or should do, to witness to them? If Saul of Tarsus had been a friend of yours, how would you have tried to reach him? Or would you have given up long before he came to Christ? (Friday's lesson)
8. Keeping Saul of Tarsus in mind, what do you do with the text, "Do not give what is holy to the dogs; nor cast your pearls before swine"? How can you tell the difference between a Saul of Tarsus and a Caiaphas? (Friday's lesson)

Thoughts from Graham Maxwell

And some people brought to him a blind man, and begged him to touch him. And he took the blind man by the hand, and led him out of the village; and when he had spit on his eyes and laid his hands upon him, he asked him, "Do you see anything?" And he looked up and said, "I see men; but they look like trees, walking." Then again he laid his hands upon his eyes; and he looked intently and was restored, and saw everything clearly.

COMMENT: *A rather pragmatic application of this, nowadays in the physician's world. People don't like to go to a psychiatrist, because all he does is talk. They like a surgeon. He lays on hands and does a few things. People are that way. They want to be party to something. They want a laying on of hands. They want action. Psychologically people do.*

Graham: There's an interesting parallel in James. When a person is sick, "let the elders be called, and let the person be anointed with oil." Does the oil heal? No. God heals. Then why do we use the oil?

It symbolizes something, doesn't it? To some, it would be the Holy Spirit, perhaps. It brings all kind of good things to mind. Oil has a long history through scripture. All it is is an aid to faith, isn't it? We don't practice magic, do we? Is there magic in the little bottle of oil? There isn't any.

There was no magic in the spittle. It was just an aid to faith? I guess the only thing we could be sure of is, there is much precedent in scripture for God aiding people's faith if it's weak. He will do whatever needs to be done.

And the main thing is, we see the supreme Creator of the whole vast universe, on this earth, dealing with one person, and using these methods.

And you ask, "Why would you do it that way? You're always trying to say something about yourself when you do this." And I think one has to look up all comparable places in the Bible, where God does things like this. And I see him always as such a Teacher, meeting people where they are, speaking a language they can understand, leading them no faster than they are able to follow. And if you need a wet fleece, followed by a dry one, to have faith; too bad that that would be required. Now, the man with the withered hand, he didn't spit on his hand. He just said, "Hold your hand out." And it was well. Apparently that's all that man needed. But God always tailors things to our needs, where we are. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Mark, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/53MMPOGIA66> (Part 1) <http://pkp.cc/54MMPOGIA66> (Part 2)

Further Study with Ellen White

To reach the people, wherever they are, and whatever their position or condition, and to help them in every way possible—this is true ministry. {MH 156.2}

Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of 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. {RC 27.2}

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}

Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of

tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory. {RC 27.5}

At the table of the publicans He sat as an honored guest, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, life-giving power. New impulses were awakened, and to these outcasts of society there opened the possibility of a new life. {RC 27.6}

Though He was a Jew, Jesus mingled freely with the Samaritans. . . . And while He drew their hearts to Him by the tie of human sympathy, His divine grace brought to them the salvation which the Jews rejected.—*The Ministry of Healing*, pp. 25, 26. {RC 27.7}

The opinion is held by many that God placed a separating wall between the Hebrews and the outside world; that His care and love, withdrawn to a great extent from the rest of mankind, were centered upon Israel. But God did not design that His people should build up a wall of partition between themselves and their fellow men. The heart of Infinite Love was reaching out toward all the inhabitants of the earth. Though they had rejected Him, He was constantly seeking to reveal Himself to them and make them partakers of His love and grace. His blessing was granted to the chosen people, that they might bless others. {PP 368.1}

When He sent forth the seventy He commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for their minds to be reached by those truths which the apostles were to preach. {4T 225.1}

The gospel which He taught was a message of spiritual life and physical restoration. Deliverance from sin and the healing of disease were linked together. {CT 465.2}

Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in body and mind and soul men were made whole. {MH 17.2}

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 (1905). {2MCP 452.1}

The Son of God came to the world as a restorer. He was the Way, the Truth, and the Life. Every word He uttered was spirit and life. He spoke with authority, conscious of His power to bless humanity, and deliver the captives bound by Satan; conscious also that by His presence He could bring to the world fullness of joy. He longed to help every oppressed and suffering member of the human family, and show that it was His prerogative to bless, not to condemn. {LHU 37.2}

Christ discerned the possibilities in every human being. He was not turned aside by an unpromising exterior or by unfavorable surroundings. He called Matthew from the tolbooth, and Peter and his brethren from the fishing boat, to learn of Him. {Ed 232.1}

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}

Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with the Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God. All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart. {MH 159.4}

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. {MH 25.5}

Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one He sees capacity for improvement. With divine energy and hope He greets those for whom He has given His life. In His strength they can live a life rich in good works, filled with the power of the Spirit. {7T 225.4}

Christ accepts and communes with the most lowly. He does not accept men because of their capabilities of eloquence, but because they seek His face, desiring His help. His Spirit, moving upon the heart, arouses every faculty to vigorous action. In these unpretentious ones the Lord sees the most precious material, which will stand storm and tempest, heat and pressure. God sees not as man sees. . . . {TDG 227.2}

It is the love of God continually transferred to man that enables him to impart light. Into the hearts of all who are united to God by faith the golden oil of love flows freely, to shine out again in good works, in real, heartfelt service for God. {COL 418.5}

The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ revealed in the life testifies that God has indeed sent His Son into the world to be its Saviour. {COL 419.6}

God is ever seeking to bring human minds into association with the divine. He offers us the privilege of co-operation with Christ in revealing His grace to the world, that we may receive an increased knowledge of heavenly things. Looking unto Jesus, we obtain brighter and more distinct views of God, and beholding, we become changed. Goodness, love for our fellow-men, becomes our natural instinct. We develop a character that is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Mrs. E. G. White. {ST, May 28, 1902 par. 6}

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}

Jesus desired to awaken inquiry. He sought to arouse the careless, and impress truth upon the heart. Parable teaching was popular, and commanded the respect and attention, not only of the Jews, but of the people of other nations. No more effective method of instruction could He have employed. If His hearers had desired a knowledge of divine things, they might have

understood His words; for He was always willing to explain them to the honest inquirer. {COL 20.3}

Again, Christ had truths to present which the people were unprepared to accept or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts. Afterward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher. To minds that were open to the Holy Spirit, the significance of the Saviour's teaching unfolded more and more. Mysteries grew clear, and that which had been hard to grasp became evident. {COL 21.1}

Jesus sought an avenue to every heart. By using a variety of illustrations, He not only presented truth in its different phases, but appealed to the different hearers. Their interest was aroused by figures drawn from the surroundings of their daily life. None who listened to the Saviour could feel that they were neglected or forgotten. The humblest, the most sinful, heard in His teaching a voice that spoke to them in sympathy and tenderness. {COL 21.2}

In the Sermon on the Mount He sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom and of His own character. Yet He did not make a direct attack on the errors of the people. He saw the misery of the world on account of sin, yet He did not present before them a vivid delineation of their wretchedness. He taught them of something infinitely better than they had known. Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature. The truths He taught are no less important to us than to the multitude that followed Him. We no less than they need to learn the foundation principles of the kingdom of God. {DA 299.3}

The prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word. {MH 23.1}

Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, or use unaccustomed and learned words, of which they had no knowledge. The greatest teacher the

world has ever known, was the most definite, simple, and practical in his instruction.
{RH, April 17, 1888 par. 7}

All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. {DA 827.3}