

Pine Knoll Sabbath School Study Notes

Second Quarter 2026: *Growing in a Relationship With God*

Lesson 13 “Into Eternity”

Read for this week’s study

Psalm 80; 1 Thessalonians 4:17; Revelation 21:9–27; Isaiah 25:8; Revelation 7:17; Revelation 21:4; John 6:44.

Memory Text

“Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is” (1 John 3:2, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Living Today
- III. Finally, Face-to-Face
- IV. The Bride
- V. Follow the Lamb
- VI. “Come!”
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “This week, we will learn about the reward of heaven (Matt. 5:12, Rev. 22:12), what heaven will be like; and ultimately, how incredible it will be to finally be with One who created us, loved us unto death, has redeemed us from our sin, and is coming back soon. We need to just hold on in faith until then.” (Sabbath Afternoon)
2. What is the main thrust of the memory text? What is it that John wants to convey to his audience? Why do you think that the text is used in Adventism as a warning against apostasy and spreading doubts about our position? How can that be overcome?
3. Sunday’s lesson focuses on Psalm 80. It is dominated by the threefold refrain of verses 3, 7, and 19. Who is responsible for the dire circumstances of Israel? Verses 4-7 acknowledge that the current trouble is rooted in God’s anger. Verses 8-11 detail the “saving history” of Israel. This prepares us for the “why then?” of verse 12 that attributes the current disorder to God. Verses 14-17 are asking God to reverse his action and “have regard” again for the people now abandoned. Verse 18 anticipates a time of well-being that will be caused by God’s restoration. God is asked to “turn back” in order to restore Israel. In the end, the psalm exhibits a confident trust that the God who judges is the God who will save! At what stage of faith do you think that would put the author of the psalm?

4. Monday's lesson centers on restoration of a face-to-face relationship with God at the Second Coming and the resurrection of the dead (1 Thessalonians 4:17). "Every persevering prayer, every moment we've prioritized time with Him, every time we've spoken boldly for Him, every trial—will be culminated in seeing His face (Rev. 22:4)."
5. What analogy is given in Revelation 21:9–11, and why do you think it was used? (Tuesday's lesson) A wedding day is a turning point of a new life together for the bride and groom. If the bride is collective (not individual), in what sense will this also be true of our relationship with God upon His return at the Second Coming?
6. What blessings might we look forward to in eternity (Isaiah 25:8; Revelation 7:17; 21:4)? (Wednesday's lesson) What does it mean to "follow the Lamb wherever He goes" (14:4)?
7. Thursday's lesson wants us to notice God's invitation to come to Him in Matthew 11:28–30; Isaiah 55:1–3; John 6:44. And the quarter ends asking us to pray for the faith to endure, for the faith to allow us to surrender wholly and completely to the One who died for us and is coming back quickly.
8. If the whole quarter is about "Growing in a Relationship with God," how do the events of the "Day of the Lord" (series of events around the Second Coming, vindicating judgment before the Millennium and clarifying judgment during Millennium, third coming, and the resurrection of the wicked with final judgment and then creation of renewed earth) help us in gaining a new perspective on God's character?
9. "The Day of the Lord" is a process, not a one-time outburst of God's wrath. The judgment is primarily a revelation of truth, not a mechanical division of people into two groups without context. The cosmic conflict shows that these events are not just about our personal destiny, but about the defense of God's character before the entire universe.
10. Why are the tears wiped away at the end of Millennium and not at the Second Coming when "we all get to heaven" and see Jesus? If the Bible speaks about the resurrection of the body, the redeemed must reconnect the mind, emotion, relationships and spirituality. This requires a process which cannot be accomplished quickly. In serious conflict, it is necessary to move slowly, to feel deeply, and to allow space for God to work in everyone's heart.
11. The result is a new understanding of self (healing), empathy for others, and interconnectedness (collective body = bride). Where there is integration, there is health; where integration is lacking, there is chaos or rigidity.
12. Think about Joseph and the elaborate process he goes through with his brothers (Genesis 42-45), in order to allow the old wounds to be healed, make new and better choices and create a new reality. Healing is not magical; pacing is also part of healing. Doing this process well reveals that Joseph's family is ready for the next chapter of God's story.
13. Similarly, God has a universe-wide problem to solve, not just the problems of individual sinners. God must heal the *patterns* in individuals, families and communities, not just sooth the symptoms of individuals by relocating them to heaven. Forgiveness must function without naivety and grace without a denial of reality.
14. If you want God, truth, goodness, beauty; if you want to live in reality with Him, whatever that costs, then God offers an eternally growing relationship and a new community, not

just a better post-mortem postcode. Heaven is then not a bonus prize, but the full flowering of total transformation. Such a God is attractive even for people who instinctively reject manipulative or coercive religion.

15. What can you do so that this quarter be the start of a deeper, ever-growing relationship with God for each of us individually and as a body of believers?

Thoughts from Graham Maxwell

I will treat them as though they had always been my loyal children. That's all God has ever wanted. But he's had to add a lot of things, hasn't he? And that's Galatians 3. The law was added because of transgression, to be our guardian, our custodian, to bring us to Christ, to bring us back to the place where we say, "You be our God; and we'll be your people. We're willing to listen. We trust you." And God can save and heal all who trust him. If only we could understand that we wouldn't need so many other aids.

But God's a good teacher. If we don't trust him, he'll lay hands on us; he'll discipline us; he'll raise his voice; he'll give us a thousand rules to protect us in our ignorance and immaturity. But all he wants in the end is that we trust him. The whole plan of salvation, the cross, everything, if it does not lead us back to trust him, it will do us no good whatsoever. God can only save those who trust him.

The only people who are safe to save are those whom he can trust, and who will behave as described earlier in Jeremiah and all the other prophets. There's nothing legalistic about that. It isn't even a legal problem. It's a problem of trust, of honesty, integrity, humility, willingness to listen. And God, the Infinite One, has all the power needed to heal the damage done. He's not so concerned with forgiveness as with healing the damage done and restoring us to the condition we were in before sin ever came into the universe, when there was no need to mention law. It was written on the hearts of the angels. There's a magnificent description here of what God really wants. Are we emphasizing this at this present time? Are we known for this? Well, here's a way to test it. Look at Jeremiah 9:23 in the light of all this. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Jeremiah & Lamentations, recorded February 1982, Riverside, California}

Recommended Listening:

Conversations About God #20 "At Peace with our Heavenly Father" is available at:

<http://pkp.cc/20MMCG>

Further Study with Ellen White

And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. Sin not only shuts us away from God, but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ's mission to undo. The faculties of the soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted. {Ed 28.3}

The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God (MS 92, 1901). {5BC 1110.8}

A voice, richer than any music that ever fell on mortal ear, will be heard saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." {Mar 305.4}

There immortal minds will study with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. {SR 432.2}

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels "gather together His elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God. {GC 645.1}

In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height, of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost. {GC 651.1}

The resurrection of Jesus was a sample of the final resurrection of all who sleep in Him. The risen body of the Saviour, His deportment, the accents of His speech, were all familiar to His followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love. {TMK 362.3}

As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. {DA 331.3}